

Born in the Heart of God

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“The Evangelist”

Born in the Heart of God

INTRODUCTION

While at the New Orleans Baptist Theological Seminary, I became aware that the place of the evangelist in the Southern Baptist Convention was little known and almost undefined. One professor called evangelists "ministers at large." My professors, when learning that I planned to enter full-time evangelism after graduation, had only one word for me, "Don't."

New Orleans Baptist Theological Seminary is a very fine place to train pastors. Most of the professors have pastoral experience and great expertise in pastoral ministry. However, none of the professors at that time had been vocational evangelists. The only perspective they knew was to enter the pastorate, become established as a pastor, and then if God led, to launch out in evangelistic work at that time.

However, I had known since college years that God had called me into the evangelistic ministry of conducting revival crusades. What could I do to follow God? I found that no one really knew how to set up an evangelistic organization or how to start straight out of seminary into the work of an evangelist. There would be no resumes to type up and mail out. What were my options? What practical plan could I follow?

As always, God provides for His children. By divine providence I ran into Evangelist Leo Humphries at the barbershop and then again at the Baptist Book Store on the New Orleans Campus. He gave me much practical advice including the following: who to see about a charter for a non-profit association, advice on the type of organization, and where to get by-laws and a statement of faith. A fellow student aided in filling out tax forms. Within two months a favorable reply came from the IRS, which is no small miracle in itself. There were an Associational Director of Missions and a pastor who taught me about publicity. Thank God, by the end of 1975, the Home Mission Board (NAMB) stepped in with advice in further practical areas.

In the past twenty-eight years as a full-time evangelist I have discovered that most itinerant, revival evangelists in the Southern Baptist Convention have had the same experience. The entrance into evangelism has been trial and error. Most of the extremely helpful advice that I have received has been from fellow evangelists. In fact, I have been asked to send copies of my tax papers, charter, and by-laws to numerous men who were desperately searching for practical "how-to" information. As a consequence of seeing this need, these documents will be included in APPENDIX A.

Finding books on the Biblical basis for the revival evangelist has been elusive as well. The doctrine and theology books generally gloss over a real definition of an evangelist. Terms such as minister at large, evangelist and revivalist have been used of pastors who do this work part-time or in conjunction with their church work. I find that no differentiation between a pastor and evangelist has been expressed to most of the congregations. Many pastors have never used an evangelist to preach a revival, much less been one. On the other hand there are a number of pastors who use only evangelists for their revival crusades. Most disparaging of all is the fact that some pastors and most laymen do not know the difference in a pastor who preaches their revival and an evangelist.

In recent years evangelist Billy Graham has faced this dilemma of identity and definition of evangelist by coining the term "itinerant evangelist." In his book A Biblical Standard for Evangelists, Billy Graham writes concerning Amsterdam '83:

The International Conference for Itinerant Evangelists - Amsterdam '83 - was not only a special milestone in my ministry, but a historic Conference. It was the first time in history that such a Conference had ever been held. At its climax there was a solemn act of commitment. Fellow evangelists from every continent of the world and I rededicated ourselves to the service of our Lord and Master Jesus Christ, using the meaningful words of what we called "The Amsterdam Affirmations."

These fifteen points provide a biblical standard for those whom God sets apart to "do the work of an evangelist." But, more than that, they have relevance to the whole family of God, for we are all called to be His witnesses. That is why this commentary has been prepared for wider circulation.

But let me backtrack for a moment. Many years ago God gave me a vision of bringing together evangelists from all parts of the world for a conference. At that time it would have been impossible. I was far too young. Some of the older and more experienced evangelists may have resented my initiative. The idea never left me, and I never doubted that some day it would happen. It was simply a question of being sensitive to God's timing for such an event. As we look back, we can sense His guidance in every step toward it.

Meanwhile, the Billy Graham Evangelistic Association had organized and financed other events of a similar nature. There was the World Congress on Evangelism in Berlin in 1966. Then came various regional conferences, including a conference for Asian evangelical leaders in Singapore in 1968, and a European conference on evangelism in 1971. Then we convened another world congress in Lausanne, Switzerland, in 1974. In all these conferences; even though much of the responsibility fell on me and was organized and financed by the Billy Graham Evangelistic Association, I chose to be called the "Honorary Chairman," and appointed Chairmen and Program Directors to be responsible for the day-to-day administration.

These were all memorable and worthwhile meetings, which brought together theologians, educators, mission executives, pastors, and church leaders, as well as evangelists. In retrospect, they probably laid an essential foundation for Amsterdam '83. But always in my mind and heart was the original vision of a conference strictly for evangelists. The question was, however, how could we distinguish between the pastor with the gift of an evangelist and one who, like me, travels from place to place preaching the Gospel? That's when we thought the word "itinerant" made the definition more specific.¹

Dr. Graham continues,

When we were trying to determine whom we should invite to Amsterdam, we had to establish guidelines by beginning with the basic question, "What is an evangelist?" While we know that every Christian should be a witness to Christ, we are also aware that God has called certain people into the specific task or ministry of evangelism.²

Amsterdam '83 and 2000 were historic events. The itinerant, revival evangelists of the Southern Baptist Convention experienced a similar event at Southwest Baptist College in Bolivar, Missouri, though on a much smaller scale. This occurred in conjunction with the coming of Bobby Sunderland to the Home Mission Board of the Southern Baptist Convention. This change of direction will be discussed in the chapter entitled "The Evangelist's Relation to the Southern Baptist Convention."

In January 1975, I had no idea about the life or lifestyle of an evangelist. I could not imagine the homesickness, exhaustion, depression, financial distress, or study difficulties that would come, much less what some of the possible cures could be. I was forced to walk in faith. Often the advice and on occasion the financial assistance from others kept me going. Nor, could I ever realize how precious a home church would be to my family and me. Some cures for difficulties will be discussed throughout this paper, but especially in the chapter entitled "The Lifestyle of the Evangelist."

At the Southern Baptist Convention in 1975, I had never heard about the Stalnecker Open House. Neither had I heard about the Conference of Southern Baptist Evangelists, nor did I not know how to join the Conference. Furthermore, I did not know of the purpose of the Conference.

In 1975, the State of Georgia did not even have an evangelist's fellowship, but by 1976, the Conference of Georgia Baptist Evangelists came into existence. Its purpose was only for fellowship, at first. Later, the coming of Jim Griffith as the State Secretary of the Georgia Baptist Convention and Bill Clinton as Secretary of Evangelism marked a change in direction not only for the State Convention, but also for the Conference of Georgia Baptist Evangelists. The Conference of Georgia Baptist Evangelists now could have a meaningful purpose in working hand in hand with the convention. Pastors could now be made aware of evangelists and how to use them.

The history of the Conference of Southern Baptist Evangelists has been partially chronicled and the history of the Conference of Georgia Baptist Evangelists has been totally unchronicled. Space will be given to fill in some of these gaps in chapters 8 and 9.

The six Southern Baptist Seminaries teach methods and strategies in evangelism. Certain of these schools are improving their evangelism departments every year. Southwestern for instance, now offers a course for the vocational evangelist. However, many pastors do not realize the versatility, methods, and strategies in using today's evangelists in the Southern Baptist Convention. Continuing education and study of the Bible will have a great impact on the use of evangelists in the Southern Baptist Convention.

Firstly, the purpose of this book is to be a practical help to men who are truly called and given of God to be an evangelist. Included will be guidelines to help a man know whether or not God has called him into this work.

Secondly, it is the purpose of this book to provide the pastor with suggestions of ways and means in utilizing the gift of the evangelist most effectively in his church.

Thirdly, it is to provide a source of practical material about the itinerant, revival evangelist in the Southern Baptist Convention. Also, it is a goal to share how to counsel men called from their church into this work. Hopefully the seminaries will be encouraged to make their great source of wisdom and knowledge even more available to evangelists in the field.

Fourthly, it is the purpose of this book to discuss the relationship of the local evangelist with his home church. This must also include suggestions in relating to all local churches to the glory of God and up building of the church.

Fifthly, it is the purpose of this book to give brief histories of the Conference of Southern Baptist Evangelists and Conference of Georgia Baptist Evangelists. This will allow us to see their purposes and actions in recent years.

Sixthly, it is the purpose of this book to discuss the relationship of the evangelist to his state convention and the Southern Baptist Convention by sharing personal experiences and

interviews with convention workers. Furthermore, I intend to share some of the positive aspects of plans that are in the making.

Seventhly, it is the purpose of this book to inspire and encourage God's evangelists in the field.

The main method utilized in much of the explanation will be by practical and personal illustrations from this Georgia, evangelist's life. These personal and detailed experiences will give a pattern for men to follow in getting started. The illustrations are intended to encourage fellow evangelists. It is my prayer that every area of this book will be expanded and improved on as knowledge of the gift of an evangelist grows among God's churches.

CHAPTER 1 THE BACKGROUND DEFINITIONS OF THE ITINERANT, REVIVAL EVANGELIST

The office of evangelist has been ill defined. Much confusion of terms and the different usage of words is the cause of this confusion. The words itinerant, revival, and evangelist will be defined in this chapter, with some of the background and the qualities of the evangelist.

According to Webster's Dictionary the word itinerant is used as an adjective and as a noun. As an adjective it means "traveling from place to place; wandering; not settled; as, an itinerant preacher."³

Webster defines itinerant as a noun in the following terms: "One who travels from place to place particularly a preacher; one who is unsettled."⁴

Philip the evangelist was certainly an itinerant preacher. Today's Southern Baptist evangelists are even more mobile. It is not uncommon for an evangelist today to preach in four different states in a two-month span. In fact, even as I pen these words I preached in Savannah, Georgia last Sunday and in India on the other side of the world fourteen days later.

Webster is again helpful in defining revival. It is used as a noun and an adjective. Revival is "the act of reviving or the condition of being revived; a restoration of vigor or activities; a bringing back to life or consciousness."⁵ As an adjective it means "(a) stirring of religious faith among those who have been indifferent, usually by fervid preaching, public confession of sins, professions of renewed faith, etc., aimed at arousing religious belief; (b) a series of such meetings."⁶ The dictionary goes on to define revival meeting as "a special religious meeting often prolonged, and generally conducted by a revivalist or revivalists, for the purpose of quickening interest in religion."⁷

C. E. Autrey in his book *Basic Evangelism*, quoted C. E. Matthews and then commented on his statement in the following paragraph:

Dr. C. E. Matthews has often declared, "Preparation is seventy per cent of the success of the revival crusade." All who have had experience in conducting revival crusades will agree that this statement is true. In a revival the evangelist may sow seeds of the Gospel and break up new ground, but his main task is to reap. Revival time is harvest time. If the ground has not already been broken, the seed planted, the proper cultivation and season provided, no rich ingathering can be expected. Long and thorough preparation is essential.⁸

While revival is not evangelism, like evangelism it is a work that is Holy Spirit empowered. In fact, true revival is a work of the Holy Spirit. Does the Holy Spirit send revival? Do men pray revival down? How does it come? While many men say revival is a work of the Holy Spirit that comes unconditionally, there are an equal number who say that it comes through confession of sin, repentance and prayer. However, James A. Stewart expressed the truth when he answered the question, "Where is revival fire likely to fall?" with the following statement: "Fire falls where it is likely to catch and spread."⁹

In the Southern Baptist Convention, revival meetings are the number one way evangelists are used. In fact in 1986, one-third of all the people saved in Southern Baptist Convention churches that year were saved during the six weeks of simultaneous revivals, according to Richard Harris of the Home Mission Board.¹⁰

The most exciting of these three words to define is the word evangelist. During my college days Eddie Martin, Junior Hill, Bobby Britt, Billy Graham, and other great evangelists came to Samford University in Birmingham to speak. Every one of them thrilled my soul with

dynamic preaching. Occasionally, I would be used as a counselor in both local church revivals and area wide meetings. There is no greater experience for a Christian than to introduce a man to Jesus Christ and to be present when the new birth occurs. The churches that use evangelists tend to see more regeneration by far than those who do not.

James Stewart beautifully magnifies John Bunyan's description of Evangelist from Pilgrim's Progress as he writes the following words:

John Bunyan, the immortal tinker of Bedford, has portrayed for all times the characteristics of God's ideal evangelist. We find this sketched with a master's hand in Pilgrim's Progress. You will remember in the story how that when Christian came to the House of the Interpreter, he was shown a picture of the Evangelist.

"The man, whose picture this is," said the Interpreter, "is one of a thousand. I have shown you this picture first of all, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide."

Christian, gazing at the picture, saw, as Bunyan describes, "A man, who had his eyes up to heaven, the best of books was in his hand, the law of truth was written upon his lips, and he stood as if he pleaded with men."

Part of these words have been inscribed by John Bunyan's fellow-townsmen on his statue which they erected in Bedford town, and which can be seen to this day. John Bunyan's ideal evangelist, however, was John Gifford, the man who led him to Christ. In all his books, Bunyan has ever before him this good evangelist whom he knew so intimately. From the fertile mind of this Puritan come forth hundreds of characters, but the greatest of all is that of The Evangelist. Indeed, the Evangelist is "one of a thousand." Blessed is the man who is called of the Holy Spirit to this office, for he is the representative of God to the people. He is the one who is authorized to be the guide and to point the way to the Celestial City.

In the words of Shakespeare:

Who hath not heard it spoken?
How deep ye were within the books of God?
To us the speaker in his parliament;
To us the imagined voice of God Himself:
The very opener and intelligencer
Between the grace, and sanctities of heaven
And our dull workings.

(2nd part of King Henry IVth. Act IV, Sec.2)¹¹

John Bisagno, pastor of First Baptist Church Houston, Texas, stated the following definition of an evangelist in a personal interview:

Generally speaking there is a difference in an evangelist and having the gift of an evangelist. In Ephesians 4:11 the evangelist is the gift. For instance Billy Graham is the gift, just as the pastor is the gift.

There are three categories of gifts. (1) The gift of the gifted person. In this case the person is the gift. (2) The sign gift is for the unbeliever. It validates the word. (3) Gifts that edify the body.

The evangelist is a gift of God to the church. Witnessing is different from being an evangelist - every Christian is to witness. A witness simply tells what he knows. The witness

must have experienced Christ, in order to share Christ. Witnessing climatizes the hearts of the people so they are ready to hear or respond to the evangelist.

When a man is the gift of God (evangelist) to the church he has the ability to present the facts of the gospel in order to persuade men to turn to Christ. His main ability is to draw the net when he gives the invitation. In short he can get a man to "sign on the dotted line" for Christ.

Many men are great preachers, but few can give a great invitation.

A man who is the gift of evangelist will be strongly called of God for a lifetime ministry. He is a man who really depends on the Holy Spirit for his schedule. His brethren (pastors, Christians, and fellow evangelists) will confirm and affirm that he is an evangelist. It is obvious. Brethren will demand his services. Gifts are validated by the ease with which you use them. Confirmation of God and validation of the gift in the church are a necessity.¹²

C. C. Randall, Professor of Evangelism at New Orleans Baptist Theological Seminary defines an evangelist in the following words:

All Christians are to be witnesses. All Christians are to be evangelistic even though, in the biblical sense, all are not called to be evangelists. While every sermon preached is not to be an evangelistic sermon, each one must contain the evangel or it cannot be called a Christian message.

Therefore, as I understand the biblical term, an evangelist is one called of God and gifted by God to make proclaiming the Gospel both by life and words one's consuming passion. This call requires that one be ever "on the move" to preach Christ, yet ever trusting in the Christ that is preached to provide for physical and spiritual needs. This call further requires that one live on the cutting edge of life, always receiving the touch of God while ever in touch with lost humanity. It calls for sacrifice and a constant effort to sharpen the skills of the effective evangelist. As in biblical times, the evangelist is subjected to many temptations, yet through his faithfulness to the One who called him becomes the recipient of heaven's greatest blessings.¹³

Delos Miles, Professor of Evangelism at Southeastern Baptist Theological Seminary defines an evangelist in the following words:

An evangelist is a Christian specially called by God and supernaturally gifted by the Holy Spirit to break up some new ground or to claim some new territory for the Lord Jesus Christ.

Philip, one of the seven in Acts 6 is exhibit A of a Biblical evangelist (see Acts 6:5; 21:8; 8:4-40). Timothy is an example of one instructed to "do the work of an evangelist" (2 Tim.4:5). Evangelists (along with apostles, prophets, pastors and teachers) are called and gifted to equip God's people for the work of ministry, "for building up the body of Christ" internally and externally (see Eph. 4:11-16).¹⁴

The foremost Southern Baptist evangelist is Billy Graham. In fact, his work has grown far beyond revivals in a local church. He takes entire cities for Christ. Dr. Graham's definition of evangelist is as follows:

An evangelist is a person with a special gift from the Holy Spirit to announce the good news of the Gospel. Methods may differ according to the evangelist's opportunity and calling, but the central truth remains: an evangelist has been called and especially equipped by God to declare the Gospel to those who have not accepted it, with the goal of challenging them to turn to Christ in repentance and faith."¹⁵

Rev. Jim Hylton gives the following definition of an evangelist:

"The ministry of Evangelism is that gift of proclaiming the Good News of Jesus Christ with emphasis on His death and resurrection, guiding people to a decision for Christ."¹⁶

He qualifies the evangelist with the following distinguishing characteristics:

1. A special calling along with apostles and prophets in the ministry to the Church.
2. A ministry primarily in reaching the lost and equipping the Church to do the same.
3. A ministry in which the message is primarily the Gospel and emphasizing the need to accept Jesus Christ as Savior and Lord.
4. A ministry primarily to the lost and when ministering to the Church would be teaching them to minister to the lost.
5. Evangelists keep the church reminded of a lost world, which is Christ's primary objective.¹⁷

J. Vernon McGee simply states, "Evangelists were more properly 'traveling missionaries.'" ¹⁸

Wuest similarly states, "Evangelists are the traveling missionaries both in home and foreign lands"¹⁹

M.H. Shepherd, Jr. defines evangelist as "a title, not an office, but of an activity, of early Christian missionaries and preachers of the gospel...A more restrictive use of 'evangelist' to denote the authors of the canonical gospels first appears in third century writers."²⁰ Please note the difference in opinion of evangelist as an office and merely an activity.

John R. Rice has a paragraph on evangelism that gives his definition of an evangelist. The statement is as follows:

The work of evangelism is preeminently the central task of Christianity. Evangelism is the heart of the Great Commission. The evangelist, that is, the man who wins souls and teaches and inspires others to win souls, is the closest to the center of the will of God."²¹

Vine defines evangelist as:

a messenger of good, denotes a preacher of the Gospel, Acts 21:8; Eph. 4:11, which makes clear the distinctiveness of the function in the churches; 2 Tim. 4:5. Cp. euangelizo, to proclaim glad tidings, and evangelion, good news, gospel. Missionaries are evangelists, as being essentially preachers of the Gospel.²²

Harold Lindsell one of the foremost evangelicals of our times gives his comments on the evangelist as follows:

This constitutes the ability of sharing the gospel in such a way that large numbers of men and women become disciples of Jesus Christ and responsible members of a church. All believers are to do the work of evangelism, but the gift of an evangelist produces an enlarged harvest.²³

A great pastor of First Baptist Dallas, Dr. W. A. Criswell stated:

The word evangelistes involves two ideas. First, it refers to the kind of message preached, the good news of salvation. Second, it refers to the places in which the message is preached, which places are defined in the Scriptures as "scattered abroad." The different "scattered abroad" places can be seen in the itinerate ministry of Philip. The gift of the evangelist is a distinct gift which few men possess in superlative degree, but when it is found, it is the third of all the gifts of the Holy Spirit, preceded only by the gifts of apostleship and prophecy. The famous evangelists through the years have been men so greatly used of God to bless the world. We need them desperately. May God grant that the gift with increased frequency and meaning may fall upon our preachers today.²⁴

Dr. H. L. Wilmington further adds clarity to the gift of evangelist with these words:

The gift of evangelism is the supernatural ability to point sinners to Christ and to burden Christians about soul-winning. All believers are to witness for Christ whether they have this special gift or not. Timothy, for example, was not an evangelist, but he was a soul-winner. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry, (2 Tim. 4:5).

There are others, however, who were given this gift. Philip, among others in the book of Acts, possessed it (Acts 8:26-40; 21:8).²⁵

George E. Sweazy calls the evangelist a specialist and links the numbers of evangelists with revival in the church with the following definition:

Paul said that there are some who have a special calling as evangelists (Ephesians 4:11). It is an office, which has always been of great importance in the Church. It is much needed today. While almost any preacher can learn how to be effective in evangelism, there are some who have a rare genius for it. Specialists develop skills, which God can greatly use. The scarcity of such leaders is one of the most serious weaknesses of our time. The appearance of a new generation of them will be one of the surest signs of a revival in the Church.²⁶

Dr. Stephen Olford opened his sermon "The Evangelist's Gift and Ministry" with the following words:

The evangelist is one who announces good news. In modern terms, he is a preacher of the Gospel. The twin words "gospel" and "evangelist" came into biblical use with the advent of Jesus. He was an evangelist, for He "preached the gospel" (Luke 20:1). The angel who announced His birth was an evangelist, for he proclaimed "good tidings of great joy" (Luke 2:10). The apostles and their early converts were evangelists, for they "went everywhere preaching the word" (Acts 8:4). This is something to remember in a day when the terms "evangelist" and evangelism" are being denigrated by the world, and even by some sections of the church.

I am reminded of the illustrious New Testament scholar, prolific writer and expositor, Professor F. F. Bruce. Writing about his long and fruitful life, he concedes that he has one regret - that God never called him to be an evangelist! In his own words, "There is no nobler gift than the gift of the evangelist - a gift I do not possess."²⁷

Websters Dictionary states the following:

Evangelist [ME. evangeliste; OFr. evangeliste; New Testament Gr. euangelistes, a preacher of the gospel, one of the writers of the Gospels, from euangelizesthai, to preach the gospel, from Gr. eu-, well, and angelos, a messenger.]

1. [E-] any of the four writers of the Gospels; Matthew, Mark, Luke, or John.
2. A preacher of the Gospel, especially a traveling preacher; a revivalist; a missionary.²⁸

G. Campbell Morgan defines an evangelist as follows:

A man who receives the gift of the evangelist is one to whom there is given a clear understanding of the evangel, a great passion in his heart results from the clear vision, a great optimism fills his soul, born of the confidence in the power of Christ to save every man; and growing out of that passion and confidence a great constraint seizes him to tell somebody, to tell everybody the glad news of salvation by Jesus Christ. Those peculiar qualities are not found in all men called to the ministry.... But where this is the all-consuming fire, there you have an evangelist.²⁹

R. Alan Streett gives the following insights as he defines an evangelist:

The Greek noun evangelistes, used three times in the Greek New Testament, appears in most English translations as "evangelist." The word means "a bringer of good tidings," and has basically the same meaning as keryx.

The evangelist is a specially gifted person given to the church by the ascended Lord for the purpose of numerically building the church and training others for a similar ministry (Ephesians 4:8-12).... Jesus challenged His disciples, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matthew 9:37,38).

Seed has been sown, obviously, in these fields. In order to have a harvest, there must first be a time of planting; in His parable of the soils, Jesus identifies the seed as the word of God-- (Mark 4:14). As a result, a harvest has been produced. It is ready for the reaper. Jesus likens the harvest to a mass of conversion-ready souls waiting to be plucked for the Master. This is the job of the evangelist. No crop--not even the ripest vine-ready produce--can harvest itself. Laborers must be sent in to apply the sickle to the vines (Mark 4:29).... The evangelist is a fellow worker with the Holy Spirit. Together they preach, convince, persuade, and call men to Christ.³⁰

Roy Fish, Professor of Evangelism at Southwestern Baptist Theological Seminary, gives the following definition:

Technically, an evangelist is any Christian who shares the good news of Jesus with others. An evangelist might do this sharing in a one-on-one context. It might be done with a large group.

Vocationally, an evangelist is one whose primary calling in life is to share the gospel with people who have never believed it. All or a part of his livelihood is earned as he is engaged in this work. An evangelist usually itinerates from place to place. He is uniquely gifted by God for this ministry, the chief end of which is leading lost people to faith in Jesus.³¹

Evangelist Jesse Hendley of Atlanta, Georgia shares the following definition of an evangelist that is the most directly influential in my thinking.

The person God uses for revival must be called of God for this work. "No man taketh this honour unto himself, but he that is called of God" (Heb. 5:4).

All true believers are "called saints," that is, are saints by divine and personal call and are called to witness and to win souls. But evangelists are Christ's gifts to the church for soul winning revivals (Eph. 4:11), and they obtain this office by divine call! Paul was "a called apostle" (Rom. 1:1, Greek), called to the specific work of reaching the Gentiles. Even Christ was "called of God an high priest" (Heb. 5:10). Out of the original seven who were chosen by the early church to serve tables, only Philip was called "the evangelist." The others were not so called. Evidently God called him to this work after his call to serve tables. Paul urged Timothy to "do the work of an evangelist" (II Tim. 4:5). He did not urge him to leave his charge and go out from place to place for revivals as called evangelists did, but as a pastor-teacher to promote revival and soul winning on his field between the coming of the evangelists! He was to keep the fires of evangelism blazing all the time! But he was not set apart by God and gifted for that special work of the evangelist. His special call was to teach (II Tim. 2:2).

Samuel was called as a boy to a special work, as was Moses, Jeremiah, Isaiah and other men of God!

The "called evangelist" will have success as he obeys his call and abides in the Lord. God has no unsuccessful servants who are called and chosen and faithful.³²

The definitions of the words itinerant, revival, and evangelist are very important for the purpose of this book because they limit the theme of the book to the specific men and ministries to be discussed. The words itinerant and evangelist separate in our minds the evangelist from the pastor. Every pastor is to do the work of an evangelist, but pastors are not evangelists.

An evangelist is a man called of God to reap a harvest of souls, to incite Christians to witness, to equip the church for witnessing, and to mature the saints generally through revival meetings. The evangelist is a gift of the ascended Christ to the church. He is like a rover back (or monster man) on a defensive team (football) because he fills in gaps by moving about as the Spirit of God leads him.

The evangelist is a man who has wonderful fellowship with God's men. The main thrust of revival is a return to "normal Christian living." The aim of the revival evangelism ministry is for the Christians to have a "Spring Training" (football term) and get back to the basics of the "Christ Life." An emphasis on soul-winning, faith-works, prayer, Bible reading, family devotions, giving, etc....is all a part of this ministry. The main thrust in every sermon is firstly the coming of Christ the Messiah to die for our sins, to raise from the dead, and the opportunity for every man to personally know God in Christ. The evangelist always comes to this no matter what the sermon topic; and when he finishes the message, he must extend an invitation that will cause men to do something, immediately, either for or against Christ.

Historically, the emphasis has been more on doing the work of an evangelist than on being an evangelist. Consequently the evangelist is a free-spirit in the sense that he will preach anywhere to anyone regardless of denomination, race, creed, or religion. Above all, the evangelist preaches Jesus and believes with all his being, that the only answer to every need, from salvation to the ability to overcome sin, comes from faith in Jesus Christ alone.

Most Southern Baptist evangelists became Southern Baptist by choice or they first came to know Christ in Southern Baptist churches. Most Southern Baptist evangelists do up to 90% of their work in Southern Baptist Churches or Missions. However, they remember that God has given the evangelist to the whole church and consequently they will preach anywhere to anyone, the Gospel of the Lord Jesus Christ and the power of His Blood to save.

Because Billy Graham works with all main line denominations, the average citizen of America has no idea what denomination Graham belongs to. For the itinerant, revival evangelist of the Southern Baptist Convention, who works mainly in the local church, this has caused a few problems. Often the evangelist is misunderstood and accused of being disloyal to the denomination, especially since he is moving from one place to another. This leaves him accountable only to God and not to the denomination.

Another problem this brings is in making and keeping a chronology of Southern Baptist Evangelists. From 1845 to the 1940's there are very few written records to even know who the evangelists were during those years. By definition of itinerancy, they were under no board, but were supported on free-will offerings; consequently, they were not chronicled as such in convention annuals. This topic will be discussed further in the chapter on the Conference of Southern Baptist Evangelists.

An evangelist is above all a man who can give an effective invitation under almost any circumstance. He takes the scriptural witness to the fact that his place in God's work does exist. Because he is sure of his calling, he enters this faith ministry and God opens or closes the door to this man's ministry. His calling is assured by the acceptance of God's churches as they receive and support this man's ministry. God will make a way for his ministers, even if they have to be fed by the birds of the air and drink their water from a brook. The evangelist follows scriptural

example in all his doings. Philip is the main example as we consider the scriptural background of an evangelist in the following chapter.

CHAPTER 2 SCRIPTURAL BACKGROUND OF THE EVANGELIST

Billy Graham stated, "I am convinced that God has called me to be a New Testament evangelist."³³ We have seen a number of definitions of an evangelist, but most importantly what does the New Testament teach? What does the scripture say? Is there an example or a pattern for the modern evangelist? The answers are emphatically, "Yes!"

Ephesians 4:11 says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"

According to A. T. Robertson the word evangelist "seems to describe a special class of ministers just as we have them today."³⁴

Jesus gave the evangelist to the church for Ephesians 4:12-16 says, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The evangelist up builds the body of Christ by bringing lost men under the hearing of the Gospel, by calling them to decide for Christ, and become a member of the church by baptism. The evangelist also incites Christians to do soul-winning work and is important in the growth of the church. Every pastor is to do the work of an evangelist (II Timothy 4:5). However, the pastor must also do the work of the pastor. Utilizing a vocational evangelist helps the pastor make full proof of his ministry.

Ephesians 4:11 implies that every church should use an evangelist to aide in its maturing. It is a tragedy for a church not to utilize God's gift, the evangelist, when it is available. Yet many Southern Baptist pastors have never utilized a man, given of God for this task, in their entire ministries. The church cannot possibly reach its full stature without so doing. Every church must utilize a God-called evangelist.

Some may point out that there is a shortage of such men. My answer is that when God's people obey God and seek His will according to the Scripture, God will provide enough men for the task.

There is a wonderful example of an evangelist in the Scriptures. His name is Philip. The name Philip means "warrior or a lover of horses!"³⁵ Both meanings have an implication for the God-called evangelist. The name warrior implies that every evangelist will wage war with the Gospel. When persecution falls on the church as it did in Acts 8, Philip was moved to preach where the door was open for the Gospel in Samaria, even to boldly preach Christ against the sorcery of Simon. The evangelist today wages war on sin and death by boldly proclaiming the death, burial, and resurrection of Christ in the most wicked places. While at New Orleans Seminary, I preached the "Power of the Blood of Christ to Save" inside the Church of Satan. The evangelist is indeed a warrior.

The evangelist also must be a lover of horses. In the days of Philip, the most rapid transportation over land was a horse. Philip was carried by the Spirit in Acts 8:3a which was even faster transportation. In order to proclaim the glorious Gospel of Christ he would walk, ride, and even take a boat to reach a destination to proclaim the Gospel. Today's evangelist must be a Philip, a lover of rapid transportation. In order to witness and preach, I have ridden in trucks, cars, trains, ships, buses, planes, and subways and even on a horse at youth camp. I have walked; I do, however, love the most rapid methods of transportation, because they allow me more time to minister and call men to Christ. Travel often allows me to witness to fellow passengers.

Every Scripture about Philip, the evangelist, will give an implication to a practical example of what the modern evangelist is or can be.

Acts 6:2-7 says, "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

Whom they set before the apostles: and when they had prayed, they laid their hands on them.

And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

We discover that the kind of man God gives to the church as an evangelist is a man of honest report, full of the Holy Spirit and God's wisdom. An evangelist must be a man who is willing to adapt to a situation and make the most out of it for Christ. Today's evangelist often has to do everything from door to door "cold turkey" witnessing, to putting up a tent, to loading chairs on a truck, to preaching messages to church members to get them motivated to witness.

Because an evangelist is in thirty or more churches a year, he will have to be sensitive to the Spirit of God. He must adapt his preaching and emphasis to each church at that point in the church's life. If a man cannot adapt, he will not be in evangelism but for a short period of time. Eating habits, living conditions, and every other abrupt change in life settings will be experienced over the years. Unquestionably, any man who has been in evangelism seven years or more, will be this kind of man. His God-given abilities will make him most effective in any given situation.

"Being of a good report" is a must for the integrity of the evangelist. Paul Eshleman gives twelve principles that each evangelist must follow to insure this kind of integrity. The twelve principles that an evangelist must have are as follow in his sermon, "Essential Principles of Evangelism.":

1. I must be clear in my message.
 - a. Justification by faith alone.
 - b. Forgiveness only through the cross.
 - c. Necessity of new birth by the Holy Spirit.
2. I must be sure of my call.
3. I must be sure I am cleansed.

4. I must be sure that I communicate.
5. I must be filled with the Spirit.
6. I must be a servant of the church.
7. I must be a person of prayer.
8. I must call for a decision.
9. I must train others to share their faith.
10. I must nurture new believers.
11. I must go to the world.
12. I must be faithful to my family.³⁶

Although an evangelist does not necessarily have to be a deacon, pastor, or bishop, he must, like Philip be absolutely devoted to the church. Southern Baptist evangelists preach all over the world, inside and outside of church buildings. But the evangelist must be tied to a local church, and he must call men to repent and be baptized into Christ and a local church.

Because of Philip's work coupled with Stephen's and the other five deacons' work, the apostles were able to do a much greater work. The Word of God increased, the disciples multiplied and a great company of the priests were obedient to the faith. When an evangelist ministers through revival evangelism in the church, the same thing will happen in a local church, generally speaking. One of the greatest ministries an itinerant evangelist has in these days is to fellowship with the pastor, encourage him in the Lord, and to do what he can to make the pastor's ministry more effective.

The evangelist especially stresses the priesthood of the believers and obedience. Revival is a call to the Christian to a renewed obedience in the faith. There was an excitement to the work of the church in Acts 6; Philip was part of that excitement. Even so, must the evangelist be so full of God that he excites the church with the truths of Christ.

Stephen was one of the seven; he could not keep quiet; he had to preach Christ. The next time we see Philip is in Acts 8; persecution has hit the church and we find the church scattered. The prime example given is Philip, the evangelist, preaching the Samaritan Crusade. From this point forward Philip is like a "quiet Chinese man who was constantly teased by his friends because he had no tales to tell, nothing to say. Then one day he picked up a little book in the road. It was a copy of the Gospel of St. Luke. He read it through three times, and although he had never met any Christians, he became a Christian, and then, of course, he could not keep the good news to himself. It was not long before his friends almost grew weary of hearing it. They said: "What has happened to you? You used never to speak, and now you cannot stop speaking and telling us all about Jesus.""³⁷

"We cannot but speak of the things that we have seen and heard," was certainly the attitude of Philip. An evangelist cannot be among the people who say, "I cannot" but must be one who says, "I cannot, but...Christ Jesus in me can!"

In Acts 8:4-14 we see Philip's traveling, his powerful preaching, and the wonderful impact he had as an evangelist, accompanied by a great outward evidence of the power of God.

Acts 8:4-14 says, "Therefore they that were scattered abroad went everywhere preaching the word.

Then Philip went down to the city of Samaria, and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

And there was great joy in that city.

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

And to him they had regard, because that of long time he had bewitched them with sorceries.

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs, which were done.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:"

Philip's itinerant ministry is obvious in his traveling to Samaria. The persecution encouraged him to get started. In Acts 8:26, "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."

We see God giving Philip direct orders to go to a certain place. In verse 27 we read "And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship," We find that Philip was instantly obedient. Evangelists today must be the same way. They must listen to God for their scheduling. They must prayerfully accept requests as God dictates them to their hearts. The places an evangelist goes and all of his scheduling must be totally Spirit led.

The very first thing that Philip did in Samaria was preach Christ. Philip understood the entire message of Christ. He knew that the only way to understand the Old Testament was to look for Jesus on every page. He preached Christ the Creator, the Messiah, the Savior, the substitute, the risen, and the coming again. He preached Christ in power, in praise, in personality, and in daily experience. People listened to what Philip said. An evangelist needs to be the kind of preacher that men will listen to. Powerful preaching of the Lord Jesus Christ has a miraculous impact on the lives of unbelievers. When Jesus comes into men, demons must leave and the sick people are healed.

Today many television evangelists emphasize healing, however, the evangelist must first preach Christ. If God chooses for such miracles to occur, they are more likely to happen in pagan areas when the Gospel enters, than in a church revival. This is because the normal life of the church sees these events in their daily walk with Christ according to His will.

It has been my experience, while preaching in pagan areas of India, to see people healed during evangelistic crusades. Furthermore, on more than one occasion, men seeking salvation came saying that they had a demon in them and wanted the demon removed and Jesus Christ to come in.

Neither Mordecai Ham nor Billy Graham allowed anything to come before the Gospel of Jesus Christ, including the temptation to take men's eyes off salvation of the soul and on to the healing of the body. I will follow their example in lifting Christ and His salvation alone for God's ministry of evangelism.

Under every circumstance of revival evangelism, the joy (Acts 8:8) of Christ fills the place when evangelism or revival comes. The evangelist needs to have the joy of the Lord as an abiding part of his life. The joy must overcome even the exhaustion of his life on the road.

Soul-winning, evangelistic preaching, and traveling are WORK. It is a work that stands against the false power of Hindu idols, Muslim hoards, the demonic false doctrines of Mormonism and of Jehovah Witnesses, as well as the sorcery of a Simon. The best way to overcome these is to simply proclaim the true Gospel of Christ in the power of the Holy Spirit.

Philip respected the apostles and had no qualms in them coming and dealing with the new converts. In fact, like today's evangelist, who holds the office of the pastor in high esteem, Philip held the apostles in high esteem.

Acts 8:26-40 says, "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

Was returning, and sitting in his chariot reading Esaias the prophet.

Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea."

Philip obediently listens to the Holy Spirit and runs to obey the Spirit (vs. 29-30). Just as Philip was sensitive to the Holy Spirit concerning witnessing to an individual, so must the evangelist be sensitive. The evangelist must be sensitive to the Spirit as he daily extends the

invitation. He must not close the public invitation, too soon nor hold it, too long. The evangelist must be sensitive after the service and speak personally to those to whom God tells him to speak. Many a man has been saved when the Spirit led someone to whisper a loving word to a man on the way out of the sanctuary. The two usually get alone and the net is drawn for the salvation of a soul.

Oh, how often we must ask God to keep our hearts tender and our eyes and ears open to see and hear the anguished cries of the lost for Christ when they are under the convicting and reproving power of the Holy Spirit.

In November 1985, I told the choir director to have the choir stop singing the invitation hymn. The hour was late and everybody that I thought was going to come had already responded publicly. It was God's providence that caused the chorister not to hear me. An elderly woman turned to her husband during that verse and said, "Let's go." He replied under heavy conviction, "No, not tonight." She replied, "I mean go home." (It was 9:00 p.m.) He said, "I mean down the aisle." At that moment he came down the aisle and asked how he could be saved. A counselor led him to Christ. My exhaustion had caused me to be insensitive to the leadership of the Holy Spirit. The man's wife had no idea of the deep conviction and the battle raging in her husband's heart. Yet, God reached out and used her question and a deaf ear of a minister of music to overcome my cold heart. How often has an evangelist, or even a pastor doing the work of an evangelist, left the field that is ripe unto harvest, because of impatience or exhaustion? The evangelist's heart must be in tune with God as he draws the net at the close of his message. He must be ever watchful for men, women, boys and girls who are already prepared to give their hearts to Christ.

Philip found the eunuch reading the "Suffering Servant" passage in Isaiah. He did not know what it meant. Philip again preached Jesus unto him. No Southern Baptist evangelist can stay in evangelism very long if he does not believe the Word of God, and that all Scriptures point men to Jesus. In practicality, I do not know of even one evangelist who does not believe in the infallible, inerrant Word of God. Such a man may exist, but I do not know of even one case.

When Philip got through preaching Christ, he led the eunuch to the Lord. Philip obviously told the eunuch that truly receiving Christ meant a total commitment. Part of that commitment was baptism. Philip preached in such a manner that when the eunuch saw enough water in which to be baptized, the eunuch requested baptism. The Southern Baptist evangelist must preach in such a manner that men realize that repentance toward God and faith toward Christ means action. In trying to teach salvation by grace and not by works, many evangelists have totally erased from their preaching the good works that are to follow salvation. Some of those good works, which God has ordained, for us to walk in are baptism, witnessing, praying, and feasting on the Word of God. The local church is a part of the believer's life when he is saved, not to mention tithing and being filled with the Spirit.

Philip was careful to instruct and question the eunuch in Acts 8:37, "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Philip baptized him. On very rare occasions when there are unusual circumstances, as in the case of the eunuch, where no pastor was available, Southern Baptist evangelists will baptize converts. Generally, though, the pastor dispatches that duty.

Barclay states, "Tradition has it that this eunuch went home and evangelized Ethiopia."³⁸ When a man is properly introduced to Jesus, he too, will go on his way rejoicing and will be unable to hold in his breast what God has done and is doing in him.

A. T. Robertson says that the Spirit of the Lord “suddenly and miraculously” carried off Philip³⁹ Although God does not generally do this today; He does provide transportation that is sudden and swift, especially in the last days as men run to and fro about the earth. The Southern Baptist evangelist must trust God for traveling grace, and the finances to continue the travel necessary to reap the harvest in the United States, and the world.

The modern evangelist, like Philip, is found preaching in the city where you find him and in the cities he passes through on his way home. Evidently, Philip made Caesarea his home base. It was a great port and trade center, a place where he could easily obtain transportation. It was a place where he could have access to many people.

Although modern transportation has made the home base of an evangelist less important, the fact still remains that there are great advantages of living in a metropolis. For a Southern Baptist evangelist to have his home in a great southern city, amidst thousands of Baptist churches, and near a large airport and interstates, allows him to have rapid access to any preaching point in America. It is cost effective and time saving especially for the family.

The next mention of Philip in the Scriptures is some 15 to 20 years later in Acts 21:8-10, “And the next day we that were of Paul's company departed, and came into Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.” We can glean implications for the evangelist's home, family members, and hospitality from this passage.

A. T. Robertson tells us that Caesarea was “the political capital of Judea under the Romans where the procurators lived and a city of importance built by Herod the Great and named in honor of Augustus. It had a magnificent harbor built. Most of the inhabitants were Greeks.”⁴⁰

This implies that Phillip not only considered location to transportation, and the influence of as many people as possible, but that he also wanted the best possible education and lifestyle for his family. This is a good policy for all evangelists to follow.

The implication to his ability as a father is very impressive since all of his daughters were morally pure even in a seaport town where morals are not usually the highest. He must have trained his daughters in spiritual matters for they were prophetesses. The evangelist must get his family involved in his work. His wife and children need to see first hand what God is doing in his life. One of the weakest areas in Southern Baptist life today is the family. The Southern Baptist evangelist is not exempt from being a godly father to his children and a godly husband to his wife. An evangelist should take whatever means are necessary to insure that his family remains a family. An evangelist does not need to be a divorce statistic; he needs to be an example.

The evangelist should open his home to great men of God, and make it possible for his family to rub shoulders with great preachers and Christians. If he is unable to do so, he should get his family into a home church where the pastor will have great evangelists in his pulpit regularly. He should take every opportunity for his family to get to know these Christians.

Philip was also given to great hospitality. Paul wanted to stay with Philip. It stands to reason that a man who has been the guest in many places would know how to treat a fellow evangelist. He would know when to let him rest and how to make him comfortable.

In these modern times we put people up in motels or allow them to have the privacy of a trailer. There are other great advantages that are available to us today that allow men to be more effective in the pulpit. One lesson of hospitality I have learned is simple, but very comforting.

For many years I would drive long distances to a church and upon arrival would often not even be allowed to go to a rest room for an hour, and occasionally up to three hours. I always entreat a weary traveler to walk immediately into a clean rest room upon arrival. The motel helps a man to have privacy for study, prayer, rest, changing clothes, showering (without crossing a hall to get to dry clothes). Also, a man can set the temperature, which is most comfortable for him. To be hospitable is to do unto your guest, as you would have them do unto you. Every evangelist will have years to learn creative ways to help others be comfortable.

From Philip we find many corollaries to the life of the 21st century Southern Baptist evangelist. The modern evangelist will do well to heed and practice the lessons and examples learned from studying Philip's life. The office of evangelist is a gift to the church; in fact the evangelist is a practical gift of the risen Christ to His church for its up building and maturing. What a practical gift the evangelist is to the Southern Baptist Convention and to the churches that make her up. God never makes a mistake. The evangelist is one of the gifts that he keeps on giving to His church. May God raise up evangelists in the example of Philip, to reap a great harvest around the world.

While it is true that Philip is the only man in Scripture called an evangelist, it must be remembered that the apostle Paul was an itinerant, revival evangelist. His experiences in the Book of Acts share many of the hardships, rejections, and victories of the life of an evangelist. A study of his evangelistic ministry will add balance to the few glowing reports mentioned in Scripture in the life of Philip, the evangelist. I believe the high notes from the life of Philip were given as guideposts for today's Southern Baptist evangelists. Let us follow the markers on to greater service for Christ. Let us be Spirit led, and Spirit empowered in preaching Jesus. Let us give an invitation to all we meet to receive Christ. Let us be examples to all in our personal and family lives.

Chapter 3 The Omission Of The Evangelist

Chapter 4 The Call of the Evangelist

HOW TO KNOW IF YOU ARE CALLED TO BE AN EVANGELIST?

Jesus was an evangelist. Luke 8:1-2 Soon afterwards He was traveling from one town and village to another, preaching (keerússoon) and evangelizing (euangelizómenos) the kingdom of God. The Twelve were with Him... Jesus evangelized showing that the work of an evangelist is in the main, the doing of the work.

Luke 20:1-2 One day as He was teaching (didáskontos) the people in the temple complex and evangelizing (euangelizoménou), the chief priests and the scribes, with the elders, came up and said to Him: "Tell us, by what authority are You doing these things? Who is it who gave You this authority?" Evangelizing will draw anger from religious people who are in control and leave God out of their lives.

Jesus is the greatest evangelist of all. Of all the gifts that God gave to the church, only a handful are said to be given by the Lord Jesus, Himself. These are found in Ephesians 4:11. Among these is the evangelist. This gift will remain until time ends and eternity begins. The purpose is to mature and up build the church. In this instance, the gifts (dómata Eph 4:8) are the men. Christ personally gives these men to His church. In order to do so Jesus saves and calls them. This implies that such men will be very close in fellowship with their Lord.

Stephen Olford said, concerning the gift of the evangelist:

"Paul tells us that when Christ ascended on high, "He himself gave [to the church] some to be apostles, some prophets, **some evangelists**, and some pastors and teachers" (cf. Ephesians 4:11). These words suggest that the evangelist is a gift to the church and that he, as an individual, possesses the evangelistic gift, which is both a **natural endowment** and a **spiritual endowment**. Let me amplify these two concepts for a better understanding.

a. The gift of the evangelist is a natural endowment. Christ himself "gave some to be... evangelists" (Ephesians 4:11, NIV). **He knew that the preaching of the Gospel around the world would never be accomplished without the evangelistic gift. It is my observation, however, that this gift is generally entrusted to people who have a natural aptitude to "do the work of an evangelist"** (2 Timothy 4:5, KJV).

b. The gift of the evangelist is a spiritual endowment. When Christ "gave some to be... evangelists" (Ephesians 4:11, NIV), He was imparting a distinctive and dynamic gift. Without a clear understanding of this fact, much confusion and frustration can be engendered in people's minds and hearts. Witnessing is an anointed life-style that can lead to a saving commitment to Christ; but witnessing is only a prelude to **soul-winning evangelism: it is pre-evangelism. As Dr. Arthur T. Pierson** has succinctly put it, "Witnessing is the whole work of the whole church for the whole age."

Evangelism, **on the other hand, whether in conversation or proclamation, is the harvesting gift. Only a small percentage of the members of a local church possess this gift. It is bestowed by the Spirit at conversion. "The Spirit works . . . these things, distributing to each one individually [the gifts] as he wills"** (see 1 Corinthians 12: 1-11,28). **Subsequently, the gift is revealed by the Spirit through inward conviction (Romans 8:14) and outward confirmation (Acts 13:1-4; 1 Timothy 4:14; 2 Timothy 1:6,7)."**⁴¹

The Spirit filled and Spirit empowered evangelist is recognized by the church and exercises the witness and harvest. For many years my home church has had Vacation Bible School Commencement night on Sunday evening. We always have a large crowd with many guests who are prospects for the church. We had gone for several years with no one responding to the invitation. Our pastor and church had talked about the gifts and it was suggested since I was in the office of the evangelist that I should give the invitation and people would join the church. Because of the belief in the Word of God, that the evangelist is a gift of Christ for harvest there were people saved and others who joined the church by membership. It was a great affirmation to me that my home church recognized the gift.

Stephen Olford lists five ways you can be sure you are called to be an evangelist: The answer is not simple, since God does not deal with all of us in exactly the same way. **There are, however, certain important questions that we should ask ourselves:**

1) Do I meet the qualifications of an evangelist, as set forth in the Word of God? **When God called Paul to be an evangelist, He delineated what was involved and required in clear and precise terms, "He is a chosen vessel of mine to bear my name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for my name's sake." And we read that "immediately he preached the Christ in the synagogues, that he is the Son of God" (cf. Acts 9:15,16,20). In another place, Paul was told, "The God of our fathers has chosen you that you should know his will, and see the Just One, and hear the voice of his mouth. For you will be his witness to all men of what you have seen and heard" (cf. Acts 22:14,15). And again, "Rise, and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you,**

to open their eyes and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me" (cf. Acts 26:16-18). We cannot study these divine instructions without discerning both qualifications and responsibilities of an evangelist.

2) Is there the witness of the Spirit in my heart that God has called me? **The same Holy Spirit who witnesses with our spirits that we are the sons of God also witnesses with our spirits that we are called of God to be evangelists (Romans 8:14,16). As we pray earnestly about the matter, "the sense of call" will either come alive or die altogether. You will remember that Paul prayed, "Lord, what do You want me to do?" (cf. Acts 9:6), and as we have seen already, he received the answer.**⁴²

Over the years I have noticed that the men, who are willing to send out fliers, meet with pastors and do whatever it takes to go fulltime have been the ones who are fulltime. They take any meeting that comes along in their early days and will even go to places where they know it will cost them financially to go because the Spirit of God has made the call as an evangelist so abundantly clear. This burning fire that the Holy Spirit has placed in them allows them to continue against all criticism and hindrance from friends, family and others.

Olford continues,

3) Has the gift of the evangelist become evident in my life and service? **When the apostle says that "the manifestation of the Spirit is given to each one for the profit all" (cf. 1 Corinthians 12:7), he is describing how a person's gift becomes evident. The "manifestation" is not of the human ability alone, but of the indwelling and power the Holy Spirit. Every occasion of a gathering of God's people is an opportunity for the exercise and ministry of a gift for the profit of all.**

If I know anything about God working in my life, I know he has his hand on me to give an effective invitation with the power of the Holy Spirit mightily upon me.

4) Has my church recognized and confirmed my evangelistic gift? **A careful look at 1 Timothy 4:14 and 2 Timothy 1:6,7 gives a significant object lesson in the divine-human recognition and confirmation of a person's gift and ministry in the early Church (see also Acts 13:1-4).**⁴³

If you are given opportunity to serve in the office of evangelist not only will you see people accept Christ personally and publically, but there will be spiritually minded people in the church who will see the gift in you and pastors will use you. Without others seeing this gift in your life, you will not stay in vocational evangelism very long.

Dr. Olford's fifth question clearly shows that the evangelist has the gift of harvesting and drawing the net.

5) Has God been pleased to own and use my evangelistic gift to the salvation souls? **Writing to the Corinthians, Paul could affirm with confidence, "You are the seal of my apostleship in the Lord" (1 Corinthians 9:2, RSV). Can you and I point to converts and say the same thing?**⁴⁴

Some Characteristics

The man who is called to be an evangelist will have a God given drive to see men come to Christ. He will have a vision literally for the whole world and will go for the nearest soul. He will learn to be a harvester. The harvest of souls and evangelism is so great in his mind and on his heart that when he prepares to preach he will be looking toward the invitation no matter what the text. How can I call for men to be saved, be revived, follow through in baptism, transfer a letter or get right with a brother when fellowship is broken and do so before leaving the

building? To the God called evangelist, God's invitation time is the most important time in the service. More important than the music, announcements and even the sermon is God's Holy Spirit moving on men in such a way that they get right with God, now. Generally the only man in the service concerned about how much time is set aside for the invitation is the evangelist. Do you feel this way when you are in a church service? It is an indicator of the gift.

The evangelist can generally give better instructions for you to drive by because he is often in a strange place and knows how you need to talk for better instruction. An evangelist will call you and leave his phone number on your answer phone about three times slowly. He wants to make sure you can call him back without writing the number down. He figures you are calling him on your cell phone while driving. When you get his message so you do not have to stop the car and listen to the message four or five times to get the call back number.

In like manner, it is that little difference in extending the invitation that causes men and women to respond. It is as if God put a deep concern in the evangelist to help the sinner overcome those little difficulties to place their faith in Christ that others who have been saved for a long time take for granted. Most evangelists are "How to" oriented because evangelists have such great confidence in the Lord Jesus to save and the work of the Holy Spirit in conversion of sinners and reviving of saints. If you have the tendency to be simple and try to look to see where the other person is coming from and help them overcome difficulties in understanding salvation in Christ this could be an indication of God's call to evangelism. Especially if the lost are saved under your preaching or during personal soul winning conversations.

Two Examples

J. Harold Smith may have preached more sermons than any man in history. Only God and eternity will tell us that. He was living in Greenville, North Carolina and had graduated from Furman University in 1932. He was raised in the era before television and radio. Church had been a major part of his life. His social life revolved around the church.

J. Harold Smith said, "But even with all this emphasis on church, I was not "born again." I had Joined the church and been baptized when I was twelve because I noticed my mother tended to dab at her eyes during the invitation time in our church services. My friends were joining up, so I made everyone happy by going forward and presenting myself as a candidate for baptism one Sunday morning.

The next week I was baptized, but when I tried to pull off my wet pants, jumping up and down on one foot, I produced a chorus of oaths that took the starch right out of the deacon's collar. The only change involved in that experience involved changing nothing more than my clothes.

Since I was now a bona-fide member of the church in good standing, I really didn't think much about what it meant to be really saved. There weren't any radio or television preachers around talking about it, either. I became more and more saddened, and disillusioned, and desperate.

Then on September 4, 1932, while sitting with my sister, Mildred, on her front porch in Greenville, South Carolina, she looked me squarely in the face and said, "You have tried everything that the Devil has to offer. Why don't you give Jesus Christ a chance in your heart?" I turned to rebuke her, but the Holy Spirit gripped my heart and for the first time in my life I really prayed, calling upon the Lord and asking Him to cleanse my soul from all of my sins.

I think my exact words were, "God have mercy on me a sinner. Save me through Jesus Christ." And that's when I was really born again. I became a child of God and just as I knew that

at that moment my name was written in the Lamb's Book of Life for all eternity. I knew that I was going to give my life to the preaching of the Gospel.

Sometimes we experience a "knowing" that is so sure and so powerful for us, that by comparison, tables and chairs and food, and light and, dark seem unreal. I really knew about my salvation and my calling, and I have never doubted either since that moment."⁴⁵

Once a man puts his hand to the plow He is to never look back. For most of us we have to count the cost and decide whether we will do what God would have us do. For every preacher it is imperative that his mate have a heart for the Lord Jesus and His work. Brother Smith knew this and thought it would cost him the love of his life.

Smith said, "I believe that the heaviest temptation of my life came in the next few hours on that same day. I felt my heart start to beat faster as I realized I had to go face that girl I met eleven years ago in that grocery store and tell her I had been saved...and was going to be a preacher, not a medical doctor.

The Devil was real to me that evening. I had never had but one sweetheart. I never loved any girl but her. And the Devil said to me, "She's going to drop you, old buddy. She's too classy a dame to marry a preacher."

But I knew I had to tell her; the sooner the better.

She was working at the Greenville News, and I went by to pick her up. She knew something was going on when she got in the car, but I waited until I was inside her living room to tell her. I said straight-out, "You'd better sit down. I have something to tell you. I'm going to be a preacher. I was saved this afternoon."

And she was silent for what seemed like light years. Time is such a strange phenomenon. When we're happy and busy, it seems to fly; at other times it drags. During that little slice of time, during her silence -I lived and died a thousand lifetimes; it was long enough for whole continents to rise and sink; it was so prolonged a silence, I could have filled it with all of man's recorded history, re-writ; it was so lengthy, I circled the globe twelve times on a tricycle.

But when she spoke, she simply said, "Harold, ever since I was twelve years old, I have wanted to marry a Baptist preacher." Those were words worth waiting for. And so, thirteen months later, we were married."⁴⁶

The proof is in the pudding is an old saying that applies to men called into evangelism. For reasons God gives men to his church who are harvesters. While few men have the auspicious start of a J. Harold Smith, it will be obvious to the man and those around him that God has uniquely placed his hand on this man to draw the net.

J. Harold said, "Thirteen days after I was converted, I held my first revival in the Northside Baptist Church of my home town. When it was noised about that the grandson of J. N. Smith, who for forty-four years had operated the local cotton mill, would be speaking, lots of folk became curious.

Although the service was scheduled for eleven that Sunday morning, before ten o'clock no one else could be packed into the church. My text was John 3:16; all I wanted them to know was that God loved them, that Jesus died for them, and that it was up to them to believe it and live it. More than a hundred people were saved in that first service.

When the service ended at about two in the afternoon, the pastor announced that he felt we should continue the revival a few days. By Saturday more than seven hundred people had made a decision for Christ."⁴⁷

The second example is from the Second Great Awakening. Charles Finney was a lawyer. "His call and conversion were simultaneous. He met Christ and was gloriously saved. The

morning after he was saved a client came into his office and asked him if he were ready to try his case which was set for 10 o'clock that day. Finney replied, "I have a retainer from the Lord Jesus Christ to plead His cause and I cannot plead your cause." "When the client left," said Finney, "I immediately went forth to talk to those I would meet about their souls. I knew that God wanted me to preach the Gospel, and that I must begin immediately. I knew it with a certainty beyond all possibility of a doubt!"⁴⁸

How a man is saved always affects his call and how he ministers. There comes a time when a man must decide to yield completely to God's will for his life, no matter what it costs him. While J. Harold Smith was allowed to keep the girl he had loved from childhood, others have to give them up. I told the girl I would marry that we would never own a home and would do without for most of our lives. I told her that I would not be home for much traveling and preaching. While she did not fully realize the extent of it, she was willing to do whatever God would have us do. Many are called but few are chosen.

Many of the men listed below have sacrificed for Jesus and souls in ways that the average churchgoer do not know or understand.

Some Examples

Because 98% of men who enter the work every year drop out, the spirit of God's clear call is a must. Read the lives of evangelists of today and those who have gone on before. See where their lives coincide with yours. Mordecai Ham's "call was a continual and irresistible urge" which he resisted for some time. God used his circumstances and his family to influence him in a great way. He yielded to God borrowed \$1700 moved in with his in-laws and began to study. His first sermon he was told to preach on the spur of the moment. He was asked to preach at a revival and the people responded and several were saved. The pastor got angry at Mordecai because the people came forward when Mordecai preached but would not come when he preached. This pastor had no understanding of the office of the evangelist. In time doors began to open and Ham's ministry took off.⁴⁹ Most evangelists have a slow difficult start, but not all.

Many ministers are in and out of the vocational evangelism and a number of men are life time evangelists. Research into the lives of such men as Moody Adams, Hyman Appelman, Walter K. Ayers, Manley Beasley, Gary Bowlin, Clift Brannon, Wayne Bristow, Bill Britt, Van Capps, Sam Cathey, Charles Chatman, Clyde Chiles, Tom Cox, E. J. Daniels, Bob Davis, Delton Dees, Jerry Drace, Ron Dunn, Larry Ferguson, Keith Fordham, Freddie Gage, Mike Gilchrest, Phil Glisson, Michael Guido, Billy Graham, Franklin Graham, Donnie Guy, Steve Hale, Mordecai Ham, Vance Havner, Jack Hazlewood, Jesse Hendley, Junior Hill, Rudy Hernandez, Leo Humphrey, Rick Ingle, Benny Jackson, Larry Jones, Eddie Lieberman, Henry Linginfelter, Charles Massegee, Eddie Martin, Angel and Homer Martinez, Larry McFadden, James McKeithen, Joe Mobley, Perry Neal, Jimmy Nettles, Ben Peacock, Bill Penley, Percy Ray, Dale Riddle, David Ring, Arnie Robertson, Henry T. Roe, Bill Saur, Frank Shivers, J. Harold Smith, Jerry Spencer, Bill Stafford, Rick Stanley, Jack Stanton, David Stockwell, Larry Taylor. John Tierney, Ed Vallowe, Phil Waldrep, Larry Walker, Melvin Wise, Gene Williams, Jim Wilson, T.W. Wilson, Don Womack, and Jerry Young, to name a few preaching evangelists. Singing evangelists like David Akin, Bev Shea, Dick Barrett, Porter Barrington, Cliff Barrows, J. B. Betts, Jon Bos, Lee Castro, Alan Celoria, Price Harris, Ron and Claudia Henderson, Jimmy Hodges, Tom Larrimore, Lowell Leistner, John McKay, Jim McNiel, R.L. and Beth Sigrest, Bill Sky-Eagle, Felix Snipes, Ed and Bette Stalnecker, Jerry Swimmer, Steve Taylor, Connie and Allison Ware, Marion Warren, Leon Westerhouse, are also great men to

study. Go to the website of the Conference of Southern Baptist Evangelists and you will find a list of current Southern Baptist evangelists. Continue to read the lives of such evangelists as Dwight Moody, Sam Jones, Reuben Archer Torrey, J. Wilbur Chapman, Billy Sunday, Charles Finney, George Whitfield, John Wesley, Charles M. Alexander, Ira Sankey, Harry Vom Bruch and Homer Rodeheaver. Research into early evangelists such as Evangelist Patrick of Ireland though difficult to find are encouraging as well. His grandfather was a married Priest since what we know today as the Roman Catholic Church did not yet exist. The Apostles were evangelist in spreading the Gospel of Christ to the world. The *Book of Matyrs* reveals some evangelist as well.

Comparison with Old Testament Prophets

A Study in the call of God on the Old Testament prophets would be valuable as well. In his Book, *Preaching From the Prophets*, Kyle M. Yates listed the Marks of a Prophet. These Marks are extremely similar to the Marks of an Evangelist. In the following list of marks you will see the places where they are identical in regular print and the differences are listed in italics.

1. He is always an uncompromising individualist. He cannot be bound by conventions or by public opinion or *by the congregation or Deacons. That is why his ministry is itinerant.*
2. He is conscious of a divine call that holds him to the task set forth by God. Always he must realize he is God's mouthpiece. The divine compulsion must be obeyed.
3. He is conscious of the privilege of direct access to the inner counsel of Yahweh, *in the Lord Jesus Christ.* He is in immediate contact with God. He is the bearer of *the* precious *Gospel of Christ* from the throne of God to needy men.
4. He is usually a man of action with a certain ruggedness of body and character that commands attention in any gathering. Being intense and keyed to a high pitch apt to stir up *saints to get right with God and the sinner to be saved.*
5. He is conscious of God's authority and backing *at all times.* It is usually true that he stands alone *in being totally focused on revival, souls being saved and people getting right with God, right now!* He is *often* challenged *and criticized for his strange focus and therefore his methods.*
6. He is definitely a man of prayer and communion. *Though he is often* lonely and solitary *in life, he has a desire to help the pastor and serve in fellowship with him and the people of God in reviving the saints and reaching the lost. This lifestyle causes him to be in constant prayer and emergency study of God's Word.*
7. He is clean and consecrated in life and character... Each lived a separated life. *Genuine evangelists should do the same.*
8. He is an outspoken critic of specific evils in the social order... He does not deal in abstractions. Guided by the will of God he raises his voice in violent protest against any person or institution meriting denunciation.
9. He is God's agent to reveal the future to the people. *He states that there is a heaven and a hell and what you do with Jesus determines that destiny. He clearly lets the saint know that we suffer when we are not obedient and yielded to the Lord Jesus. Revival and evangelism centered in Jesus Christ and His will is the only door of blessing.*⁵⁰

Consider the call of each of the prophets to learn how God calls men in general. Samuel heard God's voice but had to have the old priest Eli, tell him to say "speak Lord, for your servant hears." the next time God calls your name say speak Lord your servant hears. Amos heard the lion's roar and God's voice almost simultaneously. Isaiah saw the Lord high and

lifted up and felt such conviction that he needed cleansing. When God asked “who will go for me?” Isaiah answered “here am I, send me!” Jeremiah had fire in his bones and could hold back and had to speak God’s Word.

The lives and calls of the prophets give us examples of how God may deal with us and how we need to respond to the Lord’s call.

Chapter 5 GODLY ADVICE FOR THE PASTOR, CHURCH, AND EVANGELIST

Evangelist Don Womack said, according to Ephesians 4: 11, **"It is a sin of commission to reject the divine office of the evangelist: a sin of omission to ignore the office; and a sin of transgression to abuse the office."**

TO REJECT THE OFFICE OF EVANGELIST IS:

To reject the office of evangelist is Criminal Unbelief in the Word of God. Christ’s method of evangelism includes Christ’s gift of the evangelist and is clearly stated in the Word of God. To reject the office the Lord Jesus Christ gives to His church for her up building and maturation in Ephesians 4:11 is to say to the Lord Jesus, “You did not know what You are doing.” Such a slap in our lord’s face will not go unpunished.

To reject the office of evangelist is to be thankful for the (“doron”) gift Christ has given. Every good gift comes from Him. To refuse to use an evangelist is to be unthankful for the Great Commission and the practical tool (the evangelist) Christ has given the church to reap a harvest and incite the church to do the same.

To reject the office of evangelist is placing man’s plans above God’s plan. It is clear that Paul decided that only a clear presentation of the Gospel of Christ is the way to reach people under any circumstances. God’s way is that “faith comes by hearing and hearing by the word of God.” While every Christian is to witness and pastors are to do the work of an evangelist, God still has given certain harvesters(evangelists) to the church to lead out in the harvest. As Junior Hill says, “Using an evangelist is like using a combine in the harvest as opposed to a single ingathering. There is a mass ingathering when God’s gift is used.” Calling an evangelist forces the local church to get out and bring the lost to sit under the hearing of the Word in a revival meeting. The more wheat (lost), in front of the combine the greater the harvest.

Some time ago I was asked to preach the pilot BAPTISM ASSISTANT PROJECT for the North American Mission Board. It was originally called the LOW AND NO BAPTISM PROJECT. This project helps low and no baptism churches to utilize the office of the Evangelist. Dr. Tom Johnston clearly gives the circumstances of this inner city church in the following e-mail.

It sure was a blessing to have Keith preach a revival at Central Baptist church, a church that has been a mission church since its inception in 1950, due to its location. First as an Italian Mission, and now in a changing neighborhood with 60 nations and 27 languages at the local public elementary school (Garfield Elementary School).Here are my responses to your questions:

1. I have preached at Central Baptist since July 4, 2004, and not long after I began preaching, they asked me to be their interim pastor.
2. The community has a very strong ethnic population (60 nations as mentioned above). The predominant ethnicities are Somali and Sudanese. I have been told that the Somalis are organized into tribes with 5 chiefs in our area (a friend of mine met with them last year). We have made some inroads into the young Sudanese “Christian” population, but have had more difficulty in reaching the Muslims (especially the Somali). I use a Somali Bible that I found online for free (at e-Sword.net), and seeing their language intrigues the Somali. Therefore I include the Bible portion on which I am speaking in six languages (including Arabic and Somali), as well as on leaflets that we hand out door-to-door.
3. The church had three people in attendance when I first preached on July 4, 2004. One of those men went to a retirement home and moved his membership. We have been averaging 29-32 for the past 6 months on Sunday morning, and we began giving to the cooperative program in January 2006. We go out weekly in door-to-door evangelism, and have made numerous positive contacts for the Gospel. It has been very hard work.
4. As a professor of evangelism, I have my notes that I teach on the gift and role of the evangelist. This weekend with Keith Fordham opened my eyes to the harvest potential of a God-called evangelist, in conjunction with the emphasis on soul-winning stemming from a planned revival. This combination was fantastic and fruitful. As a professor of evangelism I lead out evangelism teams weekly to other local churches for door-to-door (so far 32 churches in the KC metro), as well as lead weekly door-to-door at Central. I always give an invitation and seek to keep the Gospel primary. However, even with that constant emphasis on evangelism at our church, the revival provided for an even greater focus on evangelism. I am grateful that the response of the church and the neighborhood went beyond my expectations. I am also grateful for the 16 saved (at our church field) and the 10 who were baptized. This church had not baptized for over 30 years because their baptismal leaked, perhaps people were not being saved, and they may have morphed into a social ministry due to the huge physical needs of the neighborhood.

Thank you for allowing me to clarify these points. I hope these answers provide you assistance. I am truly grateful for Keith’s ministry among us!

Gratefully in Christ,

Tom.

[A portion of an article from the Christian Index \(Georgia Baptist State Paper\) gives additional information of how well the church was prepared for the meeting.](#)

NAMB, Southern Baptist Evangelists strategize to help churches with no/low baptisms

By J. Gerald Harris, Editor

Published August 3, 2006

Georgia Baptist evangelist Keith Fordham ... to conduct revival services at Central Baptist Church in Kansas City, Mo. Central had not baptized anyone in 30 years.

Tom Johnston, assistant professor of Evangelism at Midwestern, is the interim pastor of Central and asked Fordham to come to Kansas City to teach a class on vocational evangelism. Johnston mobilized all the evangelism classes to go out into the streets of Kansas City to witness and pass out flyers in Arabic, Somali, French, Vietnamese, Spanish and English.

Twenty-eight members of Macedonia Baptist Church in Springfield, Mo. joined nearly 50 faculty and students from the seminary in the outreach effort, which included an abbreviated version of Vacation Bible School on Saturday afternoon. As a result of these efforts 16 people were saved and Central Baptist Church baptized 10 of the new converts.

A tent was set up on the church property for the VBS and for the Friday and Saturday night revival services. A new convert, Danny Friedrich, was lifted from his wheelchair and placed in the cattle trough to be baptized at the Friday night service. It was the first baptism for Central Baptist Church in more than 20 years.

Johnston said, "The outdoor baptism sent a spiritual tremor throughout the neighborhood." Indeed, it did, because many people from the neighborhood came to the services on Saturday and Sunday. Many rededications and public professions of faith followed that first baptism.

Fordham commented, "All of our efforts were blessed by God. Door-to-door visitation and old-fashioned revival work in inner cities with multilingual people. Preaching and talking about Jesus works anywhere, anytime. It worked for the Apostle Paul in an unseeded gentile society; it will work today."⁵¹

Keith was asked "How will you change the message to reach the crime ridden people of the inner city who have no idea what a revival is." He said, "I will preach Jesus Christ and Him crucified, risen, and coming again just like Paul did to pagan Greeks and Romans. There is no changing of the eternal message of the Lord Jesus Christ."

To reject the office of evangelist is not desiring God's best. Jesus is God's best and His gift to the church, are God's best including the evangelist. Malcolm McDow points out concerning revival "In the Southern Kingdom every national revival occurred during one of three required Feasts: Passover, Pentecost, or Feast of Tabernacles. One explanation for this association was that the festivals allowed the people to assemble as a nation. It is interesting to note that the revival at Pentecost in Acts 2 ignited during this festival."⁵² The Holy Spirit has allowed Baptist's to come together on a smaller scale in local revivals. This allows every ministry of the church to come together for a common goal in one accord. The Children's ministry, Student Ministry, College and Career, Young married couples, Midlife ministry, Singles again, and Senior adults to be in the same service for the same purpose of renewal and evangelism. It is the only week in the year this occurs. Some churches even call their revival a festival. Sometimes Associations, small towns and even entire counties, unite many churches, call an evangelist, and work together to reach an entire area for Christ. Baptist will join with other denominations to send a spiritual tremor through entire communities.

In Nehemiah 8:14-18 They found written in the law how the Lord had commanded through Moses that the Israelites should dwell in booths during the festival of the seventh month. So they proclaimed and spread this news throughout all their towns and in Jerusalem, saying, "Go out to the hill country and bring back branches of olive, wild olive, myrtle, palm, and other leafy trees to make booths, just as it is written." The people went out, brought back branches, and made booths for themselves on each of their rooftops, and courtyards, the court of the house of God, the square by the Water Gate, and the square by the Gate of Ephraim. The whole community that had returned from exile made booths and lived in them. They had not celebrated like this from the days of Joshua son of Nun until that day. And there was tremendous joy. (HCSB)

Tremendous joy comes to God's church when we set aside a time to pray, prepare witness and come together under a God called evangelist for revival and evangelism. Having a revival allows us to return in obedience to our Lord and Savior Jesus Christ. With this true repentance, God restores the great joy of our salvation. Thus our service to God is once more joy and not drudgery. Our fellowship is electric and even the lost people want to be a part that kind of fellowship.

To reject the office of evangelist is arrogant pride. Because to say you do not need the office of the evangelist is to say you do not need God's method or gift or way. Your church is operating in a mode that does not need God's word or way. Pride goes before a fall. God resists the proud, but gives grace to the humble.

To reject the office of evangelist is following false doctrine. The false doctrine is to say that the gift of the evangelist no longer exists. It was over with the New Testament. Until time ends the **Lord Jesus will see to it** that certain men are saved, called and given to His church to fill the office of evangelist.

To reject the office of evangelist is actively ignore the Harvest. Is to say "I will not witness and I will not plan to harvest the fields Jesus has said are already white unto harvest." The only thing worse than being lost is to be lost and to have the only people on earth God has sent searching for you to reject every means available to find you.

To reject the office of evangelist is a sin of Commission. Because you are actively going against the revealed will of God. This is among the greatest of sins for a Christian.

TO IGNORE THE OFFICE OF EVANGELIST IS:

To ignore the office of evangelist is to have blood on our hands. Because we will not do all that God has asked us and equipped us to do to reach the lost. Dr. Darrel Robinson In his book *Total Church Life* shares the testimony of a Father's effort to save his son. He said, "A hurricane hit the Gulf coast of Texas! ...The floods subsided by Wednesday night when we gathered for prayer meeting... they were searching Vines Bayou for the body of a fourteen year old boy, Eddie Meek, who had made a profession of faith a month earlier at one of our church's bus ministry youth services.

The next morning I sat across from Eddie's father, Leroy Meek. He looked like a bum... He had been fishing the bayou for his son's body all night. Leroy began to tell the story. "I am a foreman for a large construction company. I did not go to work yesterday due to the flooding. We have eight children. I told them not to go outside to play. But, while I took a nap, three of the boys slipped out and made a raft of styrofoam material and began to float down the bayou. The raft broke up. Two of the boys were able to get out, but Eddie could not get out. The other two raced home and awakened me. I jumped into the pickup truck and sped to the bayou. I tried to reach Eddie, but the concrete sides were steep and the water was rushing and I couldn't get to him. He was screaming, 'Daddy, help me! Help me, I can't hold on much longer!'

"I ran back to the pickup truck and grabbed a rope. Eddie screamed, 'Somebody help me! I can't hold on much longer!' I threw him the rope, but the rope was too short!"

As I listened to Leroy, a chill went down my spine. I choked back tears as I visualized the scene he described. It was like God was speaking to me and showing me the multitudes of hurting people near our church. Like Eddie, they were clinging to whatever they could hold on to. They were crying, "Help me! Somebody help me! I can't hold on much longer." And Christians and churches were throwing out ropes, but the ropes were too short to reach the world."⁵³

Sometimes it takes a tragedy for us to see responsibility to get the preacher and God's people in gear to reach the community. Brother Robinson led Leroy Meek, a man who could not read and had never been in church with his children, to Christ. Twenty five adults and young people accepted Christ as Darrell preached John 3:16 at the funeral.

Darrell told his congregation on Sunday morning, "multitudes of hurting people are clinging to whatever they can hold on. They were crying, "Help me, somebody help me. I can't hold on much longer!"

We are throwing out ropes that are too short to reach today's world. What are some of these short ropes?

- Social religion

- Mere morality
- Empty talk
- Mere human effort

These ropes are too short.

Some are reaching out for ropes that are too short—the ropes of religion rather than a relationship with Christ, of wishful thinking, of dependence on morality. But there is a rope that is not too short. It is Jesus! He came all the way from the glory of heaven to each one of us.”⁵⁴ The invitation lasted one hour and forty minutes. One hundred and sixty seven were saved. The church became a soul winning station for Christ where people were disciple and then disciple others. Leroy Meeks led over fifty people to Christ that year because he found that Jesus is the rope that is not too short. When it came time for Leroy to die he knew where he was going. All this because Darrell Robinson made sure that the blood of that community was not on his hands. Yes, he even called in evangelists to help. Today Darrell is an evangelist.

To ignore the office of evangelist is to work without God’s provision. You have to go out of your way to get the lost under the preaching and invitation of the evangelist. You just ignore your responsibility because of the effort and financial cost it will take. You do not want to put out the effort to get lost people in front of the evangelist so he can harvest the wheat. Like the men who ignored the Gadarene Demoniac let’s not think about reaching this man, let us take care of our own business.

To ignore the office of evangelist is to be under the curse of Meroz! Judges 5:23 "Curse Meroz," says the Angel of the Lord, "Bitterly curse her inhabitants, for they did not come to help the Lord, to help the Lord against the mighty warriors." (HCSB)

Generally in scripture we think of the Lord helping men. Here we have just the opposite taking place. Twice in one verse men are accused of not helping the Lord. It is talking about them not coming to help Deborah or Barak against a great enemy. Israel was God’s covenant people and had a responsibility to act on God’s behalf. In the New Testament God’s church is given marching orders to win the world to Christ. Every member of the church is to be an active witness of the Good News of Jesus Christ.

Some reasons for Meroz not fighting are identical with reasons some Christians are not witnessing. First, fear is one reason. Fear because we do not believe in the power of Christ to save. We cover the name of Jesus and place a drape over the power of God when we need to turn the Gospel loose; “for it is the power of God to salvation.” It is criminal unbelief in what Jesus can do through us.

Secondly, we are at ease in Zion and do not want to get out the comfort zone long enough to obey the great commission. We miss God’s purpose when we fail to seek and save the lost. One of God’s greatest offices in the battle to win the world to Jesus, are His evangelists. This itinerant roving ministry is to be used by every church. To refuse to go out of your way to do whatever it takes to have an evangelist, a Christ given man, in your church is criminal unbelief. It is serving God your own way as Cain did. No wonder there is a curse of deadness on our churches.

Thirdly Jesus said, in Luke 11:23 “Anyone who is not with Me is against Me, and anyone who does not gather with Me scatters.” (HCSB) We are in essence fighting God himself we do not utilize all God has given us to win the lost. Evangelists are listed in scriptural order even before the pastor. Any church or pastor who stays only in his own village and is not willing to step outside of his own interests enough to not only pray for God’s Warrior’s, Evangelists, but to support and use them is under the curse of Meroz. The curse of Meroz is a bitter curse.

Fourthly, It was to "to help the Lord against the mighty warriors." (Judges 5:23c) There are a minority large Baptist churches and small Baptist churches that are not giving public invitations and not holding revivals. Southern Baptists are the keepers of the invitation, and

know how to hold local revivals and area crusades. When I preach small town crusades the other denominations say, you Baptists know how to hold evangelistic meetings and we do not. Baptists are personal soul winners. Just as Phillip, the Evangelist, left the great Samaritan Crusade and witnessed to the Eunuch. Baptists in my lifetime have effectively used these Bible methods from house to house and to large crowds. Peter preached to crowds on Pentecost to win the lost. When Baptists allow our people to forget God's methods we will not only plateau but die. We will disappear from history as Meroz did. We have more evangelists than any other denomination in America. But instead of the 500 we have we need 5,000. Our enemy is great but, our Lord Jesus Christ is greater. Never forget that truth.

Fifthly, the attitude that you will let others aggressive in witnessing when the world is headed for hell is wrong. Not only should you take your place in the battlefield for Christ, but you need to turn loose of funds and employee God's chosen men (evangelists) to assist in the battle for souls. You have been given your marching orders, the Great Commission, and need to take part in this war, with all you are and all you have at your disposal. That includes God's Evangelists. Yet you say the day of the evangelist is over. My church is in such a revival we do not believe in God's methods. Like Meroz you do not need to be a part of God's overall plan when you needed the most.

Sixthly, Meroz may have listened to all the polls that were conducted and said they can fight the battle as they want to, but our survey says that God's way is not right we will use the latest method, since we have not offended the enemy; there is no need for us to join in the battle.

Well Paul took a survey in Corinth and the results of that report are given in 1 Corinthians 1:21-25 says "For since, in God's wisdom, the world did not know God through wisdom, God was pleased to save those who believe through the foolishness of the message preached. For the Jews ask for signs and the Greeks seek wisdom, but we preach Christ crucified a stumbling block to the Jews and foolishness to the Gentiles. Yet to those who are called, both Jews and Greeks, Christ is God's power and God's wisdom, because God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength."(HCSB) My friend, Baptists have believed so many surveys. Stop wasting your time and be obedient to God's Word. Preach Christ and Him crucified. To those who respond in belief it is the power of God. House to house and in revival, preach Jesus. In so doing revival will come and souls will be saved. And the curse of Meroz will be removed from our churches.

To ignore the office of evangelist is to operate in God's permissive will and not in His perfect will. God's perfect will includes the evangelist. If this were not so, the Perfect Lord Jesus Christ would not have given the evangelist to the church. A church cannot have godly growth and maturity without the ministry of the evangelist. For a church to go even one year without using an evangelist is to be outside of God's perfect will. After looking at men like me, you may not be able to figure out the "why" of God's will, but ours is not to reason why, but rather to do God's perfect will. While God's second best is better than the devil's "any best", we still miss spiritual power and effectiveness in God's permissive will. In making Saul, King, there were consequences to pay taxes, sons and daughters in the Kings service and removed from home etc...Saul was a Benjamite and the King was to come from Judah. But Judah's sin with his daughter in law had consequences. According to Deut 23:2 "No one of illegitimate birth may enter the Lord's assembly; none of his descendants, even to the tenth generation, may enter the Lord's assembly," would not allow a descendant of Judah to be king until the tenth generation. In Matthew Chapter one, we discover that Jesse is the ninth generation and David is the tenth generation. Allowing Saul to be king was God's permissive will and not His revealed perfect

will. God's permissive will had consequences to the entire nation and to the world. The same is true of any church that rejects the office of evangelist.

To ignore the office of evangelist is to be lukewarm. Rev 3:16-17 "So, because you are lukewarm, and neither hot nor cold, I am going to vomit you out of My mouth." Not only witness, but bring a firebrand evangelist in the midst of your congregation and see what God will do. In Pilgrim's Progress John Bunyan again and again, gained a blessing every time evangelist was around. When you have an evangelist to preach before your congregation you will find the same to be true among your people. I often hear men and women who are new Christians say, "I did not know what a revival or an evangelist was until this week and I did not miss a service!" Others say, "This revival gives me a chance to make up for times I missed sitting under the Word of God in earlier times of my life!" An evangelist is one of God's catalysts for revival and evangelism. Let the fire fall.

Who Am I?

I never was guilty of wrong action but on my account lives have been lost, trains have been wrecked, ships have gone down at sea, cities have burned, battles have been lost, governments have failed and souls have gone to hell.

I never struck a blow nor spoke an unkind word, but because of me homes have been broken up, friends have grown cold, the laughter of children has ceased, wives have shed bitter tears, brothers and sisters have forgotten, fathers and mothers have gone broken-hearted to their graves, and I have blood on my hands.

I have intended no evil, but because of me talent and genius have come to naught, courtesy and kindness have failed, the promise of success and happiness has yielded sorrow and disaster, and hopelessness has reigned.

I have no color except grey, no sound but just my silence, no cause but self, no progeny except grief and disaster. I cause church pews to be empty. You may not on the instant call me by name, but surely you are personally acquainted with me. I am Neglect.

To ignore the office of evangelist is neglect of duty.

During the course of a normal year a pastor has so many good things to do, that he often is forced by time and circumstance to attend the squeaky wheel and even do important tasks, but these generally are to the neglect the Great Commission in his own Jerusalem. Even with the 15 mission trips to unreached people groups. When you call an evangelist and set aside a space on the calendar it forces the pastor, staff and church body to unite in one accord for preparation and soul winning. It forces Sunday School teachers to call the entire Sunday School roll. Pack a pew or men's steak night gives God's people an excuse to invite a lost friend to get under the hearing of God's Word and be challenged to place their faith in Christ. To call in the evangelist stirs the congregation to take advantage of God's harvester.

To ignore the office of evangelist is treason! As an ambassador for Christ it is our duty to present the Gospel God's way. Utilizing an evangelist is one of those ways. Not to do so is treason against our Lord Jesus Christ. You may say Jesus can save men without an evangelist. Yes, He can and He does, but thank God He chooses to use Evangelists! Since He chooses to do so, "Why don't you?"

TO ABUSE THE OFFICE OF EVANGELIST IS:

To abuse the office of evangelist is to feed the flesh like Esau, for a moment and lose a lifetime of blessing. Through the years a few evangelist have given up their ministry for illicit relationship with a woman, or have allowed alcohol or drugs to take away their lamp stand. For

some they were caught in a moment, for others it was a lifestyle. God hated Esau because of his sin and God hates men who commit such sin. With Greater influence for Christ comes a greater responsibility. To run the risk of God's hatred is a greater price than any man can pay. Evangelist friend, do all you can to protect God's calling on your life. Even those who are restored never again reach the influence for God they once had.

To abuse the office of evangelist is to lose a reputation you cannot buy back. While you may find God's forgiveness, you will, like King David sinning with Bath Sheba, suffer the consequences for the rest of your life. It is like getting drunk and your arm and a foot in a car wreck. You can be forgiven for getting drunk, but on this earth you will never get the arm and foot back. This holds true in the spiritual realm. You will never again be used as you would have been because of your sin. You will have permanently lost influence and trust.

To abuse the office of evangelist is to sin with finances, females, fame (pride), family, and/or jealousy (which causes us to speak in an evil manner against fellow ministers).

The devil will see to it that every evangelist is tempted in the above mentioned areas. Evangelist Billy Graham took an offering into his room in the Atlanta crusade in the 1950's. It was photographed and he never again touched the offering money. He abstained from the very appearance of evil. He has in fact taken far less money than he deserved. The majority of evangelists do not have enough income to be tempted. Because there is no money to steal, the temptation does not exist. It is reasonable and proper for an evangelist to live on a salary and set up an organization that is non profit, and above board in all ways.

However the desperate need of funds may cause finances to be on the evangelists mind continuously. This can cause evangelists to give the idea that all they are interested in is money. Clearly let churches and ministers understand what your financial needs are to meet your budget. Most pastors care about your ministry needs and are very gracious in asking their people to give.

When God uses you, and you see men and women's lives changed, there is a temptation for you to think you did it. Always remember that God allows you to be present, but only He can save. You have to put your pants on one leg at a time just like any other man. You are man and Jesus is God. Remember this truth. Do not get haughty and think you are better than other men. God's grace places you where you are. If people's lives are changed it is the Lord Jesus Christ who did it. If their lives are not changed it is their sin that kept it from happening. Your job is to preach the Word and draw the net. The Holy Spirit will take care of the rest.

Fatigue from so much travel can often cause you to lose contact with your family. I took my family on the road with me. Brother Keith, that is too difficult. It was difficult for my wife and I, but not for the Lord. While many evangelists have ministered to others, their families have been without a father and husband. God can handle that circumstance as well, but you need to do all you can to let your family know how God is using you and why what you do is important. That takes extra effort. Contact them every day and speak with every family member and show interest in their lives.

My children missed ball practices, ball games and all kinds of other events for church revivals where I preached. When parents who would come up to me during those revivals and say, "We will not be at the revival tomorrow night because of a ball practice." I would reply "My child is missing their ball practice tomorrow night for your churches revival. If my kids are missing practices over 40 weeks a year for somebody else's church, it is not too much for me to ask for your kids to miss one game for your own church's revival once a year." I got the handle, "**THE NO EXCUSE EVANGELIST.**" Today, our daughter, son in law and granddaughter are extremely active their local church's ministry. Our Son is pastoring a church along with our

daughter in law and grandson. That is after being in church for at least five preaching services every week. But they were a part of our ministry and saw what the Living God was doing.

Fatigue can cause you to dislike being around people and because you struggle emotionally or financially you can be jealous of other ministers. You can speak ill of others when you do not need to. And all of us can act like the devil when we are sick and exhausted. Ask the pastor to allow you to rest. He will generally understand. Learn to say no to meetings and do not preach yourself into complete exhaustion. You may say, Keith, you are calling the frying pan black. I have been extremely guilty in this area. I collapsed in 2000 from sheer exhaustion. I left a revival meeting and canceled a meeting for the first time in over 1000 revivals. My wife said "You are trusting yourself for our income, and not God." She was right. God miraculously provided for our needs. It is easy to forget that God supplies all our needs. Most men think we provide. It is not true! God provides the air we breathe, our strength and our finances. He even provides jobs and retirement income. God does it His way and we should never usurp His provision by providing our own way.

To abuse the office of evangelist is to despise the ministry God has called you to. Jonah despised his ministry and the revival God sent on the people of Nineveh. He despised the way God used him to bring to his enemies to repentance. God forced him to be obedient. Even so God sends evangelists out Matt 9:36-38 "When He saw the crowds, He felt compassion for them, because they were weary and worn out, like sheep without a shepherd. Then He said to His disciples, "The harvest is abundant, but the workers are few. Therefore, pray to the Lord of the harvest to send out (ekbálee) workers into His harvest." "Ekbalo" means cast forth or out, drive out, expel, pluck (pull, take, thrust) out, put forth and send away. Jesus has all authority and told us to win disciples. He can move us out through persecution or we can be compelled by love and relationship with Christ. We can make it a chore or get revived and witness gladly. We become as Vance Havner said, "As straight as a gun barrel theologically, but just as empty spiritually." Not filled with the Spirit and operating only on head knowledge, and physical effort. We operate in God's purpose, but not in God's strength. In college we would pray before a revival service and say "Lord, Thank you for the beating we are about to receive because we knew the evangelist was going to get on us for not witnessing." The conviction was so strong and lasting that if I did not lead someone to Christ during a given week, I would fall on my knees and repent, wondering why it had not happened and how I might have quenched the Holy Spirit.

When we serve the Lord out of head knowledge, and not out of the overflow of the Spirit of Christ, we will get angry, bitter and end up like Jonah as far away from lost people and God's people as possible. We care more about a gourd, or doctrine or some petty thing than the lost souls Jesus saves. Jesus said, "Love your enemies." Sometimes enemies are church members. But let the love of Christ propel you through to victory and joy. Do not end up bitter and miserable like Jonah did.

Jonah 4:1-11 "But Jonah was greatly displeased and became furious. He prayed to the Lord: "Please, Lord, isn't this what I said while I was still in my own country? That's why I fled toward Tarshish in the first place. I knew that You are a merciful and compassionate God, slow to become angry, rich in faithful love, and One who relents from sending disaster. And now, Lord, please take my life from me, for it is better for me to die than to live." The Lord asked, "Is it right for you to be angry?" Jonah left the city and sat down east of it. He made himself a shelter there and sat in its shade to see what would happen to the city. Then the Lord God appointed a plant, and it grew up to provide shade over Jonah's head to ease his discomfort. Jonah was greatly pleased with the plant. When dawn came the next day, God appointed a worm

that attacked the plant, and it withered. As the sun was rising, God appointed a scorching east wind. The sun beat down on Jonah's head so that he almost fainted, and he wanted to die. He said, "It's better for me to die than to live." Then God asked Jonah, "Is it right for you to be angry about the plant?" "Yes," he replied. "It is right. I'm angry enough to die!" So the Lord said, "You cared about the plant, which you did not labor over and did not grow. It appeared in a night and perished in a night. Should I not care about the great city of Nineveh, which has more than 120,000 people who cannot distinguish between their right and their left, as well as many animals?" (HCSB)

To abuse the office of evangelist is to do great damage to God's body (the church). When an evangelist sins or abuses the office God has called him to, he does not fulfill God's plan and purpose to mature and upbuild the church. Morale in an army is more important in battle than nearly any factor. You, dear evangelist, are Christ's gift to the church. Your attitude should lift the morale of any pastor, teacher, or laymen seeking to serve the Lord. When you sin or become bitter or ugly in attitude or in spirit you hurt our Christ's body. Preach and call men to Christ with the authority of God. But do not abuse or use the authority for yourself, but for the Lord Jesus and His bride.

To abuse the office of evangelist is to push men away from Christ. When an evangelist abuses the office he pushes lost men away from Christ. They see you and your sin. They get their eyes off Jesus. You catch fish for Jesus and he will clean them. Point men to Christ and do not get in the way. Some will reject the Lord, but not because you hindered them. Some years ago a television-evangelist, not an itinerant evangelist, but a man who pastored a church, had a moral failure and stayed on in his pulpit when he was asked to get out. For the next three years nearly every lost man I witnessed to brought his name up to me as an excuse for not trusting Christ.

Recently an evangelist had a moral failure that turned out to have been going on over a period of years. A pastor said, "The people who were saved under his preaching at my church wondered if they were really saved. It took several weeks for me to remind them that Jesus saves no matter what circumstances they came to know Him were." Sin causes confusion and when the man in pulpit sins it is hurtful to everyone in God's work.

Honor the Christ given office of the evangelist and Christ's purpose to seek and save the lost will be fulfilled everywhere you go. Abuse the office and great damage will be sustained in your personal life, your family, God's family the church, and in the lost world. Souls will go to hell and the blood of many will be on your hands.

Chapter 6 Defining Evangelism

Chapter 7 Jesus Methodology of Baptism

Matthew 9-10

CHAPTER 8 THE EVANGELIST'S START

CONVERSION

The evangelist must be a man with a tremendous conversion experience and an overwhelming desire to tell every man on planet earth how to personally meet Jesus Christ. Jude 1:1 tells us that every saved person is set apart (sanctified), kept (preserved), and called according to God's purpose. Every Christian does the work of evangelism, but the risen Christ gives some as evangelists to the church. The conversion experience may have been as unusual and exciting as Paul's meeting with Christ on the Damascus Road or as plain as a young boy asking for forgiveness. The experience will be no less intense.

In 1958, a motorcycle policeman in Atlanta, Georgia caught three eight-year-old boys. One had thrown a rock over a tractor-trailer and hit a 1959 Ford windshield. The windshield cracked and the driver rounded up a police officer. He came back down Interstate 75 southbound in the right lane. The motorcycle policeman was in the left lane hiding behind the 1959 Ford until he spotted the boys. The three were quickly apprehended. The police called their parents. Each boy blamed the other two. When one of the boys got home, his father normally would have taken off his belt and whipped the boy. Instead of whipping him, he told the boy he was too disappointed in him to whip him. The young man was so crushed by his guilt that he began to try to be a good boy. He began to make A's in school. He batted .600 in little league. At night during the summer he would often get in the back of a pick-up truck and pray that someone would tell him how to be saved. No one came; no Sunday School teacher or preacher came to explain the simple plan of salvation. His family moved during the following year. The boy began to go to Sunday School, Christian Training and R.A's with the next-door neighbors. Every Sunday morning the Sunday School teacher told his class just before the closing prayer, "Boys, Jesus Christ died on the cross for your sins. If you would ask Him, He will forgive your sins." The boy heard, but he did not understand. A few months later, the boys' class got out of Christian Training before the adults. The boys began to hit each other on the arm to see who could hit the hardest. One of the older boys, Tommy Neal, came over to this young man and said, "Keith, Jesus Christ died on the cross for your sins." The boy answered, "I know it." (He had really heard that before in Sunday School.) Tommy said, "If you'd ask Jesus to save you, He would save you right now!" The boy answered, "I would like to, but I don't know what to say to Jesus." Tommy said, "Let's get on our knees and I will help you with the words. Just say, Lord Jesus, please come into my heart and forgive my sins." The boy did just that, and Jesus Christ came into his heart and forgave every sin. At the evening Revival service, Evangelist Ed Vallowe Preached and gave the invitation. He said a prayer and the congregation began to sing, (Have Thine Own Way." Before the congregation got the H sound out on *Have*, the first word of the first verse, The boy ran down the aisle and told the pastor, Dr. Paul Gilliam, that Christ had saved him and that he was ready to do whatever God said next. That boy could hardly wait to go home to tell his parents. He went to school the next day and told his teacher and all of his friends. He felt that if people just knew that Christ died for them, then they could have the joy, which he knew in Christ. In fact that young man now has a lifelong desire to do nothing, but tell men how to be saved. That boy became an evangelist and is now authoring this book.

Every evangelist must have a dramatic conversion to Christ or a tremendous clear sense of what salvation means. That does not necessarily mean that one has been an alcoholic, drug addict or womanizer before salvation, but it does mean that one has had a clear-cut conversion to

Christ. That conversion must include a deep conviction of sin by God's Holy Spirit. It should include a God-given drive for telling everyone about Christ. It is true that some evangelists lived in great immorality before coming to Christ, but any sin will take a man to hell. A testimony of salvation that allows a young man to not even sip a beer is a powerful testimony in these times. He is no less effective in presenting Christ.

Call

The salvation experience will often be an important part of God's call into evangelism. I lived red-hot for Jesus for the next two years. But in the seventh grade, I got too big for my britches and was puffed up with pride. I was on a championship football team. I was not putting Christ first in my life.

That summer I went to Camp Joy just out of Chattanooga, Tennessee. I knew that if any camper needed to rededicate his life it was I. I went forward on Thursday night and told Dr. Buffington I was saved and just needed to get right with God. He had prayer with me and told me to talk with my counselor back in the cabin. My turn to talk came just after midnight. As we shared I began to realize that not only did I need to recommit my life to Christ but also that God was calling me for full-time service. I wrote on a blank page in the back of my Bible that God had called me to fulltime service on that date in 1963.

When I got home the eighth grade started, football started, and the banquets started. I told the Lord I would go to church Sunday morning, Sunday Night, Wednesday night, and go out on visitation on Thursdays. But I would not be fulltime. I tore the page out of the back of my Bible on which I had written my commitment to ministry. I wadded it up and threw it in the trashcan. I was as active in church as anyone you have ever seen and yet a million miles out of the will of God.

My ninth grade year I had mononucleosis. I missed most of the football season and had a relapse when I went out for track. My tenth grade year my thighbone was broken. I was in the South Fulton Hospital in a body cast Saturday night after surgery. Deacons had to go out of the room so the coach could come in. He said, "I knew you were a Christian, I just did not realize how active you were in church." The deacons chimed in saying that I was the kind of boy you ought to be. But my pastor did not say a word. He caught me alone on Sunday afternoon and told me the reason I was in a body cast and not a short cast only from the top of the leg down to the foot was because I was running from God. He said, "God will keep you flat of your back till you get right. I knew he was right." I thought he was the only one who knew that God was calling me to fulltime service.

I fought that call until the first Saturday in December 1967. On that morning I told my mom and dad God was calling me. On Sunday morning at the age of seventeen, I went forward and took Dr. F.J. Hendrix by the hand. I told him that God was calling me for fulltime service. He said that God had called me to preach and he knew it the first time he saw me. I replied that I did not know it was to preach. But I was willing to dig ditches, crawl through the sewers in Atlanta or be a missionary in Africa or to do whatever God wanted me to do. He said, "God has called you to preach and we are going to license you today." The church backed me in God's calling and I was licensed that day.

I preached my first sermon in January 1968. It was pathetic. I did such a poor job I told the Lord I would never preach again. God intervened and I was called to preach a youth night at First Baptist Mountain View, Georgia. I told the Lord I would preach if He gave me a sermon.

He did and heaven came down. I preached my first revival at my home church that summer and now over 1400 revivals and harvest days later I am still going.

One thing is certain; a man will not stay in evangelism in the Southern Baptist Convention if he does not know that God has called him. The financial difficulties of the first two years move 98% of men out of evangelism and into the pastorate or some other work. The certainty that God has called a man to be an evangelist will force him to stay on his knees until God shows him the way.

PUBLICITY

John Bisagno has said that if God gives a man to His church as an evangelist that he will be confirmed and affirmed by his brethren. Bisagno is correct, however, there may be some time span between a man knowing God's call in his heart, and the affirmation and confirmation by the pastors of churches. The reason for this is that pastors of churches may not know that a particular evangelist exists. Consequently, the very first step a man entering evangelism must take, regardless of his organization, is to mail or put out some publicity.

In 1975, the Home Mission Board (NAMB) recommended that vocational evangelists mail out at least 6,000 brochures twice a year to churches running two hundred or more in Sunday School. The brochure should include some biographical information and personal recommendations especially in the early years of an evangelist's ministry. One of the main things to remember in publicity is to put the evangelist's picture on the front of the brochure, with his name in large, bold letters. Also, a prayer should be said over the brochures before they are mailed out on a third class permit from the post office. It has been my experience from the first mailing of brochures until this one in year thirty four of evangelism, that a minimum of five to twelve men call and say, "I was in my office praying when I received your brochure, and God told me to call you. Even though I do not know you or anyone who recommended you, I was impressed by God to have you in for a revival meeting."

Upon finishing New Orleans Seminary in January 1975, I moved to Atlanta. God touched a pastor to give me some advice. That pastor sat down with me and told me to go to as many evangelism conferences as possible so that I could meet pastors and hand out my brochures. The Florida, Georgia, Alabama, and South Carolina **Evangelism Conferences** proved to be fruitful places for making the necessary contacts with pastors.

Among the first men I went to see was a Associational Missionary to seek advice on entering vocational Evangelism. He said there is no such thing as an evangelist. That office ended with the passing of the Apostles in the first century. I just went on to another missionary who believed the Bible.

God put it on his heart to print 6,000 brochures for me. The only cost, which I had to pay, was the cost of the paper. God knew that I had very little money to spend in printing up a brochure. That missionary's name was Harold Graham. God also knew that I needed the opportunity to work at what He had called me to do. That same missionary personally encouraged six pastors in his association to use me that first year. Without the help and encouragement of that dear associational missionary, I might have not survived that first year in evangelism.

Bobby Sunderland of the Home Mission Board (1975) said that if a man had at least **twelve revivals** his first year in evangelism, then he should stay in the work for a second year. I would like to add to that statement that he should have at least twenty to twenty-five meetings the second year, and he should have more than thirty meetings per year thereafter. This is indeed

a confirmation of God's gift (evangelist) to the church. If the pattern of twelve meetings does not grow to thirty meetings or more a year, **it is a good indication that a man needs to be something besides an itinerant, revival evangelist** in the Southern Baptist Convention. (The exception being, if like Billy Graham, you held meetings on such a large scale that preparation and financing would allow you to do less meetings and be an evangelist to entire cities, states, and countries.)

In my first year, I held 17 meetings. In the second year, I had 26 revivals, and I have had anywhere from 30 to 43 revival meetings every year thereafter, not including Bible studies, retreats, and camps.

I recommend that ads be purchased and placed in several of the state papers. Your picture, the fact you are an evangelist, how to contact you and find your website should all be placed in the ad, Your phone numbers office and/or cell phone and your home phone should be listed. Your e-mail address should be prominent as well.

Your website should contain all the above information as well as sermons, songs and videos depending on your ministry. You CANNOT HAVE YOUR NAME OUT ENOUGH!

ORGANIZATION

Seventeen revivals are not enough to make a living financially in a beginning year of vocational evangelism. In 1975, I received approximately \$7,000 in church offerings and nearly \$6,000 in individual gifts. Without the existence of the Keith Fordham Evangelistic Association, I would never have made it through the first years of evangelism, nor could the ministry have been as effective as it has been.

There are at least two types of organizations. Both have strengths and weaknesses. The first is "no organization," and the second is an evangelistic association.

NO ORGANIZATION

What is meant by "no organization?" It means that the evangelist has only his personal bank account. He is paid after all expenses are met from all the church offerings that are received. He has no organized prayer chain. He has feasting one week and famine the next. He has no financial base to supplement the church love offerings.

STRENGTHS OF NO ORGANIZATION

The strength of this kind of ministry is manifold. First, there is no annual CPA audit of an association, and there are no fees that go with it. Secondly, a timely offering can be used to pay off debts. Thirdly, office expense is less. Fourthly, a man who launches out of a successful pastorate may have more than thirty revivals his first year and may have an even higher salary than he did as pastor. (The reason for this is that the love offerings establish his salary). Fifthly, having fewer tax forms to file is a blessing.

WEAKNESSES OF NO ORGANIZATION

The weaknesses are manifold. A man who may be tempted to mishandle his money, for instance, might spend his money during times of revival (March through the first three weeks of May; the second week of July up through the week before Labor Day weekend; and the second week of September through the week before Thanksgiving), and not have any money to provide for his family's needs from Thanksgiving through February, and also for the month of June.

Secondly, because he is not accountable to anyone, he may be accused of mishandling funds. Thirdly, he cannot make plans for ministry as easily with no base of support. Fourthly, he will tend to be less organized and prepared. Fifthly, he will be less likely to incur prayer support. Sixthly, he can give no tax-exempt credit for gifts received from individuals, unless it is done through a church. This gives rise to another weakness, relating to the home church. If people desire tax-exempt credit for their contributions, then it will be necessary for gifts to the evangelist to be funneled through his home church. This should not be a problem, but on occasion some home churches will not want to handle this money. If the evangelist had a tax-exempt, non-profit organization, the funds would not have to go through a church treasury.

One example of this difficulty occurred in a Georgia church. The evangelist had an annual banquet; pledges were made to the evangelist during this January meeting. Since he was out of funds and the pledges were given directly to the local church, the evangelist drew funds out of the church's account on the pledges that had been made, but which had not yet been given. Needless to say, a mild furor ensued. The difficulty was ironed out when the church placed these funds in a separate special bank account. Consequently, funds could not be drawn out if they did not yet exist, and no strain was placed on the church budget.

EVANGELISTIC ASSOCIATIONS WITH TAX-EXEMPT STATUS

The second type of organization is the evangelistic association. There are at least two types of these organizations. One type has a large board of directors while the second type has a small board of trusted friends as directors.

STRENGTHS OF A LARGE BOARD OF DIRECTORS

The large board of directors has many strengths. First, there will be a large number of financial and prayer supporters that will be very involved in the evangelistic ministry. This will allow the evangelist to be involved in everything from overseas crusades to television ministry because he has broadened his base of support. Secondly, he will tend to be more organized because he has to let the board members know what is going on in his work. He must be organized enough to let them share the vision God has given him. This generally results in better revival planning, a strong prayer chain and much broader outreach for Christ. Thirdly, the evangelist can afford a team, such as a singer, music director, office helpers, administrator, etc.; A good example of this would be the Billy Graham organization.

WEAKNESSES OF A LARGE BOARD OF DIRECTORS

First, the board of directors may want the organization to go in a different direction than the evangelist feels led of God to go. This does happen rarely, but when it does it is an almost unbearable situation. Secondly, a great deal of time must be spent in sending out newsletters, cultivating board members, having board meetings and banquets. (It is worth the trouble). Thirdly, the cost of postage, and keeping an office is very expensive, however, a broad enough base will compensate. Associates can be hired to handle administrative tasks as well as workers to handle everything from mail to television cameras. Fourthly, the CPA fees and tax papers that must be filed with the IRS are staggering. All the paper work has drastically increased.

STRENGTHS OF A SMALL BOARD OF DIRECTORS

The evangelistic association with a small board of directors (5 to 7) has strengths, too. The strength of a small board of advisors lies mainly in the fact that the evangelist can more

easily maintain control of his organization by hand picking the small board members. Secondly, the cost of operation is less than the large board. The board can be called on short notice and business can be handled swiftly. Thirdly, everything the large board can do, the small board can do. In fact one of the largest evangelistic associations in the world uses this small board organization.

WEAKNESSES OF A SMALL BOARD OF DIRECTORS

There has been much criticism of one large evangelistic association, which has the family as the directors, because only the family knows where the money goes. This criticism could be overcome with a full disclosure of their finances annually. Secondly, the financial support base is small, because fewer people are involved in decision-making. Annual banquets or a large non-voting advisory board can overcome this.

All three forms of these organizations have been shown to work well according to God's blessing. Honesty, integrity, and the leadership of God are a must in all three.

By June 1974, I was sure of God's call into itinerant, revival evangelism. Many fellow students knew God was dealing with me and using me in this area during both college and seminary years. In fact, the last eight week's term prior to graduating from New Orleans, I preached eight revivals. In early July, I went to Sal Tardo's Barber Shop to get a haircut. Coming down the narrow stairway that led up to Sal's barber chair was a man whose spirit bore witness with mine as I spoke to him in passing. Later that day I ran into him in the Baptist Book Store on the New Orleans Campus. We shared testimonies and I told him about God's call in my life. This man's name was Leo Humphrey. God was using him mightily in a soul-winning ministry on Bourbon Street. He told me about his organization and advised me to start an evangelistic association with a small, trusted board of advisors.

HOW TO START AN EVANGELISTIC ASSOCIATION

I asked Leo Humphrey how to set up a non-profit organization. He told me first to get a charter for the association, and then file Form 1023 with the IRS. He even gave me the name of a lawyer in New Orleans to help me get the charter. So, the Keith Fordham Evangelistic Association, Inc. was chartered in the State of Louisiana in 1974.

The next obstacle was the filling out of Form 1023. The lawyer drew up By-laws that included Christian education as a purpose so that I could be further educated, or educate my children on the road with a full tax exemption from the government. However, the lawyer said that he did not know how to fill out the tax form and advised me to contact a tax lawyer. The tax lawyer said that he knew very little about this type non-profit organization. In fact, he told me that it took two years for one man to get tax-exempt status and another never did get the status. The Lord intervened again by putting it on the heart of a fellow seminary student, Gary Bowlin, to complete the tax forms. He had been a certified public accountant in Mississippi and had gotten favorable rulings on difficult questions with the IRS. Gary completed the papers in September and within two months I got a phone call from Will Blakemore of the IRS in Texas. He said that I needed to send him a doctrinal statement of beliefs, and I would be given probationary tax-exempt status. That automatically meant I would receive permanent tax-exempt status when the probation period was over.

The laws for Nonprofit Organizations vary from year to year, however, a number of evangelists have used copies of the "Keith Fordham Evangelistic Association, Inc.'s Charter", Bylaws, Statement of Faith, and the original 1023 tax form to successfully start their evangelistic

associations. Consequently, copies of the charter, by-laws, statement of faith, and tax forms are included in APPENDIX A.

CHAPTER 9 THE LIFESTYLE OF THE EVANGELIST:

LIFE ON THE ROAD

The most dangerous problems of the evangelist come from life on the road. These problems are mental, emotional, physical, and spiritual exhaustion. These can result in mental or emotional breakdowns. It is likely that physical illness may overtake a man, and the devil is just waiting for a man to get into a weakened condition so that he can attack him. There are some cases of immorality that come from being away from the family. An old saying in the South goes this way, "There is no sickness, like homesickness." Certainly the days, years, and months away from home take a great toll on any man.

During the first years of an evangelist's ministry, he will preach and work himself into exhaustion. During my first year, I preached Sunday mornings through Friday nights. It was not uncommon for me to drive all night long on Friday to my next preaching assignment. Often, I would drive up to the church, get out of my car at 8:30 to 9:30 a.m. on Saturday morning, go into the bathroom of the church where the revival was to begin on Sunday morning, and splash water on my face and comb my hair. The purpose of this was to wake up enough to teach a 10:00 a.m. Witness Clinic that I held on Saturdays from 10:00 a.m. until noon. At noon we would all take a short break and eat a meal, then we would go soul winning for two hours. Then, about 2:30 p.m., I would leave the church and go to a bed that I had never slept on before, usually in someone's home. The strange noises, dogs, and children would make sleeping or even resting extremely difficult. Normally, each new place meant a new schedule. All this would be enhanced with two meals out a day and a large meal after each evening service. Occasionally, I would have 7:00 a.m. or 10:00 a.m. Morning services as well. This would only add to my exhaustion. About every third revival week, the pastor would add to this already hectic schedule, early morning hospital visitation, plus afternoon visitation where we would make many other visits to people who had been neglected since the last revival. Combine all of the above, with the fact that I always seem to stay awake the night before I leave for a new place, just like a child, excited over new people and a new work, and you can begin to imagine the physical and mental fatigue which I was experiencing. Also, when it was time for me to return home, I would always stay awake the night before, thrilled with the anticipation of a warm reunion with my family. When I finally arrived home, I would often collapse. No one, not even my wife, could understand the condition of my body and emotions. Anyone can drive all night Friday night, stay up all day Saturday, go into a strange bed and keep up that schedule from one to three weeks without much difficulty, but about the fourth week, a great exhaustion sets in. By the eighth week a man gets his second wind. Then on the twelfth week of continuous revivals he says, "Push my button when it's time for me to preach."

About my fifth year of evangelism, I began to preach Sunday morning through Wednesday or Thursday night meetings. By that time, I had discovered that preaching nineteen or twenty weeks in a row would put a man in grave emotional danger. He will be out of touch with reality. One night after a string of some sixteen revivals, I drove into Forest Park at 2:00 a.m. in the morning. I drove around Forest Park for nearly forty-five minutes. I simply could not remember where I lived. I pulled over to the side of the road and prayed, "Dear Lord Jesus, please help me find my house." I put the gear in drive and went straight home. For nine years my wife met me at the door whether I came home at 2:45 a.m. or 5:00 a.m. She would stay up all night to greet me at the door.

While I was away from home, often homesickness would overwhelm me. I would long to get home as quickly as possible to see my wife and daughter. I never stayed at a church field over night after the last night of a revival; I went straight home. After four or five years of homesickness, I began to drive home every night whenever possible, often up to two and one-half hours each way.

Many weeks it was not possible to drive home because of distance or because I had to be in the public schools with Homer the dummy early the next day. When my daughter was three or four years old, my grandmother died. All that Angela could understand was that Grandmother was not with us anymore; Grandmother was dead and we could not see her again on this earth. A few weeks later, the spring revival schedule began. I left home and called my wife on that Sunday night, as was my daily custom. I asked my wife to put Angela on the phone. My wife said, "Come talk to Daddy. He's on the phone." My daughter said loudly enough so that I could hear her, "That's not Daddy! He's dead!" All that Angela knew was that Daddy, like Grandmother, was gone. I wanted to go home so badly that I could hardly stand it. In fact, I tried to figure out if I had enough hours to drive to Atlanta and make it back in time for the school assembly on that Monday morning with Homer. It would have been impossible. I went to bed broken hearted.

Many times during that first nine years, I would sit down in the floor of the room where I was staying and want to cry. Often pastors would say, "You are not with your family much, but when you are at home, you have quality time with them." I would try to agree with them, but I was lying. When you come home for one day, completely exhausted, unload the car, tell your wife to unpack, wash and repack so you can leave again, that cannot be quality time. The more years a man is in evangelism, the more demanding his schedule becomes.

For the first nine years of evangelism, I tried to keep secret the effects of exhaustion in my life. Many times I would come home and sleep twenty-four to thirty-six hours without stirring. I would go through periods where I would sleep every possible minute that I could. Then I would go through periods of insomnia where I would stay awake for seventy-two hours. I often stayed up until four or five o'clock in the morning; I was so wound up from preaching and excited over God's work of saving souls that I couldn't sleep. During revival, I would, occasionally, stay up talking with a pastor until two, three, or even four o'clock. More than once I participated in all night prayer meetings. The alternate feelings of not being able to rest enough, and then not being able to sleep for more than a day would come and go. Finally, after nine years of evangelism I began to talk with other evangelists. I discovered that they would have the same difficulty. I was not insane; I was reacting to road life. Furthermore, I thought I was the only person who could count on getting sick at Christmas every year. When I would come in off the road in December, the sickness I had fought off for months seemed to catch up. This does not happen to every evangelist, but many have the same testimony.

A pastor gave me a book with a sermon by the old time evangelist Hyman Appleman. He wrote the following paragraph that expressed my emotions precisely. He calls revival a time of testing and gives the following illustration:

A certain tremendous church wanted me to be their pastor. The pulpit committee met me at the station as I was on my way to New York and said, "We are going to call you Wednesday night." I went into that Pullman thanking God, rejoicing that at last, after all these driving, lonely years, I was going to be with my wife and babies in the pastorate of a church I loved, among people whom I knew and loved. Oh, I was thanking God in gratitude, with tears starting down from my eyes and rolling down my cheeks, when in that Pullman,

racing through the night at express speed, I had a visit from Jesus. He said, "Son, why do you want to be a pastor?"

I said, "Lord, I am tired. Lord, I am blue. Lord, my nerves are frayed. My mind is ready to crack. I cannot stand any more. I am just tired. I want to be at home with my wife and children for awhile."

Jesus said, "Son, you have forgotten that I was away from home thirty-three years, and I had to die to get back home."

Do you know what I did? I put on my clothes and got out of that berth. When the train stopped at the very next station I sent a telegram to those people and said, "Don't call me; I am not coming. I am just going to keep on with Jesus." It was a time of testing.⁵⁵

I, too, have often wanted to stop my ministry in evangelism, because of exhaustion, but I knew I would be stepping directly out of the will of God. God's grace is sufficient.

Jack Stanton of Southwest College in Bolivar, Missouri, told me that two or three days before he goes off to start his revival campaigns, he would "get as mean as the devil." He was irritable just thinking about having to be away from home. Homesickness, not from one day or one week away from but from months and years away from home, seems to increase until it is almost unbearable. Rev. Jimmy Coleman was asked years ago when he was in evangelism, "Do you cry when you go off in revival?" He would answer, "Yes, for three days." The pastor asked, "Was this the last three days before you went home?" Jimmy replied, "No, for three days before I left the house."

The strain and exhaustion of road life cannot be cured by a three-minute call home every day, nor can sleeping thirty-six hours straight rest a man from eight to twenty weeks of revival on the road. It has been my personal experience that a full three weeks of total rest at home can get a man back in shape mentally, physically, emotionally, and spiritually. If three weeks does not work, a man needs professional help.

Three weeks of complete rest may not be possible for the evangelist until he has been in the work for over two and up to three years. Some evangelists take off one week a month. Others preach Sunday through Sunday and are off the next five days until the next meeting. In order to do this a man needs to have a tremendous evangelistic association or be on the "Home Run Circuit." "(Preaching in super churches with super offerings)". For the average evangelist, it may take years to get in this situation, and there are many others who never reach that point.

In 1983, under the advice of some godly men, one of which was my pastor, Joey Hancock, I realized that my family needed to travel with me. The years of homesickness and travel weariness had almost overcome me emotionally. I purchased a thirty-three foot travel trailer and a 1975 Jeep Wagoneer with a 360 V-8 engine to pull it. Then my family started going with me. I have not regretted that step of faith, and neither has my family. God has richly blessed our travels together.

Every evangelist must realize that when his wife is with him, she is more sensitive to his needs than he is. By being with him, she can know more about him, than he does, and she knows it sooner. When she is not with him every day, it is impossible for her to exercise her God-given help-mate abilities. Evangelist, enlist the help of your wife to prevent you from working yourself into a breakdown. She will help you to get balance and harmony into your life.

When an evangelist takes his family with him on the road, he has several options. He can drive or fly and have them stay in a motel with him, but often he has to pay for his family's motel costs and their meals. Another option is that he can purchase a motor home. A motor home is especially good for couples without children, or for music evangelists who do numerous, one

night concerts and move almost continuously. One disadvantage of a motor coach is that you must tow a vehicle behind the coach for driving around when you arrive at your location. However, some churches are thoughtful enough to provide a loaned or rental car, but most are not. Remember, too, that a motor coach loses some of its living space due to the driving or steering area. Another alternative is the travel trailer. It allows you to use your tow vehicle as your running around vehicle. However, you must remember that the amount of living space is three feet less than the overall length of the travel trailer, because it is measured from the ball hitch at the front to the back bumper. When you are living in a trailer up to 150 days a year with two children, every foot counts. The third type of vehicle is the fifth wheel travel trailer. Two advantages of this vehicle are that it requires a tow vehicle that can be used as a "running around" vehicle, and the space over the hitch is generally used as a bedroom. For years, we have used a forty foot fifth wheel travel trailer towed by a "gas guzzling" (454 engine) truck. The gas consumption is one of the negatives for choosing this setup. Our truck was a one-ton, four door, dual wheel (four wheels across the back) pick-up truck. When purchasing a tow vehicle, remember that it is best not to undercut on power; it is always better to burn a little more gas so that you can get where you are going, than to be broken down on the roadside for many hours each week. Our trailer had two "tip outs" (rooms that hydraulically slide out to give two to three feet of extra width). We have found that the fifth wheel rig was much easier to handle on the road than our former travel trailer and it offers us much more living space upon arrival. As I have aged the extra effort of towing a trailer and setting it up has become too exhausting. **At the present time** my wife and I travel in a Lincoln Town car or a Minivan unless we fly. It is easier to stay in motels. With our children grown and out of the nest, it is far easier to travel this way.

HOME SCHOOLING

One of the first issues that arise when you take your family with you is the issue of home schooling. After teaching our daughter and son for ten years each, it seems that everywhere we traveled folks always wanted to know what we did about their schooling. We always responded by telling the people that some of our states have laws concerning people who teach their children at home. (That means they do not travel, but are stationary in one place.) Then we began to explain that there had never been a law, in any of our fifty states, prohibiting people who travel, such as missionaries, ambassadors, circus people and even evangelists, from teaching their children on the road.

At first, we were not sure which curriculum to use? Would my wife and I be capable of teaching adequately? What was the cost? Had other evangelists taught their children? Would it work?

Because my training at Samford University and New Orleans Baptist Theological Seminary did not include a teacher's degree, I felt inadequate and ignorant at choosing a school curriculum. So, at least three years prior to teaching our children at home, I began to ask some evangelists who were teaching their children which curriculum they were using. Music evangelists Ron and Claudia Henderson of Albany, Georgia were using the Calvert Curriculum out of Baltimore, Maryland. This is a very detailed school requiring much paper work (as do most correspondence schools). The Calvert program goes through the eighth grade. At that time their son was in high school and was in the Independent High School Study Program out of the University of Nebraska for grades nine through twelve. They had lived in a travel trailer during all the years of their son's schooling. They had enjoyed the curriculum and had great confidence in his education.⁵⁶

In our local area one of the private Christian schools was using the A Beka Curriculum out of Pensacola, Florida. Before my family began to travel with me, I wanted to take a step of faith, and I placed my daughter in the A Beka Curriculum so that we could become familiar with the material, especially since the same material could be used in correspondence teaching. My daughter spent two years at Clayton Christian School that allowed my wife to become semi-familiar with the material.

The familiarity with the A Beka material made it our logical choice when we began teaching our children in the fall of 1983. My wife has done an excellent job as a teacher. The only difficulty she had was the amount of time it took each night to prepare the lessons for the following day, especially when we spent most weeknights in the revival services. The class work demanded at least six full hours each day, about four hours were instruction and two hours were busy work. At the same time she had to take care of our son. I would ask her to stay home from the revival services at least a night or two each week. However, she was always ready to get out of the trailer and place our son in the nursery. She said that it was a rest to be in a revival service and to get out of the trailer.

This never changed even after Sam started first grade. Her schedule was exhaustingly full until the fall of 1986, when we entered the A Beka Video School. Two sixth grade teachers were video taped as they taught each subject. The teachers were excellent and exciting. My daughter was given a new incentive, because she saw other students her own age answering questions. My daughter increased in her interest of school and her speed skills as she competed with the students in the video class. My wife was able to spend her evenings free from the several hours of preparation for the following day's lessons, because experienced teachers had already done that for her. This was a tremendous blessing for our family life.

Every two weeks we received five videocassette tapes with lessons for two week's worth of work. My wife still collected the assignments and graded the tests that were mailed to the school along with tape-recorded reading sessions and book reports.

During the 1986-87 school year (sixth grade), the cost for books, videocassettes, and correspondence teachers was \$675, plus the UPS costs in returning the cassettes to the school. The cost for their regular correspondence school without the video taped classes was \$475 that year. My wife insisted that the video class is the best thing that had ever happened to correspondence education.

A layman from the Centercrest Baptist Church in Centerpoint, Alabama donated the videocassette player that was necessary for the video school. God has helped educate the entire family, because when the school is in the home (albeit a travel trailer) everybody learns.

Shirley wrote the following article in God's Way concerning our family life:

"Shirley's Sayings"

This year has come and gone so fast! Our family is doing just fine. It seems that we are constantly traveling and have had precious few moments at home this year.

Keith has been very busy studying for his doctoral degree along with his many other routine activities, like preaching almost every night of the week with only very few exceptions. He also does most of the driving, which is no small task pulling that 40-foot rig. Pray that God will continue to bless him with good health.

Angela is eleven years old and is in the sixth grade. She is doing well in school. This year we are trying the new video school through the A Beka Video School. She watches a video

teacher for about 3-4 hours of the day, and then she has independent work assignments that she completes by herself. I only stand by as a consultant and grader, so this has freed me from some of the teaching chores. I am so very thankful for this newfound method of teaching! Angela continues to take her violin lessons as often as possible and she even plays her violin in church sometimes. She has recently been singing specials, too. Pray for Angela to be used by the Lord in our ministry. We praise the Lord for our lovely daughter.

Samuel is always called Sam. He's quite a character now at the age of four, almost five. Sometimes he does his preschool lessons while Angela is busy with her work. He is all boy and demands much of Daddy's attention. Pray for Sam that he will soon give his heart to Jesus. We are indeed proud of our son, too.

Last of all, pray for me that I will be all the mother, wife, teacher, and secretary-treasurer that the Lord Jesus can make me.⁵⁷

Correspondence schooling is the only way for a man to keep his family with him while traveling. Every itinerant evangelist that I know who has used a correspondence school has had great success with it. In fact most of those did very well in their college work when they left home and went away to school. Since it has worked for fellow evangelists in the past, God made it work for my family. The added advantage of a Christian School curriculum is that much Bible knowledge is gained in a Bible class and in relating practical studies to the Word of God. By the way both of our children were B average students in college. Both were very active in the Lord's work and all school activities.

UPDATE ON HOME SCHOOLING AND FAMILY

Both of our Children have graduated from College. Angela graduated from the University of Mobile with a Degree in Communications. While there she met her husband who was President of the SGA. He is a fine Christian man with godly parents and has always been active in Church. He is an auditor for the State of Tennessee. Chris and Angela have one daughter Abby. Abby recently gave her life to Christ and I recently baptized her at my brothers Church where Chris is a Sunday School Teacher and Angela helps in Children's ministry. They love the Lord Jesus and are raising Abby to do the same. Angela is a stay at home mom with a husband who works. No one could love his wife and child more than Chris Risher does. He is a blessing.

Sam attended Landmark Christian High school his last two pre college years. That meant Shirley had to stay home with him as I traveled. Home sickness took its toll on me. In addition, my Dad had to have open heart surgery in 1998. The surgery really did not work. Dad lived 8 more years but his health was terrible and it took a great deal of emotional energy out of me. In fact it took more than I knew at the time. I was still preaching over 40 revivals a year and squeezing many other activities in between.

Seven Thursdays in the fall of 1998 I would take dad to the hospital where they would place a needle between his ribs and draw fluid off his left lung. They could not deaden the area and he would feel like a knife was pushed into the lung. He would shake as I held his arms and kept him from falling forward. Of the seven trips to the north side of Atlanta, more than one trip took all day because we waited for the heart surgeon to slip out of surgery to deal with dad. Sometimes the surgeons could not get away and we waited all day. Mother was exhausted and I was grieving to see a man who had once been so strong going down physically.

In addition, I was having chest pains and was going to hospital or doctors on Fridays to find out what was wrong with me. After heart, gall bladder GI and numerous other tests a

diagnostic doctor asked me what I had done the last three weeks. I said preached three revivals. He said, "Come back next week, and bring your wife."

The next Friday came after an exhausting week of revival. I drove across Atlanta. The Doctor came into the exam room and said. You have scars in your lung from a fungus you picked up in India on a mission trip. But I will ask your wife some questions and then I will tell you what I think is wrong. He asked, "Tell me what your husband has done for the last three weeks and give me the 24 hour picture. By the time she finished telling about being up at six a.m. going to bed at 2 am with all the school programs meals out , pastors meetings where I spoke, radio broadcasts, TV interviews, speaking at night, two nights I did not go to bed because of emergency office work, being broke down on the side of the road and towing the travel trailer, He said, "My God, I am a medical doctor on call 24 hours a day and have never had that difficult of a schedule in my entire career. You have done this, twenty weeks in a row. If you do not slow down you will collapse. Stop doing public school assemblies and throw your dummy in the trash can, stop doing radio and TV interviews.. Start eating right, exercise in the morning spend some time with the pastor and his staff at lunch. Then take a two hour nap before the evening service."

I went on two more years before I collapsed. I then began to take his advice. After a twenty week run in the Spring of 2,000 I had to miss two nights sleep. In addition to my dad's illness, my hot water heater burst and flooded my office. I had to clean it up and get it dried out and rush to my next revival. Then later, during this year of drought, my sewage backed up and flooded the office again. This took even more work to clean up which meant missing sleep so I could go on to my next revival.

Sam graduated from Landmark and served an internship with me. He took me to this next revival. I called the pastor and told him that I was feeling so bad that I was thinking about going to the hospital and canceling the meeting on Friday before revival started on Sunday. He said, "come on Saturday we will have the electricity hooked up for you and you can spend the day in bed in air conditioning." Sam drove me over. The electric hookup did not work and I spent much of the day in 102 degree heat lying in the shade on the ground. It took 8 hours to get the hookup. Sunday morning I could not get out of bed. I made it to the service and 12 people joined. At lunch the pastor was angry at me because the people joined when I preached and he had been working on them 12 years. I told him that it was not my fault, God did it and that is the purpose of having an evangelist in anyway.

Sunday evening more people got right and joined the church. Monday morning I did 5 radio broadcasts, spoke at the local pastors conference and did an elementary school program. By the time we ate three meals, it was time for me to do ventriloquism for thirty minutes before children's night at the revival. I had asked the pastor not to have much music because the children would already been under the word of God through the dummy thirty minutes and needed a shorter service especially since we had guests from the school where Homer and I performed that day. Not to mention the fact that I needed to see a doctor. Instead they had the longest song service they could, even inviting unscheduled folks to come up and sing. Evangelist Frank Shivers says that revival is not the time to invite the untalented to sing. I might add because they are going to talk 15 unnecessary minutes about something that has nothing to do with children's night in a revival service before they sing.

Even more were saved. At the close of the service I sat down on the front row. A father brought his 12 year old daughter over say that she wanted to be saved and asked me to lead her to the Lord. As I did a 17 year boy came over and told me he wanted to be saved. I asked Sam to lead him to the Lord. He did. When we finished I still could not get up. The pastor said, "You

need to go home, don't you? I said, "I do." He said, "I will finish preaching the meeting and we will send you a great offering." He did not send a great offering it hardly covered my expense.

Sam hooked up the truck and trailer and took me home. Tuesday morning with the air conditioning wide open and a fan blowing on me, even the palms of my hands were sweating. I called and canceled the revival to begin the following Sunday. The first in over 1,000 meetings, I was no longer the "iron man" of evangelists.

My wife said, "Let's go the doctor." I said, "I do not feel good enough." She said, "You are setting there worried sick because you cannot preach. You think if you do not preach you will not eat. God has taken care of us for 27 years and he is still providing!" Shirley handed me an envelope. The top had been opened with a letter opener. I reached in and pulled out a check between my thumb and fore finger. It was a check for \$3,000 from my CPA to our ministry. The front check stuck to my thumb and the second check from her husband stuck to my forefinger, it was \$3,000 from his building business. God was teaching me that He is in control. I was depending on myself to get crowds to the church from the public school, and to provide our livelihood. Now, I would change my lifestyle and trust the Lord and his people to bring in the lost. When they do it the converts stick a whole lot better.

I sold the trailer and Shirley learned ventriloquism. She travels with me and we stay in motels and she now uses a dummy named Joy.

Sam Fordham answered the call to preach; my dad won a car, as a door prize and gave it to Sam. It carried him through two years of High school, four years of college and through nearly three years of seminary where it was retired by flood waters.

Sam met his precious wife Katie King at North Greenville University where Sam led an impact team from the school. While there they had such a good meeting one weekend that his impact team received the largest offering any team had received from a church up to that time.

Sam and Katie were married and then moved to Louisville, KY to Southern Seminary, Katie Taught elementary School at Bardstown, Kentucky for one year and at Lebanon Junction, Kentucky. They lived in Elizabethtown, KY the last two years. Sam served one year as interim youth minister At FBC Bardstown. Sam's last year at seminary, he preached revivals and did an internship at a church in E-town. Sam graduated from Southern Seminary with a M.Div. degree and is Pastor of the Rehoboth Baptist Church in Piedmont, South Carolina. They have one son, Micaiah Keith Fordham. He is an absolute delight.

STUDY

Another grave danger comes in the area of the evangelist's study. Every Christian must feed on the Word of God. This is especially true of the evangelist. You must have something before you can give something. Exhaustion can cause your studies to go lagging. One way around this is to use cassette tapes. The entire Bible can be listened to while driving, or in place of watching television when your eyes desperately need rest, you can listen to them.

Of late my wife reads aloud to the entire family while I am driving on long trips. At present she reads biographies of great people. These are thrilling and exciting. We often laugh and cry together as a family.

As outside studies over the years I have studied flying, ventriloquism (Graduate of Maher Ventriloquist School - a correspondence school.) I have attended numerous conferences and clinics, and I have read many books to continue my interests.

Since my family has been traveling with me I have not had the problem of sleeplessness or not getting enough rest. I am generally in bed by midnight, although I read sometimes until 1:00 or 2:00 a.m. I find studying easier, especially after the children are in bed and quiet.

This change of lifestyle during the time we traveled using a travel trailer had a wonderful influence on me. Generally, I slept on the same bed in the trailer each night or at the one at home if the revival is close enough in the Atlanta area. The packing of the suit case the day before I went off on a meeting and the sleeplessness due to the excitement of an adventure for Christ in a new place had now given way to a good night's rest. When we pulled into a church parking lot, the hooking up and setting up of the trailer was a new experience. At the time I much preferred it to unloading the car and unpacking the suitcase in a motel or hotel room. Also, the advantage of being at the church with the trailer saved between thirty minutes to four hours of driving back and forth to the church every day. (Not having the physical stamina to handle the trailer has changed this circumstance as I have aged)

On the last night of the revival, I would spend the night and drive during the daylight after a good night's rest. Since my family was with me, there is no rush to get back to home base, unless we had to get a newsletter out between meetings.

Church people granted us our privacy and did many acts of kindness for my family. Christian hospitality was wonderful. The people realized that my wife had to teach the children during the day, and they often brought meals to them. If there was a local attraction such as a cave, zoo, museum, or recreation area in that town, some fine Christian lady usually took my wife and children. In fact, travel was a part of their education.

Traveling in the trailer improved my study habits immensely. In fact, I began to seek more seminary training because of the change in my schedule. The Doctor of Ministry Degree seemed completely out of reach for me. I could not take six months out of my ministry to go to Seminary and complete the seminars, much less meet with an advisor once a month on a set day. The revival schedule just would not allow it. In years ahead this became possible, but not then. However, I discovered Immanuel Bible Seminary in Peachtree City, Georgia. Such notable men as Nelson Price of Roswell Street Baptist, R. G. Lee, and Hyman Appleman had Doctorates from there.

The Immanuel Bible Seminary had seminars at odd times when I could be present. When I was unable to attend, Dr. James I. Stewart, President of the school had videocassettes made for me so that I could sit under the professor by means of a videocassette player. He personally assigned my work and graded it. I spent an entire year studying science and the first eleven chapters of Genesis because I had a great personal interest in that area. They allowed three years of special treatment for me so that I might complete the Doctorate of Ministry Degree. They allowed payment as I went, and even waited on some payments until the heart of the revival schedule so that there was enough cash flow in the Keith Fordham Evangelistic Association to make the payments.

Mainly, the intense studies gave me mental and spiritual stimulation that has added to my heart. The Word of God is more real and true to me than it has ever been. I have a new interest in learning and feel that I am more teachable than I have ever been in my life. Furthermore, I have been privileged to sit at the feet of some of the finest Bible scholars on this earth. Immanuel is not the only school totally staffed by Southern Baptist men, who are willing to teach an evangelist without damaging his ministry, however, it is one of the better schools. I actually had to do more reading, and take more seminars, and do more paper work with Immanuel than

were required at the six Southern Baptist Convention Schools. However, the flexibility of Immanuel made a great difference.

The Southern Baptist Seminaries are already beginning to videotape classes. By writing this book, I hope to encourage Dr. C. C. Randall, Dr. Roy Fish, Dr. Lewis Drummond, and others to make their classes available through the mail on videocassettes to Southern Baptist evangelists. A new generation of evangelism professors is taking over in our Seminaries. If they are all personal soul winners, who not only teach evangelism, but take their students out personally, like Dr. Tom Johnston does, Baptist churches are in for some great days ahead.

This study has spilled over into my personal devotional life. It strengthened our daily family devotions. By having the family with you daily, family altar is easy. My children were an active part of the ministry. Angela sang and played the violin. Sam became a ventriloquist and taught Bible lessons during hundreds of revival services before going off to North Greenville College. He has answered the call to ministry and is still serving the Lord through preaching and staff internships.

At the present time Shirley and I travel together. She has learned ventriloquism and uses her pal Joy to take some of the load off me. We generally have our devotion in the morning. We ride bicycles together most mornings. She is absolutely indispensable to me in every way. She is a true accountability partner. She is walking integrity.

The evangelist must lead a life of integrity. The fifteen affirmations of Amsterdam 83' are good guidelines for the evangelist to follow. Listed below are these affirmations as I have personalized them:

THE AMSTERDAM AFFIRMATIONS

I

I confess Jesus Christ as God, my Lord and Savior, who is revealed in the Bible, which is the infallible Word of God.

II

I affirm my commitment to the Great Commission of our Lord, and I declare my willingness to go anywhere, do anything, and sacrifice anything God requires of me in the fulfillment of that Commission.

III

I respond to God's call to the biblical ministry of the evangelist, and accept my solemn responsibility to preach the Word to all peoples as God gives opportunity.

IV

God loves every human being, who, apart from faith in Christ, is under God's judgment and destined for hell.

V

The heart of the biblical message is the good news of God's salvation, which comes by grace alone through faith in the risen Lord Jesus Christ and His atoning death on the cross for our sins.

VI

In my proclamation of the Gospel I recognize the urgency of calling all to decision to follow Jesus Christ as Lord and Savior, and to do so lovingly and without coercion or manipulation.

VII

I need and desire to be filled and controlled by the Holy Spirit as I bear witness to the Gospel of Jesus Christ, because God alone can turn sinners from their sin and bring them to everlasting life.

VIII

I acknowledge my obligation, as a servant of God, to lead a life of holiness and moral purity, knowing that I exemplify Christ to the church and to the world.

IX

A life of regular and faithful prayer and Bible study is essential to my personal spiritual growth, and to my power for ministry.

X

I will be a faithful steward of all that God gives me, and will be accountable to others in the finances of my ministry, and honest in reporting my statistics.

XI

My family is a responsibility given to me by God, and is a sacred trust to be kept as faithfully as my call to minister to others.

XII

I am responsible to the church, and will endeavor always to conduct my ministries so as to build up the local Body of believers and serve the church at large.

XIII

I am responsible to arrange for the spiritual care of those who come to faith under my ministry, to encourage them to identify with the local Body of believers, and seek to provide for the instruction of believers in witnessing to the Gospel.

XIV

I share Christ's deep concern for the personal and social sufferings of humanity, and I accept my responsibility as a Christian and as an evangelist to do my utmost to alleviate human need.

XV

I beseech the Body of Christ to join with me in prayer and work for peace in our world, for revival and a renewed dedication to the biblical priority of evangelism in the church, and for the oneness of believers in Christ for the fulfillment of the Great Commission, until Christ returns.⁵⁸

An excellent explanation of these is given in Billy Graham's Book, A Biblical Standard for Evangelists. Every Southern Baptist evangelist would be wise to own copies of both the aforementioned book and The Work of An Evangelist, from Amsterdam '86. These two books written especially for itinerant evangelists can be obtained from the Billy Graham office in Minneapolis, Minnesota. Since so few books are written specifically for evangelists, many men will find these books to be a treasure. I would further recommend James Alexander Stewart's book about evangelists entitled Evangelism Without Apology.

CHAPTER 10 A LIFE OF FAITH FOR THE EVANGELIST:

THE FINANCIAL NEEDS OF THE MINISTRY

FAITHFULNESS IS GOD'S WAY

Above all the evangelist's lifestyle must be a life of faith. Although a few evangelists sky-rocket into a successful ministry overnight, by far the majority of itinerant, revival evangelists in the Southern Baptist Convention have a tremendous financial struggle during their first five years. It takes time to develop spiritually and to have a name of good report. A man's reputation builds over the years. This shows the wisdom of God and His hand guiding the evangelist. If a man is faithful in small things, then God will allow him to be faithful in large things.

When large numbers are saved in crusades, the devil will tempt the evangelist into saying or thinking, "I had so, many saved!" However, there are many other meetings with only a few saved. In time, the evangelist begins to see that if the people pray, prepare, and sow the seeds of the Gospel, then a great harvest will ensue. If the church does not pray, nor prepare, nor sow the seeds of the Gospel, then very few, if any will be saved. Occasionally, there will be a great harvest without preparation, but that very seldom happens.

It took me at least eight years to learn that if there is a great harvest of souls and revival in the church, then it is not my fault. Neither is it my fault if there is no harvest or revival. Generally, the evangelist's life and ministry must be placed totally in the hands of God. God will give (generally speaking) just as much revival or harvest as the people are willing to receive.

FAITH IS GIVING

Another tremendous lesson that every evangelist must learn is that Jesus meant what He said, "It is more blessed to give than to receive." I know of no ministry where this is truer than that of the evangelist.

If I help another evangelist get a meeting, or get on a State Evangelism Conference, or get into the best church in the Convention, then I receive a blessing, not just spiritually either. If a fellow evangelist preaches at First Baptist of Dallas, then it makes it possible for another evangelist to be there one day. If a fellow evangelist speaks on the Georgia State Evangelism Program and does a good job, the way will be paved for another evangelist to be on the program one day. Consequently, I pray hard for God to bless fellow evangelists.

If an evangelist recommends a pastor to a church, and that church calls him, the evangelist will generally end up preaching several revivals at that new church. Consequently, I want every pastor I know to have the greatest opportunity possible for God. The will of God is for ministers to love each other, pray for one another, and with all their hearts try to help better their fellow ministers of the Gospel.

This principle is also true in the pastor's life. When he takes an offering for the evangelist, he must realize the financial needs of the evangelist and take the best offering possible. In so doing, he not only ensures a greater harvest around the world, but he teaches his people to respect the office of evangelist. In so doing, he will increase the respect of his people for the office of pastor and will gradually teach them in a round about way to take care of God's men, not only evangelists, but also the pastor of their church.

FAITH IS RECEIVING (LOVE OFFERING AND HOSPITALITY)

What are the needs of an evangelist? It will vary from man to man, but in 2001 the average offering for a week should be at least \$2000 during key revival weeks. The key revival weeks are from the middle of February through the third week of May, most weeks in August and certainly the week after Labor Day on through the week of Thanksgiving. When can a small church use the evangelist? A wise pastor from a small church can use the evangelist in December, January, early February, June, or July. His church's best offering may not reach \$2000, but during these "off times" the pastor can obtain some of the top evangelists in the Convention.

I have listed the following expenditures and contributions for 1986, in order that you might see some of the expenses involved in being in evangelism:

EXPENSES 2001

DISBURSEMENTS:

Keith - Salary	35600.00
Travel	9122.47
Utilities and housing	16011.93
Loan repayments	9141.96
Office, publicity, printing	9686.98
Postage	4458.10
Payroll taxes	4546.99
Retirement	4800.00
Medical-Dental Insurance	1584.00
Education	6240.01
Disability Insurance	1080.96
Video Tapes	575.58
Dues - Professional	75.00
Bank Charge for returned check	<u>5.00</u>
TOTAL DISBURSEMENTS	102,928.98

CONTRIBUTIONS 2001

Church Offerings/Contributions	55936.32
Individuals' Contributions	38822.00
Video Tapes	2698.00
Other organizations/ Refunds/Designated	<u>2457.83</u>
TOTAL RECEIPTS	99914.15

God's provision in some banner years allowed us to have enough money in the bank to carry 2001 budget in the black.

Most evangelists prefer that the pastor take a faith offering. However, some churches are not mature enough to take a true faith offering, and do not make an attempt to meet the evangelist's needs. In such cases, the pastor should have a set amount above the expenses of the meeting and take at least two nights of faith offering to supplement the honorarium. In time, the church will learn that they "cannot out give God." Not much is written on how to take a love offering. However, John Bisagno has written an excellent chapter in his book The Power of Positive Evangelism. As you read this chapter, keep in mind that this book was written in 1968, and financial needs have changed in 34 years. Consequently, I have changed some of the

financial figures in keeping with inflation. These changes are noted by the bold faced print. The chapter is as follows:

"TAKING A REVIVAL OFFERING"

Attitude! Remember that word. In the final analysis, the success of the offering depends upon the attitude of the one who takes it.

After spending over twelve years in the evangelistic field and watching hundreds of men take offerings, it seems that the most important factor is this: Does the pastor really want a visiting evangelist to get a good offering? If he does, he can get it. I know many pastors and full-time evangelists who consistently conduct revivals. I believe that I speak authoritatively when I say I do not know a man who would not be satisfied with the offering that the people gave, whether large or small, if the pastor did all he could to take it. If he genuinely wants to get a good offering and seeks it in a positive way, with some preparations outlined herein, a good offering will be assured. But if he fails in some of the simple mechanics of taking a good offering and does not really want the man to have a good offering, the people will recognize it and will not respond.

In inviting a visiting preacher to conduct a revival, the pastor should consider several things. If the church is small and unable to give sizable offerings, an outside singer should not be employed. A 60-40 percent division of the offering will not mean a worthy amount for either of God's servants in the event the offering is small. In this case it is best to use a local man to do the music, with the understanding that he will be given an honorarium from the budget.

By all means, it should be clearly understood in advance who is going to get what. It is both dishonest and impractical to receive a love offering in the name of the evangelist and give part to the building fund or church treasury, if this was not clearly stated night by night as the offering was received.

Is an honorarium to be given to the organist and pianist? If so, it should be arranged for in a business meeting or in the planning of the annual church budget, but clearly defined and agreed upon ahead of time. It should not be taken from the love offering for the visiting preacher.

One of the most common mistakes made in receiving love offerings, or any type of offering for that matter, is to presume that we must protect the people's pocketbook by not trying very hard. If you make up your mind to get a good offering, one that will be a true expression of love and a blessing to the recipient, then ask for it positively, prayerfully, and with great anticipation. The people will protect their own pocketbooks.

If you do it negatively, the people, the evangelist, and the Lord will be embarrassed. I have seen men take offerings when it was obvious that they really weren't trying and didn't care how much the love offering was. They always hand it to the evangelist and say, "My, we are sorry it couldn't have been more." They really weren't sorry at all. They didn't want it to be more or they would have tried.

Perhaps they were afraid of their people or were afraid they would give too much and hurt the church budget, but remember, you cannot out give God. You do your people a great service when you lead them to give liberally and let them know you expect them to do so. The Lord will bless your church as you bless the men of God who preach from your pulpit. Our

people will not give more than they can. Let them worry about that; you need not protect them.

Love offerings that are a guaranteed amount in the budget are no love offerings at all. I, personally, would rather receive **\$1500** that was a genuine expression of the love of the people who gave all they could, than **\$3000** that was a "fee" paid to hire a preacher for the week.

When you discuss the forthcoming revival with your evangelist, discuss the manner of the receiving and dividing of the love offering frankly. Don't embarrass him by expecting him to bring up the subject. Tell him your church's usual policy and ask him his desires. When you accepted the call to the pastorate of the church, you probably discussed the salary with the pulpit committee. You should do the same with the men you invite. This is good sense and good business. Don't pretend that it isn't important and that just anything will do. It is important and just anything won't do. The care of our family, education of our children, and payment of our bills are important to all of us. Have a clear understanding and do the best you can in the offering. I have never had to apologize for an offering I gave a man, or for any cause. It is with a great deal of pride that I hand a good-sized offering check to every man that preaches from my pulpit. God blesses a cheerful giver. He likewise blesses a church that expects to do big in the matter of the love offering.

If you lead your people to think negatively and to give small, the chickens will come home to roost in your whole ministry and church. God must make big men for the big places. Part of our Christian "bigness" is our genuine desire to share. Make up your mind whether you really want this man to have a good offering. If you do, let your people know it, and they will never give an offering that you will be embarrassed to hand to a visiting preacher.

How much offering is enough for a visiting evangelist? In answering this, many factors should be considered. For denominational workers, pastors, and missionaries who have a steady income from other sources, it is obvious that less is required than for a full-time evangelist with no other means of livelihood. Whether the pastor of a large church with a large income or not, I do not know of any of God's men who are overpaid. Men with big incomes and big churches usually have big expenses. Most **\$60,000- to \$100,000-a-year** men could be making \$200,000 a year if their talents were dedicated to the business world. You do not need to protect the people from giving too much, nor do you need to protect the visiting preacher from receiving too much.

...It is important that a visiting preacher begin a revival on Sunday morning in order to reach the morning crowd and get them back....⁵⁹

Most churches want Sunday through Wednesday meetings. This leaves Thursday and Saturday off for travel. Friday is office work and catch up day. This kind of arrangement means the evangelist can hold 30 revivals a year during key revival weeks. He can give from one week to four weeks of his time for mission work and also have time for Bible studies, evangelism conferences, and the Southern Baptist Convention. Indeed, he will have a full year, but not all weeks are paying weeks. Many items that the pastor gets free as office stationery, secretarial help, stamps, outside income above the salary such as weddings, and funerals must be considered. An evangelist's budget is often like that of a small church and yet it has a world-wide ministry with a budget like that of a large church.

Bisagno's chapter continues:

...A visiting evangelist, to the contrary, often must pay his own travel expenses, convention expenses, buy his own envelopes, and pay for his own retirement, health insurance, utilities, secretarial help, pictures, stationery, and so on.

In the event of a prolonged sickness, he has no income.... the evangelist would have to receive around **\$2000-\$3500** before any real love offering, over and above basic expenses was given. All of these and other factors should be considered in receiving a love offering. This must be explained; publicly, to the people. Too often the people are never told that the evangelist is a full-time worker without a guaranteed income.

You should at all times be positive in the receiving of the offering. Tell the people that we have a wonderful man and it is an honor for our church to have him lead us. This is certainly not high pressure and no one will rebel at this positive approach. To the contrary, the businessmen in your church will think less of him and less of you if you pass him off as a nobody to whom they may give just anything. Never use a negative approach in the receiving of the offering. If you tell your people that this man has twenty-nine kids, a broken-down automobile, and a sick wife, they will not respond. People like to be identified with success, not misery. They will give much more if the evangelist is presented as a highly successful man whom God has blessed mightily. Neither evangelist nor pastor should ever put on the "poor act," nor should they "strut their stuff." The positive approach should always be used.

Certainly never make the mistake of telling the evangelist you will send the offering later. You like to get paid on payday- so does he. When the revival closes payday for the visiting evangelist has arrived. Instruct the church treasurer to have the money counted, make the check, and present it immediately at the end of the services. He probably needs it then, not next week.

With your evangelist, your treasurer, your finance committee, and your people, the difference between the expense offering and love offering should be very thoroughly defined. The expenses for the special nights, publicity, travel to and from the city for the evangelist, motel, and meals should be taken from the expenses. It is best to have an amount set aside in the budget of the church to care for these expenses....

...Everything that is given loose and through love offering envelopes should go for the love offering....

...In the event that the evangelist is eating part or all of his meals out, he should be instructed to sign the ticket, including tip, and told that the church will take care of this. As your guest, he should be treated as such. Travel expenses to and from the meeting, unless he is going to another campaign, should be taken care of by the church. It is best to write ahead of time and see if he would prefer to have travel money sent in advance. He may need it to come to your church.

The evangelist should care for his own laundry, cleaning, long distance telephone calls.⁶⁰
Love offering envelopes, should be provided by the church. The envelopes should be large enough to place a check or \$100 bill in without being folded. It is best all checks be made payable to the church, it should be explained that the love offering will all be given to the evangelist in one check from the church.

Some pastors, who feel led of God to help an evangelist communicate his needs to others, may provide a list of people from their churches who are interested in that particular evangelist. This should be left up to the pastor, with no pressure from the evangelist.

Bisangno's chapter continues:

...Occasionally, the evangelist may augment his ministry and supplement his income through the sale of books. Whether this is acceptable to the local pastor and church should be clearly understood in advance so that he will not be embarrassed by being refused after he arrives. If they are to be sold, it should be done outside of the auditorium and all money handled by the local church. The announcement concerning the sale of books should be made by the local people. This is, of course, a matter to be decided in each situation. In most churches it is entirely acceptable; in some it is not.

The actual distribution of the envelopes and the use of the offering plates to receive the offering is of tremendous importance. The most common mistake, and one of the worst, is to place offering envelopes in the plates and then pass the plates, announcing that envelopes may be obtained thereby. It is impossible for an individual to stop the offering plate, take out an envelope, fill it out, put money in it, and pass it on. This should never be done. People should not be asked to take the envelopes home and fill them out for the next night. There are three reasons why: (1) many of them will not be back the next night; (2) many will give every night, if the offering is taken properly, and will give much more in that way; (3) the majority of the people will leave the envelope at home. Take the offering every night as though that were the only night you were going to take it. Don't mention taking it tomorrow night.

The second best way to distribute the envelopes is to put them in the pews in the envelope holders and publicly ask everyone to take one before you make the appeal for the offering. The very best way, however, is to place the envelope in the hands of the people ahead of time. This can be done at the door or by asking the ushers to come forward during the early part of the announcement time and give them out. Never ask people to raise their hands for them. You might just as well ask them to take a rattlesnake as to take an envelope. Most will not ask for one, and yet, 90 percent will give if you place an envelope in their hands. I, personally, do not like giving them at the door unless they are stapled to a bulletin or something else they are going to receive anyway. In my opinion the following method, over the years, has been the most successful and the most effortless.

At the beginning of the announcement period, ask the ushers to go to the end of each row and give ten or fifteen envelopes to the person seated on the aisle. This person will, in turn, pass them down his row, giving each person the opportunity to take one, whether they intend to use it or not. Tell the ushers not to say, "Do you want one?" It may be that the man on the end will refuse to jump up and down and beg for one, but that the other fifteen people on the row will want one. Extend them to the man and ask him to take one and pass them on. The extras can then be left on the seat at the other end of the row.

Do not make the appeal for the offering at this time, since you will have more announcements and special music, and much of the good of the appeal will be lost before the offering is taken. Thoroughly distribute the envelopes in this manner, asking the people to wait to fill them out until later in the service.

When the announcements are made and the last hymn has been sung, the people will stand as the ushers come forward. Remain standing as you make a good appeal, telling them of the needs, the opportunities, and the blessings of giving. Let them see you make your offering. As you fill out your envelope, they will fill out theirs. Then pray and pass the plates.

The servant is worthy of his hire. I have been on the giving and the receiving end of some very good offerings. I admonish you to remember the words of our Lord, who said, "It is more blessed to give than to receive." You cannot out give God!⁶¹

The North American Mission Board has provided in their Revival Training Seminar Notebook the following suggestions for revival expenses and offerings:

PROCEDURES FOR EVANGELISTS' EXPENSES AND LOVE

OFFERING

Budget all revival expenses, travel, lodging, meals, promotion, etc. Don't take this out of the love offering. Also, avoid revival expense offerings. Budget well in advance so you take only one offering, a love offering for your evangelistic team.

1. Expenses

Soon after the evangelists have arrived, ask them for their expenses or the amount of their plane fare. Ask the treasurer to make a check for the travel expenses and give it to them early in the week. In some cases you may want to send the evangelists their plane tickets in advance.

2. Love Offering for Evangelists

All of the love offerings should be divided as decided between the preacher and singer. It is usually best not to take travel expenses, lodging and meals out of the love offering.⁶²

Another positive note in caring for an evangelist is outlined in the following article:

"HOW TO KILL AN EVANGELIST--WITH KINDNESS"

The wise pastor invites the evangelist at least one year in advance. Some pastors work as far ahead as three years. If the evangelist is to be invited in advance, there are certain things that the pastor must know:

- (1) The date of the revival.
- (2) The type of revival, area wide revival, open-air meeting, simultaneous crusade, youth emphasis, evangelistic, deeper life, etc.
- (3) The evangelist best suited for the situation.

Different evangelists have different approaches, but all of them are used of God.

The pastor's invitation to the evangelist should be personal and courteous. He never demands. He only requests. This invitation may state how the Holy Spirit has laid him (the evangelist) on his heart and how prayer is now being offered that his schedule might permit him to work with this particular church. This first letter begins the pastor's relationship with his evangelist. Therefore, it must be meaningful! Spell out all details such as date, time, financial arrangements, other team members to be invited and the purpose of the revival. (It is usually best to let the evangelist suggest the other team members to be invited.)

GUARD HIS TIME

The wise pastor discovers the evangelist's hobbies and plans to give him a day off during the week. "All work and no play makes the evangelist a dull preacher." The pastor may have one of his laymen take the evangelist hunting, fishing or golfing if he cannot personally do so.

The pastor should not expect the evangelist to make every visit with him. He has not been invited to serve as the pastor's shadow. Many men are unable to do their best at night for

having done so much during the day. Time for prayer, study and rest is imperative. Let him spend his time witnessing to prospects, not visiting hospitals and nursing homes. Many pastors have found that visitation of prospects by appointment is most productive.

The pastor should remember that the evangelist has not come to solve his personal or church problems. No evangelist should be expected to say anything that the pastor himself could not say.

TAKE A GOOD LOVE OFFERING

People in any size church will respond adequately to the financial needs of any evangelistic team if they are made aware of these needs. Never should a pastor be guilty of stating or inferring that the offering is "too high." Generosity is an asset not a liability. No church has suffered from having given a sizable love offering. The church needs to give its evangelist a good offering.

Preferably, the expenses for the revival should be cared for through the church's budget so the people can give an offering to the revival team. Expenses will include publicity, entertainment, travel and revival promotion. As soon as the evangelist arrives, he should be given a check for his personal round-trip travel expenses incurred in the interest of the revival. If you allow his love offering to cover his personal expenses, you are asking him to be the largest financial contributor to the revival.

Most churches will take a better offering if special love offering envelopes are mailed to every member prior to the revival with an explanatory letter from the pastor. Envelopes should also be used each night of the revival. If you are taking a love offering for your evangelistic team, be sure that none of it is spent for other church expenses. The reports are far too numerous of churches whose finance committees decide that the love offering is "too large" to give to an evangelistic team.

Hand each member of your evangelistic team a check at the close of the last service of the revival. Never be guilty of saying, "We'll mail you a check later." "Later" has proven to be "much later" for some evangelists. Delayed mail, delayed signing of checks and mere forgetfulness have caused some men to wait as long as one month for their love offering checks.

The God-called evangelist has answered a scriptural call (Eph.4:11). Be kind to your evangelistic team. Pray for them and expect God to use them in your church.⁶³

Sunday morning love offerings should be taken at the end of the service. Tithes for the church should be received during the service. This will protect the church budget and give the people an opportunity to hear the evangelist before they give an offering to his ministry.

[Shane Craven gives insight the following 2008 article](#)

Guest Pastor's Comments: The Team of Pastor and Evangelist by Shane Craven Magazine The Voice of the Evangelist on page 50.

As for how you pay the evangelist, take strong love offerings each and every service. Pastors, we need to get better at this. Spend some time talking to your people. Don't just say, "Let's take our offering for our evangelist." That's terrible! Get detailed; challenge some to give \$50, some to give \$1,000. He has not asked for a fee, but he needs good and strong love offerings. He has no salary like a pastor! He lives by faith every day of his life. Think about this.

I would recommend budgeting a sum of money that will indeed cover his expenses and an additional sum to be added to the love offering. For instance, if you have an evangelist from

Sunday through Wednesday, you are reaping his giftedness for five different services. I would recommend a minimum of \$800 per service. By the time he leaves the church, gets something to eat, and gets back to his hotel room, it has been a total of about 6 hours of his time, energy, and effort, with oftentimes amazing results! Secular attorneys earn \$200 an hour. We've got men of God here! Now, keep in mind, he doesn't have a revival scheduled every week of his life, so he needs bigger blessings along the way to sustain his family. God can use your dumb to be that blessing!

Pastors, if you do not take up \$800 per service, make sure you find a way to pay him, at least this minimum. Supplement from the budget or ask two or three of your key people to help you underwrite it. In addition to this, if you are blessed enough to take up much more than \$800 per service, give ALL of the offering to the evangelist. Don't hold back part of it while you and the leadership decide to give him what you think is fair. That is not your call. Also, don't use any of his love offering to pay his expenses. This is unethical!⁶⁴

Bailey Smith

sent the following statement on a video tape to be played at the COSBE Worship service in 2008

I want to say a good word about my fellow evangelists! And encourage preachers how to treat the evangelist. When I was a pastor for thirty years I was always using fulltime evangelists, because they had the call of God on their life. It is tragic today to see so many of our evangelists doing other things because they cannot make a living. I want to say a good word, an encouraging word and an instructive word to our pastors especially, since I was a pastor longer than I've been an evangelist. Ephesians 4:11.

*Let me remind you so that you can understand the place of the evangelist. It is listed even before the pastor. Doesn't mean the evangelist is more important, but today he is treated as less important. But in the list of the calling of God he is even listed before the pastor and teacher. FF Bruce, the famous scholar said that he wished that the call of evangelist had been on him. J He felt that was the highest calling.ohn Phillips and I were in a meeting sometime ago and we got in the car together, He said I wish the call of Evangelism was on my life. But Dr. Phillips, if you did not do what you do we would not have anything to preach. We are thankful for what you do. Paige Patterson President of Southwestern Seminary, My good friend, says I wish I had the call of evangelism on my life. I am not a harvester. But I had rather be doing what you are doing Bailey Than being president of any institution because I love the call of evangelism. It is a legitimate call, it is a necessary call a very helpful call. I can say without any fear of contradiction in my life that the full-time evangelist the vocational evangelist, have helped me more than pastors, denominational servants or any other group of people in the ministry. They have helped me in so many other ways. **Nearly everything I learned about effective evangelism I learned from evangelists.** I am so very thankful for them.*

I had a church averaging 3100 in Sunday School when God called me into evangelism. The church offered me many financial reasons to stay. We had just built a 7000 seat auditorium. So you can imagine the difficulty in leaving such a church. It was just the call of God upon my life.

God only had one son and he was an evangelist. The man that Jesus said there was no greater John the Baptist was an evangelist. Paul was the evangelist. As you know, he would appoint the pastors like Timothy to go and do the work. He would recommend Timothy and the others.

John R. Rice used to teach in the Sword of the Lord that when the evangelist was in the church the pastor was under the authority of the evangelist. Now I don't think you need to carry that out or you will be back doing something else. But I think the point is that the pastor needs to listen to the evangelist. What do you recommend evangelist for this week. What can we do to make it more productive? Do not put yourself in an adversarial relationship with the evangelist. Let him do what he has a talent to do and a gift to do. God's special calling upon his life. He will be such a blessing to your church.

Every time I had a full time evangelist at our church we did our very best to treat them right. I remember Junior Hill telling me he could not believe what we did at Del City while I was there in Oklahoma. We had a committee of hospitality for the evangelist. Every day the evangelist was given a gift. One day it might be a silk tie or another family might give a Cross pen. I remember one evangelist was given a golden air pressure gauge. But every day we had a family chosen to give a gift a present to the evangelist to show our appreciation for him.

When an evangelist comes, be generous in every way. Learn pastor how to take up an offering. There are some wonderful men are gifted in taking an offering. Bob Pittman for instance is one of the best and you can take some tips from him.

God will bless the church that blesses the evangelist. I promise you of that. When the offering is given start on Sunday morning. I have had pastors start on Sunday night and on Monday night. It makes me want to show up on Monday night. Start on Sunday morning and make an urgent appeal. Because some people will only be there on Sunday morning, they would not come back on Sunday night if Peter was there signing Bibles. So take advantage of that particular crowd. If the offering is not what it should be, add something to it from the budget! Never say to an evangelist I wish it could be more. If it should be more make it more. That is your responsibility that is your duty. I did that several times at Oklahoma if we needed to.

I remember back in the 70's we gave Sam Cathey \$22000 I checked with my accountant He said that would be \$40000 offering today. And our people were glad to do it and we were blessed by doing that.

Let me tell you something about receiving the offering. When the offering is received, that is not the time to make the appeal. Make the appeal several minutes before the offering actually is received. I have had pastors to have people to stand and say "Now I want you to give a good offering for this evangelist, Brother Smith is here and we need to take care of him." You cannot write a check standing up. Always make the appeal at an earlier time than when you receive the offering. Have the people seated. It is often good for the pastor to take out a pen and write a check himself. You can write for whatever you want to pastor But do it each night. Give the people an idea. They are not over giving. People can protect their own pocketbooks. Let the evangelist leave knowing you have done your very, very best. Teach your people know that you are not paying him for those days. You are making an investment for what he is doing that week and in the weeks to come and wherever he goes.

When it comes to facility, put him in a good place. Ask him where he would like to stay. Put him in a clean place that he can enjoy. Not the top an associational office where I was placed one time. But treat him right. The bible has much to say about the gift and the joy of hospitality. This is one of God's highest callings to be an evangelist. When he comes to your church do everything that you can to make him feel at home. Ask him about the schedule, he desires. Ask him about his dietary needs. Do the very best you can for him financially. Because if it is a man you know is God called he will use those funds to promote the Gospel and to win souls to Christ. How we need our evangelists out there.

Of the 800 churches in our state that did not have a baptism last year only three had had revivals. We need to get back to old fashioned revivals. I love what an old country preacher said, Somebody said revivals don't work anymore, He said they did until we quit doing them. That is exactly right. God bless us to get back to winning souls to Christ.

Evangelists I love you. Pastors others out there take care of these men when they come. Teach your church when the offering is given it is given to the vocational evangelists both preaching and singing, not the church budget or split with a full time church minister. God bless you and let's pray for revival in our great Southern Baptist Convention.⁶⁵

FAITH REAPS A HARVEST

It was my privilege to work with Dr. Larry Wimberly in one of his first pastorates; I served as Youth Minister. He taught me how to utilize an evangelist for maximum effect. He along with his staff would cultivate prospects and then draw the net in home after home during the week of revival. He would not have the evangelist visit. He requested that the evangelist rest, study, and pray. The main thing brother Wimberly wanted was for the evangelist to be at his best while he preached and to extend a powerful invitation. I do not remember all the evangelists that Brother Wimberly used, but he sure knew how to hold a revival.

A pastor can use evangelists for one-day revivals. This is especially effective in churches that reach a lot of people for Christ every year. Rev. Tony Dickerson of Pinehurst Baptist Church, along with a host of other pastors who baptize great numbers of people year after year, use this method. The evangelist can receive from \$400 up to \$10,000 or more on that one day. Sometimes the church is stirred and no one is saved, however, it is not uncommon for 20 or more people to publicly confess Christ and join the church on such days.

FAITH FILLS THE SCHEDULE

Evangelists can be contacted on short notice especially during their early years. This is true for men who book meetings one to three years in advance. Even the men on the "Home Run Circuit" who are booked up to five years in advance have sudden cancellations.

In 1986, the best revival and harvest that God allowed me to participate in that year was taken on four week's notice. A cancellation, due to miscommunication had occurred, during the Simultaneous Crusades. I had already turned down at least ten other meetings for that week, only a month or so prior to the time for revival, when I discovered the miscommunication. Suddenly the week was open (a key week). It was too late to book another meeting for that date. I began to say over and over again, "God is my supply, not the church offerings; only God is my supply." I repeated that prayer for two days, until I believed it, and I got a peace in my heart that God would supply all my needs according to his riches in glory by Christ Jesus.

I had a luncheon engagement with Rev. Woodrow Hudson. He was my former pastor and was now at First Baptist Church of Douglasville, Georgia. Over lunch, he told me that his evangelist, who was coming in four weeks, had canceled on him. I explained to him about my circumstance in losing the key week of revival due to the miscommunication. It was by God's providence that we had been brought together on that day. Brother Hudson felt that the Lord had a special reason for these circumstances. The revival was set. Some 43 people received Christ during that week of revival, and a host of other decisions were made. Also, I received the largest one-week offering in the history of the Keith Fordham Evangelistic Association.

There are many, many reasons for cancellations, pastors die, or buildings are not completed on time. A wise pastor, who feels led of God, should call that evangelist on his heart.

Often, the very day of a cancellation, a pastor will call an evangelist wanting that same open date. Indeed the evangelist can trust God for his scheduling.

FAITH FOR THE FAMILY

The evangelist must trust God to take care of his family especially while he is away from home. In 1976, I was preaching a Home Mission Board revival in New Brunswick, Canada. There was to be no remuneration and I was to spend \$200; \$180 was for a roundtrip plan ticket; the other \$20 was to take the pastor and his wife out to eat. The church there in Canada was so poor that it could not pay the pastor adequately. It looked as though we would be without income for one month, since I had no other meetings scheduled for that month.

While I was preaching in Canada, my wife received a threatening phone call, on our answering machine. Both she and my daughter were threatened. The police said this threat could be real because of the identifying of my wife and daughter. On first impulse I wanted to catch the first plane to Atlanta. However, it would not be possible to get out until the next afternoon. I prayed, "Oh, God, I cannot be with my family to protect them. I am on your business. Please, Lord Jesus, place an angel at 245 Blalock Street in Mountain View, Georgia." A peace came over my heart. I knew that if a man in a Sherman tank tried to attack that house, he would never make it down the driveway. If he fired a shell it would not reach the house. I began to read that night in the Psalms about God's ownership. He owns the cattle on a thousand hills and the wealth in every mine. On that same night I put a fleece out before the Lord concerning the use of a dummy (ventriloquist figure). I said, "Lord, if you want me to use a dummy in the ministry, please provide at least \$450 for me by the time I step off the airplane in Atlanta, Georgia." I tried to figure out by man's way how the money could possibly come. I figured that someone or some church in the United States would send my wife a check for \$450 to \$500. I was wrong. God worked it out miraculously. That little church in New Brunswick handed me a check for \$500 Canadian. It was changed into over \$500 American. I gave the overage to the pastor in Canada and I went home and ordered the dummy.

FAITH IN GOD'S MEN (THE PASTORS)

That pastor in New Brunswick, had the attitude that Richard Harris of the Home Mission Board said that every pastor should have when taking an offering for an evangelist. Richard stated that the right attitude would realize that in helping others, you help yourself. When you help other evangelists and pastors, you really help yourself. Never could the words of Christ be more true, "Therefore all things whatsoever ye would that men should do to ye, do ye even so to them:" (Matt. 7:12), than in the area of taking the offering. It will teach your people, your needs, when you truly, whole-heartedly take a love offering.

Even when the offering is less than it should be, most evangelists will be thoroughly satisfied if the pastor truly tries. At least two examples of great effort need to be shared. In Decatur, Alabama, Ron Manley had me in during the first week of December 1985. His church was a new mission and was running only 45 in Sunday School. They were in debt from building their first unit on their new property. However, Ron Manley whole-heartedly took the offering that week. On that Sunday through Wednesday we received \$850.

God gives certain men a heart for evangelists. One such man is Rev. Jimmy Coleman of Pell City, Alabama. He has often asked the question, "Why did God ask me out of evangelism and put me in Pell City, Alabama for twenty years?" Well, I know part of the answer; God has led his church to help evangelists. Brother Coleman had me in on a special July Fourth revival

day and gave me \$1100. The only reason he had for doing that was to help this ministry. Before that in my first or second year of evangelism, I was in desperate financial straights; he had another young evangelist and me in at Christmas time and gave us around \$600 a piece. He has helped get dozens of other evangelists started. May God raise up men such as him all over the Southern Baptist Convention. His church runs just over 200 in Sunday School. His deacons' give \$25, \$50 or \$100 apiece before the evangelist gets there. They are truly cheerful givers.

Some pastors will take offerings off and on for 12 weeks to be sure the evangelist gets \$2000 or more. The amount needed at the turn of Twenty-first century to keep the ministry going. One pastor told his people on the closing night of the revival that the evangelist would remember how you treated him in the offering long after he leaves here. If you give to him as a family member, a brother in Christ, he will know it.

A responsible pastor will make sure that the evangelist who lives by faith gets the entire love offering and will not split that offering with a musician who is a staff member. The staff member should have a full salary from his church and should be given an honorarium out of the budget from the church he is assisting in revival. The offering should only be divided with other vocational evangelists.

RESPONSIBLE FAITH

The evangelist must remember that all things are possible with God. Richard Harris stated the following:

When God calls a man into full-time evangelism, that man must exercise responsible Christian decision making in organization, preparation and implementation of his evangelistic ministry. But the bottom line is always the fact that when God calls a man to full-time evangelism, he is God's responsibility. When that evangelist is obedient to God's will, then God has promised to meet all of his needs. (Not greeds).⁶⁶

A SERMON OF FAITH

God brought this home to my heart in 1984. It took from January until October for me to learn it and experience this truth. Evangelist Sam Cathey spoke at my 10th Annual Banquet for the Keith Fordham Evangelistic Association. The following quotations are some of the excerpts from the message that God laid upon his heart that night:

I am concerned about some of the things that have been said and will be praying that this bunch of people will rally behind you. (looking at Keith) What this dear brother needs is just about double everything that has been presented to you tonight (Budget '84). I am especially concerned about that Wagoneer (Jeep Tow Vehicle) and that travel trailer he is pulling around. But by the grace of God, he is going to lose that trailer one of these days. I know what I am talking about; I have been in and out of motor homes, trailers, and that sort of thing and know what I am talking about. It's an unbelievable asset to have your family with you. I went 11 years and left a wife and three girls at home and would go off for two weeks and come home for a week and go off for two weeks and come home for a week and I'd be preaching in my local vicinity that week and get on an airplane and go again. My two oldest girls grew up with Daddy gone most all the time. Our last girl was in the 6th grade whenever my wife and daughter started traveling with me. If I had it all to do over again I would do anything next to robbing a bank in order to get the equipment I needed to take my family with me.

And without embarrassing him, (Keith) without casting a reproach on the previous provision of God I am going to bluntly say it. What he has is terribly inadequate, terribly. And if there are any of you that are able to help him, you pray about it and see what God says to do.

Folks you cannot imagine, only another evangelist knows. Melvin Wise knows; Ted Moody knows the mental and emotional strain. Not a whole lot of mental strain on us, because you've got to be about half crazy to be an evangelist to start with. But there is a tremendous amount of emotional strain on you. When you are having to worry about your equipment, afraid it is going to break down, and all that sort of stuff; it really does make it even that much more difficult. And I am praying, I've already been praying sitting on that front pew right over there that God's Spirit would move on somebody's heart that has the capacity to do it. I'm talking about lots of money. What are you going to do with it? What are you going to tell Jesus when you get to heaven and you've got all that savings account, all those investments, and all that money and Jesus looks at you and says to you, "Did you not hear what I said. Lay not up treasures on this earth." Now, that is the greatest and most wicked sin of Southern Baptists, laying up treasures on this earth. Most Baptist churches don't have enough building and their staffs are underpaid. Most evangelists are struggling and straining to get by and it is all because of the stinking, sorry good-for-nothing financial goof-offs that make up our church services Sunday after Sunday. You folks at Ash Street are probably not going to show up in the morning cause you are seeing a little idea of what it is going to be like. I'm serious, God meant it and yet there are millions of Southern Baptist dollars in individual accounts in banks across America. People sitting on their nest egg cause they don't have faith enough to trust God to take care of them, and men like Keith Fordham running around here second class trying to struggle to do the work of God and hustling to promote a budget that ought to embarrass any well thinking Baptist. If you don't understand that, you've got a problem.

Little thinkers are big stinkers. You're welcome!

We rinky dink around with the work of God and then ask God to bless it. I don't wonder why God says, "Not me, I am not about to bless it. It embarrasses me." I'm serious. Much of what we do embarrasses God, second rate and second class. I've never seen God sponsor a flop, never in my life. Well is Keith a flop? Not yet. But I am going to tell you one thing, I've seen a lot of men stay by it 10, 12, 15 years and finally their nervous system can't take it any more. They don't mean to throw in the towel, but they do. Do you know what everybody else does? Criticize him. Make fun of him. And they don't know what he has been going through for the last 12 or 15 years. They don't understand the pressure that finally broke him, and the reason the pressure broke him is because a bunch of Baptist said, "God bless ya." I've never swallowed a "God bless ya" and it settle my hunger. Never. You're welcome! I've never put gasoline in my truck with a God bless you. I've had people say, "I am there in spirit." I said, "Spirit- foot, I want you."

There are three things I've got to have to make it in evangelism; God's grace, my grit and your greenbacks. What are you preachers looking at me so spiritual for? I am tempted to get off on a tirade on faith. Most of what we call faith is nothing but what we call experiential knowledge. Faith doesn't have anything to do with it. It is experiential knowledge; you've come to a conclusion. NO, folks I urge of you, Oh, please take into consideration that you are put into this world by a Sovereign God, saved because of Him. Everything you have, God gave to you not to sit on, but to use for His glory.

Our church was deader than a hammer two and a half years ago, so dead; I put my house on the market. I was not going to live in a town that did not have a live-wire church. I was going to find a town with an on fire church, somewhere. I had revival there while we were without a pastor. In nine of the Sundays I preached, you can't believe some of the stuff I told them. One was this. We had \$60,000 in the checking account, several \$100,000 in other accounts, sitting there running 600 in Sunday School on a good day, deader than a door nail. I said, "Brother if I was your pastor I would have one committee that was more outstanding than any other. Call it the spending committee. We would get together every Monday morning. We would decide how we would get rid of the money we took up the day before."

Folks why do you think God sends money into your hands? To take care of my family. That's how ignorant you are spiritually. Let him that stole, steal no more. The Bible says let him that stole, steal no more working with his hands that good thing that he may have to give to them that need it.(Eph. 4:28) You don't work to provide for your family. So you guys swallow your pride; you don't take care of your family. You know how hard I work? Tell God how hard you work without Him; see if you have your job Monday. You might get a pink slip; I pray you'd get it. I pray you get laid off and have four blowouts on the way to work Monday. You'll find out where your strength comes from in a hurry. God enables you to work in order that you might give to the cause of Christ. When that money is brought in here, the tithe belongs to the Lord and the local church, not Oral Roberts, Sam Cathey, Jimmy Swaggert or any other itinerant evangelist; it belongs to the church. Don't put a dime of your tithe in my offering. If I know about it; I'll give it back. Your money belongs in the church. Why did God say to bring it in? To put it in the bank and make money? No, to use it in the Kingdom. God starts opening up windows of heaven. If you give it to the cause of Christ, you would have more than you know what to do with it.

Just maybe somebody, who could take care of Keith Fordham's travel needs, is here. At First Baptist McAllen, Texas, a man gave Jim Bob Griffin a motor home. (Looking at Keith) If nothing else, get rid of that dumb Wagoneer. I had one and put four transmissions in it. Every friend I've got that had one, Keith, had trouble with that quadratrac transmission. Don't you feel good, son? Haven't I encouraged you? Well I am not as bad as Ed Vallowe. He told the men at my first banquet that I would not make it in evangelism. He said, "I'll give him 18 months." This starts year 18 for me....I pray God's blessings on your work and pray that people will understand that this is as much a Biblical ministry as anything else that is going on. And that you will make a sizable contribution to the Keith Fordham ministry....⁶⁷

FAITH'S PROVISION (GOD PROVIDES)

Well, Sam Cathey was right! The transmission had to be replaced. To get a suitable tow vehicle to do the job was going to cost \$15,000. Six weeks later, on the way back from a revival where the church kept back \$700 of the offering, the Jeep caught on fire on I-75 southbound across from the Atlanta Fulton County Stadium. I got to the curb instantly; I got my family away from the Jeep. My wife always carries a fire extinguisher in both the tow vehicle and trailer. I pressed the metal clip, (it should have been removed), so hard that the button pressed and the foam hit directly on the fire. It went out. The Atlanta Fire Department was there in less than five minutes. The Jeep and trailer both had to be towed in. The tow fee, and repair bill totaled about \$700.

I could see no way to trust God for a C-30 Chevrolet pick-up truck. Sam Cathey's words were still ringing in my ears, "You need to trust God for a pick-up truck and a fifth wheel

trailer." Out of desperation, I decided to search for a vehicle to ask God for. These vehicles are only made certain times of the year. During the spring of 1984, the one ton, four door, pick-ups were almost non-existent in the metro- Atlanta area. Finally, after finding several in South Georgia, I was impressed to order an '85 model from Zack Hilliard in Eastman, Georgia. He is a godly layman that I have known from his years in Atlanta, and he had often given financial gifts to my ministry. The truck was a Silverado, specially equipped with a .456 rear axle ratio to improve pulling power. An engine oil cooler, and a transmission cooler were factory items that went along with the tow package. The cost would be \$14,600 approximately with tax.

I felt that by the time the truck was delivered in September or October at the latest, that by word of mouth and the newsletter God's Way that at least \$5,000 above our normal operating expenses could be raised in order to bring the monthly payments in line with our budget.

By Labor Day weekend we had only \$2775. I was to preach a revival Labor Day week in North, Alabama. Rev. Butch Shedd, a former evangelist, was pastor at that little church. On the way over, I stopped in Pell City and talked with Jimmy Coleman. He told me that God's secret to getting was giving. He said, "God is looking for a man who will try to out give him." Those words rang in my heart and mind for two nights and one day.

I knew Brother Shedd would take the best offering he could possibly take, but I felt at most it would be \$400. On Labor Day Sunday night, I was talking very intimately with the Lord. I asked, "Lord Jesus, please take this worry away from me. The truck will be here in less than four weeks. I am short \$2,275, because only \$2,725 has come in. Please, Oh, God, provide for this need." God's Spirit bore witness with my spirit. I knew the money would come! The Lord impressed on my heart that He would supply this need, but at the same time the Spirit of God placed a command in my heart that was almost audible. He said, "I will supply your need, but send Greg Ellison \$500." Greg Ellison was an evangelist I had met only once. He lived in Gadsden, Alabama, but I did not know his address. I looked it up in either a convention annual or old evangelists' directory the next day. But that night I wrestled with God. I argued that if I sent him \$500, I would now need \$2,775 instead of \$2,225. The Lord again impressed me with the fact that He could handle it and all I needed to do was be obedient. The words of Jimmy Coleman kept ringing in my ears, "God is looking for a man who will try to out give him." I tossed and turned all night. I had not slept. When my wife awoke, I told her to get out the checkbook and write out a check to Greg Ellison for \$500. She did so unquestioningly. I got the address, put the check in an envelope and dropped it in at the post office. The moment I dropped the letter into the box, a great relief came over me. I was able to truly rest. Greg received the check he so desperately needed. He got the money a day before leaving on a mission to Central America. He said the trip would not have been possible without this help.

Brother Butch Shedd's church gave us over \$900. (This church only ran about 90 in Sunday School.) In the next few weeks that followed, I received the largest offerings that I had ever received back to back. I was able to make a down payment of \$6,000 instead of \$5,000, and that was all above normal budget expenses.

Fellow evangelist, know this, "Where God guides, God provides." The lifestyle of an evangelist must be one of faith for financing and scheduling.

FAITH GIVES STRENGTH

The evangelist's work is an intensive and desperate work. The evangelist goes after the souls of men and pleads with God over them. The evangelist preaches as if the man's feet were already in hell. Emotionally, mentally, physically, and spiritually, he puts everything into his

work. This causes deep exhaustion. The evangelist must pace himself and feed on the Word of God. He must take ample time to rest and yet be ready to speak on a moment's notice.

Remember, "...my God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19)

A FAITHFUL PLAN

Every evangelist should have a personal financial policy that he can send to a church before he arrives for the revival. I have included the following financial policy that I send out in my Revival Plan book. This can be found in my revival planbook on line at www.harpscrossing.com or in the chapter entitled Planning for Revival.

CHAPTER 11 THE EVANGELIST'S METHODS, STRATEGIES AND SPECIAL ABILITIES

ABILITIES

Versatility, variety, and adaptability are key words in describing the itinerant, revival evangelist. Evangelists are given to the church "with a view of the fitting of the saints for the work of ministering, for an up building of the body of Christ." (Ephesians 4:12 Rotherham) Consequently, certain men are granted special tools or abilities with a view for improving the church.

The Conference of Southern Baptist Evangelists website lists the following specialty areas of giftedness in evangelism:

- * **ART - Chalk Art Evangelism**
- * **BHE -Biblical HealthEvangelism**
- * **C - Conference Evangelism**
- * **CA - Concert Artist Evangelism**
- * **CD - Crusade Director**
- * **CE - Children'sEvangelism**
- * **CL - Clowning Evangellism**
- * **COM - Comedy Evangelism**
- * **CS -Counseling Seminar Evangelism**
- * **CSM - CollegiateStudent Ministry**
- * **D - Drama Evangelism**
- * **E - Preaching / Harvester**
- * **ER - Preaching / Revivalist**
- * **IL - Illusionist/ Magician Evangelism**
- * **IS - Inspirational Speaker**
- * **MCE - Marriage Conference Evangelism**
- * **ME - Music Evangelism**
- * **MM - Men'sMinistry Evangelism**
- * **MWE - Mission Work Evangelism**
- * **OE - OutreachEvangelism**
- * **P - Prison Evangelism**
- * **SE - Street Evangelism**
- * **SFS - Stewardship / Financial Seminars**
- * **SPE - Sports Evangelism**
- * **V - Ventriloquism Evangelism**
- * **WM - Women'sMinistry Evangelism**
- * **YE - Youth Evangelism**

Most evangelists could fit under several of the above titles, but some men specialize in only one area.

Some evangelists will teach the Gospel, while others will dynamically deliver the Gospel. Some will have deliveries of a very educated manner, reaching the mind before pulling on a man's heart. Others have deliveries, which will strike straight for the heart. The evangelist

speaks with intensity regardless of volume (loudness). God has so gifted the evangelist, that those who are ready for salvation will be impacted and cling to every word.

One statement can be made about the preaching of every revival evangelist, "He makes the message so clear and plain that I can understand it." The evangelist is practical in his sermon applications and often gives applicable illustrations in his sermons. He delivers the message in a life and death urgency.

A child accompanied her mother to a preaching service of Dr. Harry A. Ironside. The little girl listened with rapt attention to the straight-forward, simple Gospel message. Upon leaving the church, the child said to her mother, "Mother, I thought Dr. Ironside was a great preacher." "Yes, darling, he is, but why do you thus talk?" "Why," said the little girl, "I understood everything he said!" Dr. Ironside considered the saying of the child one of the greatest compliments ever paid him.⁶⁸

Simplicity is often a quality of the pastor's preaching, but it must always be a quality of the evangelist's preaching. Heart-touching and vivid illustrations are an important part of the evangelist's sermon delivery. Evangelist Dwight L. Moody said, "Many times I have found that when the sermon, and even the text, has been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit. Illustrations are like windows to let light in upon a subject."⁶⁹

It was said of Evangelist George Whitefield's sermons that they:

...abounded in striking figures of speech and in vivid illustrations. Lord Chesterfield heard him graphically describe a sinner, under the figure of a blind man, going along the edge of a cliff, guided only by his staff. As the blind man came to the edge, suddenly his staff fell from his hand. As Whitefield described the man seeking to recover it and just ready to step into the chasm, Chesterfield bounded from his seat, exclaiming, "O God; he's gone! Save him!"⁷⁰

An illustration used properly can bring the truth of God's Word home to the heart of an unbeliever with powerful impact. No illustration is more effective than a personal illustration, demonstrating that the power of God and the Word of God are real in the evangelist's own experiences.

We must preach what has passed through the crucible of our own experience. We shall never produce conviction in others, until the truth is a burning conviction in our own souls. Bunyan said: "I preached what I did feel, what I smartingly did feel!"⁷¹

Every evangelist must be sure he is right with God and in fellowship with God before he steps into the pulpit. His heart must be afire with the message of God.

"How can I get crowds to attend my services?" asked a young preacher of John Wesley. Replied Wesley, "Get on fire and people will come out to see you burn!"⁷² How can I live victoriously? How can I get on fire and stay on fire? An aged minister gave Billy Sunday the answer shortly after Billy's conversion.

The minister said, "My boy, if you'll do three things daily, you'll be a victorious Christian: spend fifteen minutes daily reading God's Word, letting God talk to you; fifteen minutes in prayer talking to God; and fifteen minutes talking to someone else about God."⁷³

The subject of every sermon is Christ and His work of salvation past, present, and future. The cross should never be left out of any sermon the evangelist preaches even if it is on tithing.

Mr. Birch, a well-known evangelist, tells of a dying unbeliever whom he visited by request. The man had long been ill, and was in great temporal as well as spiritual need. Mr.

Birch, with Christian liberality, had supplied his temporal needs, and now the dying man told him he had sent for him, not to speak about religion, for he didn't believe in it, but to thank him for his great kindness to him. "Will you answer me one question?" asked Mr. Birch. "Yes, providing it is not about religion." Lifting his heart in prayer to God, Mr. Birch said, "You know I have to preach tonight. Many will be gathered to hear me--- mostly poor people, who, like you, will soon have to face death. I ask you, what shall I preach about?" There was silence for a moment. Then, with tear dimmed eyes and trembling voice, the unexpected answer was given, "Mr. Birch, preach Christ to them! Preach Christ to them!" ⁷⁴

Even lost men expect the evangelist to preach Christ and they should never, ever be disappointed. The evangelist's strategy in revival-evangelism has changed little over the past 200 years. Generally, the first few sermons of revival are shotgun sermons preached especially to the Christians, calling them to repentance, revival, and a renewed obedience, but at the same time giving the lost an opportunity to be saved. Once the church is revived, then the evangelist will preach exclusively to the lost.

In years gone by, two-week revivals known as protracted meetings were held in churches. The first week was used for preaching revival to the saved, and the second week was used as an evangelistic campaign. Actually, the first week took the place of revival preparation done in today's churches. Visitation of the lost and publicity for the second week of evangelism were a result of the reviving of the church during the first days of the revival.

In today's fast paced society, revivals have shortened from 14 days or longer to the Sunday morning through Wednesday night meeting or one-day harvest. The six weeks of revival preparation, of prayer, of witnessing, publicity, etc., prepares the church for a great work of God. It has been my experience that God can do just as much in a prepared church in the Sunday through Wednesday crusade, as He can in 14 days. Hallelujah! Nothing is impossible with God.

Often the evangelist will come in only to reap a harvest. Sometimes the Spirit will lead a man to preach only to the church and still God will save people, because he has given the man to the church as an evangelist. An evangelist always preaches for a verdict, as illustrated by the following:

A brilliant and successful lawyer said: "When I was at the bar, I used to take it for granted, when I had before me a jury of respectable men that I should have to repeat my main position about as many times as there were persons in the jury box. I learned that unless I illustrated and repeated and turned the main points over - the main points of law and evidence - I should lose my case. Our object in addressing a jury is to get their minds settled before they leave the jury box; not to make a speech in language but partially understood by them; not to display our oratory, and then let them go. We are set on getting a verdict. Hence we are set upon being understood."

Tell me the story slowly,
That I may take it in -
That wonderful redemption,
God's remedy for sin. ⁷⁵

The evangelist never assumes that people understand the Gospel or any aspect of the Christian life. One man wrote the following:

What mischief we often work when we assume that those to whom we preach have at least a little knowledge of God's Word. We assume that those listening to us are familiar with our references to sacred things. The opposite is often true. Even many professing Christians may be inexcusably ignorant of God's Word.

A minister spoke on the family altar. In his audience was a recently converted Roman Catholic. She listened with seeming understanding. Days passed. A Christian friend called at her home. To her consternation, she observed in the house a shrine on which had been placed the little images, which meant something to her in her former faith. "What is this?" Asked the astonished friend. "This is my family altar! Did not the pastor in his sermon urge us to establish a family altar?" "Oh, dear," said the Christian friend, "having a family altar in the home means that the family gathers daily to read God's Word and pray!"⁷⁶

Evangelist Leonard Ravenhill stated, "Brother ministers, let not sin-sick souls, with burdened minds and battered spirits, turn away from our messages empty because, when they sought a spiritual remedy, we offered them only one more dreary diagnosis of the crisis of the hour!"⁷⁷ Men must hear the glorious victorious message of the Messiah, the risen Christ to save. Every time an evangelist preaches, he gives an invitation. Very seldom will God stop an evangelist from publicly calling men to respond to the Word of God.

During the summer of 1972, I preached revivals between college graduation and my entry into seminary. One of the meetings was with Rev. R. E. McKee of Eighty-fifth Street Baptist Church in Birmingham, Alabama. He advised me to call on the church to respond specifically in revival.

He said, "If you preach on the family; call on families to come forward and make a commitment to family altar. If you preach on tithing and revival from Malachi; call on people to make commitments to tithing by coming forward and sharing with the pastor. Get the people involved in your invitation, because every act of renewed obedience is extremely important and must be seen as such by a public commitment."

Over the years, I have followed that Godly advice and it has truly been wonderful advice. God's hand is especially on the evangelist for the stirring of the church, and for the grabbing of the heart-strings of the lost. An evangelist will be tempted by Satan to grow lax in extending the invitation. Do not be lazy; extend that invitation! Allow the Holy Spirit of God time to work in men's hearts. Some men may over-extend an invitation, but as a general rule in most First churches, we close the invitation long before God has ample time to work.

A minimum of three verses should be sung during the invitation. The invitation should continue as long as people are coming. Generally, it is good to close the invitation when people stop coming. But the pastor and evangelist should both feel led to close the public invitation before they stop. My impatience has often caused me to stop before all those who wanted to come, had come. Always remember that the invitation time belongs to God's Holy Spirit. Please be in tune with Him and follow His leadership completely. It has often been my experience to see more people make public decisions between the third and thirteenth verses of the invitation songs than any other time. Beyond the thirteenth verse, on rare occasions when an invitation goes that long, (If the church has ample counselors this will be rare.), I have seen men and others for whom the church has been praying for years, come to follow Christ in baptism, be saved, join by transfer of letter, or come from another denomination to identify with a local church. On occasion estranged family members have gotten back together.

In actuality God's invitation for the salvation of men does not close when the service stops. The week of February 22, 1987, at Prays Mill Baptist Church in Douglasville, Georgia, a 70-year-old man was so under conviction of his lost condition after the Sunday night service that he wrestled with God until the wee hours of the morning. At three o'clock in the morning he rolled out of bed, got on his knees at the foot of the bed, and called on Christ to save him. On Monday he told his wife and they agreed that he would talk with the preacher personally to

confirm his decision before he came forward at the church service. He was unable to catch up to the preacher on Monday before the service, so he set up a time on Tuesday and on Tuesday evening he came forward before the choir began to sing the invitation.

In a church revival it is generally best to deal with those making decisions for Christ during the invitation. The most effective way in my ministry has been for the pastor to receive the people who come and to have trained counselors to deal with each person according to their need. In citywide crusades the ratio of decisions to counselors is one to one. If you want 500 decisions for Christ you need to train 500 counselors. Local churches must have the staff members who are not involved with the singing, stand with the pastor to receive those coming forward for salvation, church membership, rededication or to answer God's call for full-time service. Other churches must utilize eight or more trained counselors to stand at the front to receive people.

Some evangelists ask people to go to a specified room where they are dealt with individually. Others ask people to fill out a card while sitting in the pew so that they can be dealt with in the privacy of their own homes. Others ask inquirers to come forward and stand at the front of the church, and then the evangelist leads them in prayer to deal with them as a group. The ways of extending an invitation are manifold. When properly prepared and executed all are very effective.

In order to stay sharp in extending the invitation, an evangelist should evaluate with the pastor what is happening in peoples' lives who come forward. I personally read the first two chapters of John Bisagno's book The Power of Positive Evangelism through at least once a year. These are two excellent chapters on evangelistic preaching and giving the public invitation to receive Christ. The other book I try to read once a year is Dr. Roy Fish's book Giving a Good Invitation. Broadman Press prints both. Two other books that every evangelist should have to help evaluate his preaching and invitation are Effective Evangelistic Preaching by V. L. Stanfield, Baker Book House, Grand Rapids, Michigan, 1965 and R. Alan Streett's The Effective Invitation, Fleming H. Revell Company, 1984.

TYPES OF MEETINGS

Generally itinerant, Southern Baptist evangelists are used for revivals and evangelism. However, many pastors use the evangelist for "One Day Revivals" to gather a harvest or to stir the church. These are so effective that a number of larger churches have several of these special days each year. Another way that evangelists are used is at Vacation Bible School Commencements to gather a harvest. Bible Studies, deacon retreats, youth camps, children camps, state evangelism conferences, the Southern Baptist Convention, Bible conferences, or to come in just to give a special invitation are all important opportunities to use evangelists. Occasionally on financial commitment Sunday, an evangelist is used in gathering the commitment cards.

Some evangelists are known as revivalists; one of these is Sam Cathey of Del City, Oklahoma. Others use a deeper life emphasis and some preach only for the salvation of souls. Jerry Drace specializes in Family Festivals. However, most evangelists emphasize both revival and harvest. In addition, some men have special abilities for chalk talks, ventriloquism, music, and so forth. These are only bonuses in helping to draw a crowd or get into local schools to speak.

The music evangelist must book one-service concerts as well as revival meetings in order for them to make it financially. That is unless they are coupled with an evangelist who is able to financially support them. If not, they will have to make a living some other way. Musicians are many, and those who are called to music evangelism are many, but only a few are chosen by God's confirming hand through the churches' use of them. Those who are chosen for music evangelists often have more financial difficulty until they become very well known. It seems to be feast for groups like "New Song" from Marietta, Georgia and famine for others.

I personally believe there are some men and women who are in evangelism who should not be. They are there only to escape a problem in a church or a personal problem. Generally these people will not last or they will never really be in demand by the churches. God opens doors and God closes doors; we must follow God's obvious leading.

No doubt, some pastors are more like evangelists than pastors. You must realize that every pastor must do the work of an evangelist, but also use evangelists in his church.

Most evangelists have at least seven or eight "sugar stick" sermons. By "sugar stick" I mean that they are sermons that, like a sugar stick, can be used again and again and always remain "sweet" or effective spiritually. (As the years go by most men have between 40 and 60 sermons they could preach at the drop of a hat.)

Because evangelists go to the same churches they cannot use the same sermons. I have gone back to some churches as many as 15 times for revivals. At the Centercrest Baptist Church in Birmingham, Alabama, I preached the second series of meetings with six years intervening. Rev. Bob Curlee asked me to preach the same sermons that I had preached from six years before. I did, and heaven came down. The people did not remember the sermons, and responded equally as well the second time. The interval for the next series of meetings was briefer and as usual, I preached new sermons. Evangelists need to be sure that God's Holy Spirit warms the evangelist and empowers the message each time he preaches it. The evangelist is given a special ability by God to preach the same sermon many times, and never lose its newness. In fact, I have to preach a sermon at least six times, before I get comfortable with it.

Some outstanding sermons have been preached hundreds of times and still remain effective. Two of these are J. Harold Smith's "God's Three Deadlines," and Bailey Smith's "The Wheat and Tares." Sam Cathey told me in 1984 that he had preached the same sermon on the opening Sunday morning of revival for five years. Jim Bob Griffin, Sam's music evangelist, said, "That sermon gets better every time I hear it!" Some sermons that I have preached hundreds of times are "Atheists," "God's Will," "Claiming God's Victory," "The Blessings out of the Curses," "Ye Must be Born Again," and a number of others. Every evangelist will develop these effective "sledge hammers" from the Word of God, used by the Holy Spirit to break up the concrete of cold hearts.

In Siberia, milk is often delivered in blocks rather than in bottles, the weather being so cold that the milk freezes before it reaches the customer. Sometimes "the sincere milk of the Word" is delivered in the same state, and calloused frigid hearts are unmoved and unchanged. There must be the breath of the living God to melt the ice and move men's hearts. The evangelist must be so warmed and the church must provide that warm atmosphere.

The evangelist will always stir Christians and call men to salvation even if he is teaching a Bible Study, because God has his hand on him. **It has nothing to do with the man or his abilities, but it has everything to do with the hand of God in his life for harvest.**

Recognizing the evangelistic gift in men, behooves the evangelist to help men with the same gift every way that he can. In so doing, the local churches will also see the need to properly use God's evangelist.

Each evangelist will develop his own best strategy for revival. In 1975 at the Home Mission Board retreat for evangelists, we were told that during the first five years of evangelism the evangelist would send out either a revival plan book or suggestions for revival preparation to the churches. Then, by the end of the fifth year, the evangelist would be so frustrated by a lack of preparation, that he would not send out any preparation, but would try to do things to make revival happen while he was at a church, (such as utilizing a dummy in the first five minutes of the service to increase attendance, or occasionally doing door to door visitation on his own and doing public school programs). By the tenth year of evangelism, the evangelist would once again opt for a plan book. This has been a true prediction in my ministry. The revival plan book, which I am currently sending out to churches for revival preparation and planning, can be downloaded off the Internet at www.harpscrossing.keithfordham.com. Ninety-eight point six per cent of the time you use an evangelist someone will be saved. This percentage improves to 100% when thorough preparation before the revival.

Helpful Resource Material

The North American Mission Board had provided a number of the finest preparation and follow-up materials on the market. They no longer provide that material. They currently have the Directory of the Southern Baptist Vocational Evangelists (to know who all the vocational evangelists are), which includes a generic revival manual. The Evangelism Planner on CD is so complicated and difficult to use that you would need 100 men calling on pastors around the clock to let them know it even exists and then 500 men explaining around the clock how to use it.

I do **not** recommend the *A Campaign for Revival, Renewal and Evangelism* which is the current offering. It is too confusing. I hope this will be corrected and updated for the God's Plan for Sharing (GPS) and the Acts 1:8 campaign, but since Personal/Mass Evangelism does not have one single specialist in this area this task is impossible. With no funding and no personnel to promote the material it is going to take a miracle. There is an urgent need for A God's Plan for Sharing (GPS) or Acts 1:8 Revival Manual and a reprinting or packaging of the resources mentioned below adapted to the "Acts 1:8 Initiative."

When NAMB dropped its 6 million dollar budget for the Celebrate Jesus 2000 Campaign in Southern Baptist Churches across America it killed its chance of an across the board, comprehensive uniting of Baptists for an evangelistic outreach to all of America by the year 2000, goodbye. Unless the leadership of NAMB provides funds for this task, State Executive Directors are going to have to withhold funds from NAMB for its own Evangelism Department to provide these materials. It is my prayer that the Mass Evangelism Group at NAMB be adequately funded and that at least 27 new men be added immediately to the Mass Evangelism Group staff so they can get the job done. That is the number we had when we were producing and applying material. The once **4 million dollar** budget of Personal/Mass evangelism is **less than one** million dollars! The men on staff are assigned to other tasks. In today's market it would take an operating budget of at least **6 million dollars to even get started on the task** and to be back where we were when we were really trying to baptize 500,000. For the year that we have **simultaneous crusades** it will take an **additional 12 million dollars for the publicity campaign**.

Where is the material for planting a church out of a Tent Revival meeting? Where is the man power to train enough ICE workers so that every Association has enough ICE workers to give to each church, to win souls on the Saturday before the local churches revival starts on Sunday? The evangelist can harvest these souls won to Christ into the church during the revival. Mass evangelism brings every area of church, associational, state and convention growth, maturity and evangelism to consummation. Yet we have miniscule mass evangelism funding. We do not have the man power to even get started on this task. NAMB historically is the Revival evangelism for missions in North America. If this organization continues to totally ignore Mass evangelism, baptisms will continue to drop. The only alternative is for State Conventions pour funding into their own Evangelism Groups and add huge staffs to fill this void. I pray that NAMB will gird up her loins, bite the bullet, and do the job.

Nation wide simultaneous or Wave Revivals buoy up the work of the church by reaching the lost and adding finances, laborers, new choir members Sunday school teachers and new churches etc... The results are noticeable for years. Mass evangelism is the only method that ties all other ministries together. Our greatest and most effective work in evangelism is when we serve the Lord together. Each individual church is blessed when the Gospel is simultaneously shared in every home by all the churches in preparation for crusades. The message is most effectively spread when all are witnessing. This needs to be a coordinated and cooperative work.

Concerning baptisms in SBC churches, 10% of all baptisms come out of Vacation Bible School. Because of this is true, LifeWay spends a huge amount of money and expends a great amount of man power on providing some of the best resource material on earth. In Fact LifeWay went through a period where they dropped off in emphasizing VBS. Since many churches quit having VBS and baptisms dropped. In an urgent game of catch up they got all the man power needed and borrowed from other departments in an effort to get as many trained in and helping by multiplying resource people. As it stands 100,000 people are currently promoting and training pastors and churches in VBS.

Because 15% and 33% of baptisms in SBC churches come from revival meetings, NAMB who is the provider of Revival Resource Material for all SBC churches should be putting forth even more funds and man hours in assisting our churches in this even more effective work. Revivals can once again produce more than 33% of our baptisms. We could easily have 200,000 or more promoting and training and practicing effective outreaches in revival tied to personal soul winning. Yet for some reason over the past eight years, NAMB has almost done away with or buried revival resource material. The man power has been cut down to zero.

Some of this material may exist but there is not one man on the road teaching us where it is and how to find it, much less how to use it. The material on the Evangelism Planner CD is not user friendly. NAMB needs 100 men on the road full time just to explain how to use it. When I try to find and use the material, I am like the Ethiopian, I ask, "How can I...unless someone guides me?" For the Glory of God and the sake of souls hire some men to guide us in Mass Evangelism. Give them a budget so they can get out and guide us! They had it at one point and were defunded before they could get the job done. Please, before it is too late, before we lose an entire generation to hell, get going with funding and men to promote and multiply themselves from 10 to 30 men into 200,000.

Below is a list of some items that can no longer be ordered from the Event Evangelism Division of the North American Mission Board 4200 North Point Parkway, Alpharetta, Georgia 30022 (770)-410-6000. New names are being given to these resources and prices are changing at the writing of this book.

211-01P	<u>Revival Planbook for the Local Church</u>
211-17P	<u>Youth/Adult Partnership Revival Planbook</u>
211-14P	<u>Guide for Conducting a Mission Revival</u>
211-20-P	<u>Statewide and Associational Simultaneous Revival Planbook</u>
211-13P	<u>Follow-up Guide for Local Church Revival</u>
211-08P	<u>Revival Training Seminar Notebook</u>
211-30P	<u>Associational Partnership Revivals</u>
211-16P	<u>Simultaneous Revival Brochure</u>
211-02P	<u>Counseling Guide</u>
211-07P	<u>Preparation Through Prayer)</u>
211-29P	<u>Area Crusade:Introduction</u>
211-05P	<u>Area Crusade:Organization</u>
211-06P	<u>Area Crusade:Committees</u>
211-28P	<u>Personal Commitment Guide</u>
211-19P	<u>Manual for Use and Care of Tents</u>
211-15P	<u>How to Locate and Cultivate Evangelistic Prospects [filmstrip]</u>
211-24P	<u>Revival Preparation [videotape]</u>
211-25P	<u>Revival Preparation [videotape]</u>
211-21P	<u>The Offer Stands [media packet]</u>
211-22P	<u>Good News America [film]</u>
	Celebrate Jesus DVD
	How to plant a church through a Revival meeting
	Generic Radio Broadcasts to advertise Revivals(CD)
	Generic Television Advertising for Revival (DVD)
	Generic News Paper ads for revival
	Book on Specialty nights for Attendance in Revival
	Yearly plan of Evangelism
	Harvest Day Manual
	Evangelistic Sunday School Lessons, (Detailed How to give an invitation in your Sunday School class for Sunday School teachers)
	FOLLOW-UP TRACTS
211-09P	<u>Life Commitment)</u>
211-10P	<u>A New Dimension</u>
211-11P	<u>Toward Christian Maturity</u>
211-12P	<u>Your New Life</u>

Any thorough preparation for a revival will result in more conversions, greater attendance, more stirring in the church and a far greater love offering. God is honored in them all. In the past, The North American Mission Board Manual had proven equally effective to my own, when followed. I highly recommended them, both in area crusades and in the local church. They need to update and reprint the materials to go along with the Acts 1:8 initiative. The problem is they do not have one man at this present time even hired to work on this material much less to criss-cross the country promoting and teaching it. **That will take 6 million dollars and 27 new men hired for this work.**

The following article from our God's Way News Letter gives testimony to using a revival Planbook:

Testimony Using Resource Material

28 JOIN AT MAINE STEET CHURCH IN BRUNSWICK, MAINE

“ Shirley and I arrived in Portland, Maine on the first Saturday in December. Sunday we had 2 morning services. Fifteen joined the church in those two services, not to mention the incredible number at the altar rededicating their lives. We had been concerned about the weather. God took care of it. We had snow but it did not affect us. Twenty-four hours after we left they had one foot of snow.

Pastor Dale Morell is a precious man of God. He is in his late fifties and has been at Maine Street Baptist for twenty-two years. Anyone who can pastor a Baptist church for 22 years has a lot of grace and grit. He told me that they have been having a revival every year with few results. He decided to have in an Evangelist (Ephesians 4:11) not a pastor and to prepare. They were diligent in their preparations. This church geared up in prayer and took the my *Crusade Planning and Preparation Manual* I send to every church and made an attempt at doing many of the things that we suggested. It paid big dividends. The Manual can be downloaded from www.harpscrossing.com.

The **Sunday school teachers not only taught** the special lesson that I sent, but also **gave the invitation at the close of their classes**. No wonder we had fifteen join Sunday morning. Many made decisions to follow through in baptism, transfer their letters, or come by statement **most decisions were made in Sunday School class and then publicly during the 11:00am revival service**. A number were saved in Sunday School and most of them made it public...

Twenty-eight made decisions by the end of revival. Of these at least 8 were for profession of faith and baptism. In addition to the 28, two more came on the following Sunday. Another two had been saved in **Sunday school** and will hopefully join in the days ahead. In addition to those, one of the men teaches a Bible study at the prison every Tuesday night. He took the **Sunday school lesson from our Plan book**. He taught it and gave the invitation. **Four** prisoners **accepted Christ**. Somebody joined the church in every service. One college student from Bowdoin College answered the call to preach. The youth responded overwhelmingly on our special youth night invitation.”

It does not matter which side of the Mason Dixon line you are on or whether you are in the middle of the country out west in Alaska or Hawaii, if you pray, prepare, use a God called evangelist you will have revival and souls will be saved.

It is no secret, what God can do,

What He has done for others,

He'll do for you!-Stuart Hamblin

Chapter 12 Music in Evangelism and the Music Evangelist

The Importance of Evangelistic Music

Eph 5:15-19 “Pay careful attention, then, to how you walk—not as unwise people but as wise—making the most of the time... but understand what the Lord's will is. ... but be filled with the Spirit: speaking to one another in psalms, hymns, and spiritual songs, singing and making music to the Lord in your heart.”HCSB

Firstly, the importance of music is that it is God’s will. God has given every one a voice. That voice is to be used in His service. We may not all be soloists or even choir quality in our talent. Nonetheless, all are to sing. When the whole congregation is singing we can belt out the song and our joyful noise will be smoothed out by those who can sing.

Secondly, wise men will sing in the power of the Holy Spirit. That implies that our life should be clean. We need to be walking in such a fashion that we are totally yielded to the Holy Spirit so He can use us to speak out to one another. Whatever we do, we do with all our might as unto the Lord. Anyone who sings before the congregation should be walking in the light of Jesus. The singer should be a tithing, faithful witness, who does not forsake the assembling of the church. He should be more than just a Sunday morning attendee. Not taking the service of the King lightly. That is prayed up and filled up with the Spirit of the Living God. A wise man will practice and when the Spirit leads have the ability to sense what the Lord would have him do.

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. KJV

Thirdly, since we are to speak to one another in psalms, hymns and spiritual songs, our singing has a purpose. The purpose is to speak to one another. Often I hear musicians say “We sing only to praise God as if no one else were in the room.” That is not New Testament singing. In the New Testament we are to have the Word of God so indwelling our heart, our thoughts, and our actions, that we both teach and admonish (warn gently) the consequences of not following Christ with our whole heart to others. Wisdom implies that we will, with our music, teach people God’s ways both spiritually and physically. That is why we will not only teach the doctrines of Christ, but in the songs we share our personal testimony, our heart for the Lord, and how wonderful Jesus is. We share what one needs to do to get right with the Lord Jesus Christ.

This aspect of teaching and admonishing has not been emphasized as much in the past twenty years in church music. In God’s Word, the order of what He says has great significance. God tells us in these two major Bible passages that we are to speak to each other in our songs first. God knew our tendency would be to sing in a manner that was only between the saint and His Savior. While we are on this earth, we are Christ’s ambassadors. We are to be His witnesses to the lost in our singing and to encourage the saved with our songs. The message to man can never be left out of worship unless we are in our private time with no one else around and even then Christ in us is seeking to save the lost.

Fourthly, song is important because men can be saved just listening to a song or just its message. One of the many examples of this is *The Glory Song* “I've got a song that's going to live!” declared Charles Gabriel, a Gospel song writer, to a Chicago publisher. The two men were bicycle riding, during the summer of 1900. The song to which Gabriel referred was *Oh That Will Be Glory*, or as it is best known, *The Glory Song*.

He was right. It enjoyed a remarkable popularity, but the author received only ten dollars for all the publishing rights to his splendid song.

Perhaps the *Glory Song* would not have been nearly so well known had it not been for Charles M. Alexander, the Gospel singer, who traveled all over the English speaking world, singing it.

"I remember quite well the first time I saw this song in looking over a new songbook," said Alexander. "I just glanced at it, and then said to myself, 'That man has wasted a page, for I do not believe that song will be sung much.' "

Alexander heard the song sung in a large Sunday School convention several months later by the audience, and it had the same effect on him it has on all who hear this remarkable hymn.

"It took such a hold of me that I could think of nothing else for days thereafter. I got my friends to sing it. Then I began to teach it to large audiences, and soon whole towns were ringing with the melody."

The singer went to Australia on a tour. Everywhere he sang the *Glory Song*, it took the audience by storm. He had leaflets with the *Glory Song* printed on them and an invitation to the meetings. These were scattered far and wide.

The story is told of a lady who, after returning home from the service, had a pair of shoes which needed mending. She sent them to the shoemaker, but before wrapping the paper around them, she slipped in a copy of the *Glory Song*.

When she returned for the shoes next day, the man was nailing a new sole on a shoe before him, and there were tears in his eyes.

"What is the matter?" the woman asked.

"That *Glory Song* you put into the bundle. Last night my family and I gathered around the old organ while we sang it. We saw the invitation to hear Torrey and Alexander at the Town Hall, and I went last night. I sent my wife and children this afternoon, and I am praying that God will save them. And God did save them. The next night the whole family publicly confessed their acceptance of Jesus Christ."⁷⁸

Saints are taught and encouraged by our songs. Richard Wurmbrand was a Romanian minister who was tortured for Christ. The communists had imprisoned him. He was deprived of food, beaten, deprived of sleep and left in the cold. He and other Christians would preach to the prisoners. Every time they swapped preaching for beating and torture by the guards. One day as the pain, deprivation, starvation and cold were more than he could bare. He and another Christian had a 200 pound guard stomping on their backs with his hobbled nailed boots. Wurmbrand's battered and weakened body was crushed and so was his spirit. He was about to give up. When the prisoner who was on the floor's eyes began to sparkle in the midst of his pain and he whispered, "Dick, I just wrote a new song about Jesus." The very thought of a new song about Jesus kept him going in the midst of untold suffering. Saints are encouraged and only God in Heaven knows the impact of song on other people's lives.

Fifthly, song is important because it shows your love for the Lord Jesus Christ. Your heart is so full of the grace of God that you cannot stop from just bursting forth in song to Jesus. The Christian life is loaded with the joy of God's Salvation. Our walk with God is enhanced by a melody of eternal life, forgiveness, Salvation, and the Promises of God. Just as a car is tuned to run properly even so our hearts are attuned to God when we make melody in our heart to the Lord. If you are in a revived "state of mind" and your heart is overflowing with the Spirit of Christ, you will catch yourself singing and whistling about Jesus. This will occur as an overflow of the Spirit at work, at school, and at play.

Power of Music

This summer, Musician Lynn Lukehart from Ohio came to a class Dr. Johnston and I were teaching at Midwestern Seminary. I had him play his a trumpet and/or flugelhorn for us each morning. He took me aside one day and said, "I want to demonstrate the power of music. I can control your mind and what you think with three or four notes."

This caught my attention. He played three descending notes, G, E, C. These were the first three notes of the "Star Spangled Banner" and the words, "Oh, Say can you see," popped into my head. I even felt patriotic. He then played four ascending notes, G, G, C, E. These were the first four notes of "How Great Thou Art." The words "then sings my soul came" to mind and I could hear a great congregation powerfully singing to God. Then he played C, A, G, E the opening notes of "Silent Night." The words silent night Holy night popped into my mind. The warm room took me to a night long ago and I sensed that wonderful feeling of Christmas. Not a one of these thoughts were in my thinking, for I was preparing to teach class that day and the materials I had studied into the night and early that morning were on my heart.

Music can be used for good or evil. A preacher told me, "Before I got right with God, I lived a wicked life. In college, I regularly attended a night club, a bar. The music was provided by a juke box. Whenever a certain song sung by Chuck Berry was played the entire bar went wild, the patrons stood on tables and danced. Often fights broke out. The management was forced to ban the song before the entire club was torn apart by drunken patrons going berserk over a song."

It is obvious that evil or distressing spirits can be alleviated by music. 1 Sam 16:23 "Whenever the spirit from God troubled Saul, David would pick up his harp and play, and Saul would then be relieved, feel better, and the evil spirit would leave him." HCSB

Music has power to not only express our emotions, but to change them. Music obviously has an impact in the spiritual realm for good or evil in a person's life. Music can energize us when we are tired. A man was in a long distance race. He had gotten so tired he was thinking of walking as he passed by a high school band playing the theme to the movie Rocky. He was so emotionally charged that he took off with renewed vigor caught and passed the leaders and won the race.

Music indeed has power. "Lieutenant Gitz Rice was a member of a famous Canadian regiment which went to France in World War I. The regiment fought in Flanders' Fields. It fought across the desolate "No Man's Land" under cover of a fearsome barrage — sometimes even without the sheltering shells.

Rice's company carried a strange implement of war — a piano. On that piano in France, Gitz Rice composed one of the famous songs of the soldiers, "Mademoiselle from Armentieres."

The afternoon before Christmas Eve it was decided that the piano should be taken up to the front-line trenches. It was hoisted into an army truck and finally deposited at its destination.

Peace had settled over "No Man's Land" that night. But the barbed wire remained and a morning attack threatened each side. The hostile troops were so close that one could hear them conversing.

Shortly before the hour of midnight Rice began playing Christmas carols in the British trench. First he played, "Silent Night, Holy Night." This was followed by "Hark, the Herald Angels Sing" and other beloved carols familiar to the entire Christian world.

The Canadian soldiers sang lustily, then they paused. From across the shallow field

they heard the German troops singing with them. It was Christmas Eve!

Rice then played an aria from Wagner's "Tannhauser." As he began the opening chords, a Canadian soldier mounted the rim of the parapet and sang the words.

"More! More!" shouted the Germans. Then one of their own singers, a rich baritone, repeated the song to Rice's accompaniment, standing as a target for British rifles."⁷⁹ No one fired.

Such incidents show how music has the power to change even enemies into friends. The uniting power of singing can bring the entire congregation together, in one place and one accord. That sounds like the book of Acts. When the music evangelist allows Christ to have absolute sway in his heart, he will influence not only the crowd he is leading but will make the preacher a better evangelist.

Music has charm to soothe the savage beast. Music has power to change the mood. A musician can change the mind set, the mood and even energy level of a crowd. It can be done for good or for evil. It is the musician's job to see that music is ministered for Christ. Appropriate music can be applied in by a godly musician to bring people to Christ, encourage the saints and call for revival. Music can arouse a sleeping crowd and calm down a rowdy crowd. Music can exhaust a man and drain his emotions or prepare him to hear the Word of God. Song can melt the most hardened heart and prepare the way of the Lord for salvation.

Evangelistic music is universally powerful because it speaks the Gospel in psalms, hymns, and Spiritual songs. Rom 1:16-17 "For I am not ashamed of the gospel, because it is God's power for salvation to everyone who believes, first to the Jew, and also to the Greek." HCSB

MUSIC IN EVANGELISM AND REVIVAL

Evangelistic music is basically Christian music. By the time Isaac Watts (1674-1748) came on the scene Christian music was mainly the psalms. The Hebrew Psalms speak of and point to Christ. They were sung as if the scripture concerning Christ had not been fulfilled. Often modern song writers forget that we are living in the year of our Lord Jesus Christ. The incarnation has occurred and we are living in the New Testament era. That is why I have gone as many as six weeks and never heard the name of our Lord Jesus Christ in one song. Songs that do not speak about Christ, His shed blood, His atoning death, His burial, His resurrection or His power to save are not evangelistic songs.

Jesus said, Luke 24:44 "These are My words that I spoke to you while I was still with you—that everything written about Me in the Law of Moses, the Prophets, and the Psalms must be fulfilled."HCSB The scriptures Old and New Testaments speak of Christ. Jesus explained this to His disciples and we are to do the same with our songs. Song writers must remember that songs should be sung in the light of the risen Savior. Even the Psalms should be Christianized. It is doctrinally correct to do so.

In the period following the Reformation, singing in churches was confined mostly to psalms. It was thought wrong and even sinful to make up new hymns.

One man who made many contributions to the change from psalm singing to hymn singing was Isaac Watts. By the age of seven, he was composing so many poems that his father became annoyed and ordered him to quit. But Isaac refused. So his father took him to the woodshed to "spank poetry out of him."

But poetry was too deeply ingrained in Isaac for that.

When he was eighteen, Isaac complained to his father that the hymns in the church service were uninspiring. "Well," said his father, "if you could improve on them, why don't you try?"

Isaac did try. After much prayer, he wrote a hymn which was sung the following Sunday. During the following two years he wrote a new hymn for each service. At first, his hymns met opposition, for people considered them emotional, but Isaac Watts wrote on. Today his hymns are sung in churches throughout the world. The Lord guided his pen to write such never-to-be-forgotten hymns as "When I Survey the Wondrous Cross."⁸⁰ His greatest influence was that he opened the door to Christianizing Old Testament psalms. He also allowed the personal testimony aspect of the song to be introduced with words outside of scripture.

For instance, William Ogden took Isaiah 45:22 "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (KJV) and wrote:

Look and Live

1. I've a message from the Lord, hallelujah!
This message unto you I'll give,
'Tis recorded in His word, hallelujah!
It is only that you "look and live."
Refrain:
"Look and live," my brother, live,
Look to **Jesus** now, and live;
'Tis recorded in His word, hallelujah!
It is only that you "look and live."
2. I've a message full of love, hallelujah!
A message, O my friend, for you,
'Tis a message from above, hallelujah!
Jesus said it, and I know 'tis true.
3. Life is offered unto you, hallelujah!
Eternal life thy soul shall have,
If you'll only look to Him, hallelujah!
Look to **Jesus** who alone can save.
4. I will tell you how I came, hallelujah!
To **Jesus** when **He** made me whole—
'Twas believing on **His name**, hallelujah!
I trusted and **He saved** my soul.

In more recent times Aaron Jeffrey wrote "*He Is*" which is an example of the Old Testament speaking of Christ.

In Genesis, He's the breath of life
In Exodus, the Passover Lamb
In Leviticus, He's our High Priest
Numbers, The fire by night
Deuteronomy, He's Moses' voice
In Joshua, He is salvation's choice

Judges, law giver
 In Ruth, the kinsmen-redeemer
 First and second Samuel, our trusted prophet
 In Kings and Chronicles, He's sovereign
 Ezra, true and faithful scribe
 Nehemiah, He's the builder of broken walls and lives
 In Esther, He's Mordecai's courage
 In Job, the timeless redeemer
 In Psalms, He is our morning song
 In Proverbs, wisdom's cry
 Ecclesiastes, the time and season
 In the Song of Solomon, He is the lover's dream
 He is, He is, HE IS!
 In Isaiah, He's Prince of Peace
 Jeremiah, the weeping prophet
 In Lamentations, the cry for Israel
 Ezekiel, He's the call from sin
 In Daniel, the stranger in the fire
 In Hosea, He is forever faithful
 In Joel, He's the Spirit's power
 In Amos, the arms that carry us
 In Obadiah, He's the Lord our Savior
 In Jonah, He's the great missionary
 In Micah, the promise of peace
 In Nahum, He is our strength and our shield
 In Habakkuk and Zephaniah, He's pleading for revival
 In Haggai, He restores a lost heritage
 In Zechariah, our fountain
 In Malachi, He is the son of righteousness rising with healing in His wings
 He is, He is, HE IS!
 In Matthew, Mark, Luke and John, He is God, Man, Messiah
 In the book of Acts, He is fire from heaven
 In Romans, He's the grace of God
 In Corinthians, the power of love
 In Galatians, He is freedom from the curse of sin
 Ephesians, our glorious treasure
 Philippians, the servant's heart
 In Colossians, He's the Godhead Trinity
 Thessalonians, our coming King
 In Timothy, Titus, Philemon He's our mediator and our faithful Pastor
 In Hebrews, the everlasting covenant
 In James, the one who heals the sick.
 In First and Second Peter, he is our Shepherd
 In John and in Jude, He is the lover coming for His bride
 In the Revelation, He is King of Kings and Lord of Lords
 He is, He is, HE IS!
 The prince of peace
 The Son of man
 The Lamb of God
 The great I AM
 He's the alpha and omega
 Our God and our Savior
He is Jesus Christ the Lord
 and when time is no more
 He is, HE IS!

Suited Music

Hines Sims and E. Powell Lee said, "Music should always be suited to the type of service being conducted. An evangelistic service differs greatly from a worship service. To be sure, an element of worship is present in all services, but the purpose of an evangelistic service is to win the lost. A worship service is for Christians. A revival service is for renewing the joys of salvation in the redeemed and appealing to the lost to accept the Savior. Consequently, in an evangelistic crusade we need music that point the lost to the Savior, magnify his saving grace, and testify to what Christ does for the individual who trusts Him.

For the most part, evangelistic services require the use of a standard, gospel song—songs that magnify personal salvation and gospel truths that testify to what Christ has done the sinner. Songs of personal experience, subjective in nature and containing a genuine evangelistic appeal, need to be used. They should be bright and attractive, not dull and doleful. The gospel is good news, not tragedy. So, the music should be appealing to the hearts of the unsaved, pointing them the Savior. Both old and new songs may be used, but each should have a burning message and an evangelistic appeal.⁸¹

I have discovered that the most evangelistic churches I preach in tend to do this kind of music most of the time. Some have had nearly 300 in the choir, plus a praise team. Along with their orchestras you have an incredibly inspiring time in this type of worship. Some music programs are ten times smaller and have no orchestra. But all have an electric atmosphere that is bathed in prayer, and expectant of the Lord Jesus saving souls. This kind of singing makes people who do not ordinarily sing; want to sing when the whole congregation is asked to do so!

Ira Sankey was the music evangelist who traveled with Dwight L. Moody. He was a great innovator in crusade evangelistic music and should be studied by all musicians. In the providence of God a song saved his life. "One Christmas Eve, Sankey was traveling by steamboat up the Delaware River. Asked to sing, Mr. Sankey sang the "Shepherd Song." After the song was ended, a man with a rough, weather-beaten face came up to Mr. Sankey and said: "Did you ever serve in the Union Army?" "Yes," answered Mr. Sankey, "in the spring of 1860." "Can you remember if you were doing picket duty on a bright, moonlight night in 1862?" "Yes," answered Mr. Sankey, very much surprised. "So did I," said the stranger, "but I was serving in the Confederate army. When I saw you standing at your post I said to myself: 'That fellow will never get away from here alive.' I raised my musket and took aim. I was standing in the shadow completely concealed, while the full light of the moon was falling upon you. At that instant, just as a moment ago, you raised your eyes to heaven and began to sing. Music, especially song, has always had a wonderful power over me, and I took my finger

off the trigger. 'Let him sing his song to the end,' I said to myself. 'I can shoot him afterwards. He's my victim at all events, and my bullet cannot miss him.' But the song you sang then was the song you sang just now. I heard the words perfectly:

We are Thine, do Thou befriend us,
Be the guardian of our way.

"Those words stirred up many memories in my heart. I began to think of my childhood and my God-fearing mother. She had many, many times sung that song to me. But she died all too soon; otherwise much in my life would no doubt have been different.

"When you had finished your song it was impossible for me to take aim at you again. I thought: 'The Lord who is able to save that man from certain death must surely be great and mighty' and my arm of its own accord dropped limp at my side."''⁸²

Guidelines and Practical Advice

In 1884 Ira Sankey was leading the music in the Knoxville Crusade. Students from the college at Maryville, Tennessee came to hear Moody preach and Sankey sing. One of those students was 16 year old Charles Alexander. "When Sankey seated himself at the little organ, and lifted his voice in his favorite hymn, The Ninety and Nine," the boy's heart beat fast with emotion. The faces crowding the Opera House faded from his sight, and all that he saw, almost as in reality, was the Good Shepherd searching the bleak mountain-side for the poor lost sheep, finding it at last, and bearing it back in triumph to the safety of the fold.

On that night, the boy's mind received the indelible impression, that in singing Gospel hymns, the accompaniment, while as beautiful as can be obtained, must always be subordinate to the singing. The singer, too, must keep himself in the background, so that the message of the song might present its appeal unhindered to the minds of the hearers. This is, of course, an entirely different purpose and ideal from that of the ordinary concert platform, where the main object is the exhibition of the beauty of vocal tone, and the flexibility of the voice as an instrument, and in which the words are chiefly useful as a medium for this purpose, rather than because of the message they contain."⁸³ Ira D. Sankey had no idea that this young man was there, nor could he foresee how God would allow Charles Alexander to take evangelistic music to the world.

Music evangelists do not allow the music to be so loud that the words cannot be heard. If the music is so loud that you have to read the words, to even know what they are, you are not obeying Christ in **speaking out to one another in psalms, hymns and spiritual songs**. In this modern day, when churches use orchestras with drums, violins, and entire bands of brass in church, it is even more important to take steps for all the people to hear the voices of soloists, choirs, and of the congregation.

The voice being heard above the music, and the message of the song being more important than the singer are clear differences in revival-evangelism music and concert music. In addition the music evangelist does not waste much time talking, even if what he says is important, because he realizes that the preached message of Christ and the God's invitation are the most important parts of the service. He knows how to set the congregation for the harvest evangelist to bring in the sheaves.

Music Evangelist Charles Alexander led the music for Evangelist M.B. Williams from 1894 to 1902. Alexander then circled the globe with Dr. R. A. Torrey and later J. Wilbur Chapman. He became the most famous song leader in the world. He put together chorus book after chorus book. All Christendom was turning to his leadership. The great revival of that period was directly influenced by his singing and method. In fact he was one of the first song directors to swing his arms in huge movements and had choirs with as many as ten thousand in his crusades. Cliff Barrows and others followed his methodology. Homer Rodeheaver added the length of his trombone past his arm to direct the crowds in singing that would hear Billy Sunday preach.

Charles Alexander's biography is a must read for every song leader. It is entitled *Charles M. Alexander: A Romance of Song and Soul Winning* by Helen C. Alexander and J. Kennedy Maclean. His love of the Lord, his God given talent, and personal soul winning are an example for every Christian to follow. But his methods were timeless and the motives behind them are as applicable for evangelistic music today!

Alexander said, "When singing is delegated to the few, with no responsibility upon the rest of the audience, the interest dies, the numbers dwindle, and all kinds of expedients must be resorted to in order to draw the people. This method crowds out music from its proper place, which should be co-ordinate with preaching. In order to maintain this equality, every individual must be made to feel his responsibility in the singing part of the worship. This is as true in a church service, as in an evangelistic meeting."⁸⁴

In order to insure that all sang, Alexander had some guidelines about songs he sang. To become quickly popular, songs must be

1. Easy to learn
2. There must be a simple, easy, flowing melody.
3. A small range, not much over an octave,
4. A picture in every line of every verse.
5. The words must be simple, but full of faith, hope and promise.
6. If the first verse does not go well, I go no further with it, and sing something else.
7. It must be scripturally based.
8. It must move people to Christ.⁸⁵

When you want even those who do not normally sing to join in like school boys, the type of songs mentioned above are best. Songs that are difficult can be sung by soloist, choirs and small groups. Use the type of style every one can sing for the congregation. I have noticed that a number of the new praise songs fit this category and even the older congregations sing them, while other songs are unsingable. If a song is not easy for the congregation to sing find a better song especially in revival. The songs in revival must be full of the Gospel and testimony. The Name of Jesus, His blood or the cross is mentioned regularly in revival evangelistic music.

It is best to use a vocational music evangelist who is gifted in platform revival singing whether he is a soloist or not. When you cannot afford to bring one in, find a local song leader who can do it or teach your own minister of music the difference in worship music and evangelistic music. Most song leaders know the difference and if asked are fully capable of leading evangelistic music.

Charles Alexander said, "I never make up any final list of songs before I go to a meeting. As soon as I come on the platform I begin to study my audience, and then select my first song in accordance with my impression of what the people desire, or of what may reach them."

Through the years it has been my privilege to work with some of the most wonderful music evangelists. All of them are thoroughly prepared and have songs down pat. However they seem to be spontaneous. The reason is they have learned how to read an audience. Some years ago I worked with evangelist Rick Stone. Because of circumstances I was not able to meet with him outside of the services. One service we came in and the congregation was "sleepy headed." He woke the congregation up, by speeding up the tempo and volume of the songs. On youth night, we had a tarring and feathering (Chocolate syrup and feathers on the Youth pastor for a reaching 200 youth present that night.) 125 was the most youth they ever had. On that night 275 youth showed up. 90 of them had never been in a church service. They did not know how to act. Rick started with fast loud hand clapping music that even lost people who had never been in church could sing. In a matter of moments he slowed the tempo. By the time the choir sang and he beautifully sang his solo you could have heard a pin drop. Those youth flooded the aisle when the invitation was given to commit their lives to Christ. On Children's night the pastor and I met with the children in the sanctuary for thirty minutes before the service. Rick Stone marched in with the choir as we finished up with the Gospel presentation. He noticed this large number of children and cut the 35 minute song service which included announcements down to 15 minutes and had me up speaking. Again he did not burn out the short attention span of the children and cut out songs he and the choir had labored on. He ministered the music to reach the congregation before him. To watch a God called music evangelist who is so unselfish that he cares more for the lost than what he had planned to do is absolutely amazing. It is the most Christ like thing an artist can do.

To gain the ability to read a congregation comes with time and being so prepared that you can change the music to fit the need. Simms and Lee advised, "...to build a song service around a certain theme, such as salvation, love, repentance, prayer, praise, songs of certain authors, composers, etc. Some prefer a variety of subjects and songs. Others work out an overall theme for the entire service with the evangelist. But whatever the plan,

each service should be outlined carefully in detail so it will move along with smoothness and sincerity. Variety in the music can be maintained by interspersing special numbers and by using various devices to encourage congregational singing. A change of key from one song to the next is particularly helpful since a new key adds freshness. Change in rhythm is also desirable. The use of antiphonal singing between choir and congregation, men and women, and the use of unison singing on certain stanzas adds color and interest. Never should the song service approach the entertainment level; it should be kept on a spiritual plane, progressing from one meaningful song to another. The main purpose is to magnify the Savior in song and prepare the hearts of all present for the message from God.”⁸⁶

It is said that the words of *Amazing Grace* were put to the tune of song sung in pubs. Whether that is so or not I do not know. However it is often a blessing to convert a secular song into a Christian song by putting Christian words to it. This spring I was in Ashville, Alabama. On the opening night of the revival the musician sang such slightly changed words of the hymn *Living for Jesus* as the piano and band played *Chariots of Fire*.

LIVING FOR JESUS

To the Tune: Chariots of Fire

Thomas Chisholm

Vangelis

Melvin Brown

I'm living for Jesus a life that is true,
I'm striving to please Him in all that I do.
I'm yielding allegiance glad hearted and free
And this is the pathway of blessing for me.

Chorus:

My Jesus is everything to me, He's all that I need.
I'll give Him my heart, my soul, my life
I'll go where He leads,
I'll fight the fight and finish the course, I'll run the race.
My Master will say "well done" when I see
Him Face to face.

I'm living for Jesus through earth's little while,
My dearest treasure, the light of His smile.
I'm seeking the lost ones He died to redeem
And bringing the weary to find rest in Him.

CHORUS:repeat

I'm living for Jesus who died in my place
While bearing on Calvary my sin and disgrace.
Such love constrains me to answer His call
To follow His leading and give Him my all.

CHORUS:repeat

I'm living for Him. I'm living for Him!

The music introduction was extremely stirring and powerful. The congregation was reminded of the commitment of Eric Liddell to put Christ first, even above the Olympic race on Sunday. The words sung in conjunction with it caused even the coldest heart to melt and tears to stain the face as we realized the commitment he made to Christ, is the same commitment we need to make. Now that is revival music. For those of us who had never heard it our heart were extraordinarily moved.

Evangelistic musicians sense the sinner's heart cry, and verbally state that emotion and need in song. Blind Fanny Crosby wrote many beautiful hymns. She dearly loved her Lord. She would go anywhere to tell others of Jesus. One day she spoke in a prison to the convicts about Jesus. "He will come into your heart and make your life anew if you will ask Him for His mercy and forgiveness!" she said. As she spoke, a poor man who had been in the prison for many years, cried out, "O, dear Lord, don't pass me by. Do be merciful to me a sinner. O, do not pass me by!" The earnest plea went right to the heart of Miss Crosby. She went to her room and wrote the hymn, "Pass Me Not." ⁸⁷

1. Pass me not, O gentle Savior,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.

Refrain:
Savior, Savior,
Hear my humble cry,
While on others Thou are calling,
Do not pass me by.

2. Let me at a throne of mercy
Find a sweet relief;
Kneeling there in deep contrition,
Help my unbelief.
3. Trusting only in Thy merit,
Would I seek Thy face;
Heal my wounded, broken spirit,
Save me by Thy grace.
4. Thou the spring of all my comfort,
More than life to me,
Whom have I on earth beside Thee,
Whom in Heav'n but Thee.

Evangelistic music is partly personal testimony. At the age of sixteen Augustus

Toplady was taken by his widowed mother to Wexford, Ireland.

In the district a simple servant of God—James Morris—was preaching the Gospel in an old barn. This was an uncommon place for such a matter. The youthful Augustus was prompted by curiosity to attend one of the services. It proved to be a turning point in his life.

The preacher in deep earnestness spoke upon the text he had chosen: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). The Word preached was mixed with faith. The youth heard and believed. Writing about the occurrence he said, "Under that sermon I was brought nigh by the Blood of Christ. Strange that I who had so long sat under the means of grace in England, should be brought nigh by the Blood of Christ in an obscure part of Ireland, amidst a handful of God's people met together in a barn in and under the ministry of one who could hardly spell his own name. I shall remember that day to all eternity."

Ten years later Augustus Toplady had become a preacher. He was out for a walk in the hills at Burrington Combe, Somerset, when he was overtaken by a thunder storm of unusual severity. Where should he hide? Looking about him he saw some huge overhanging rocks, which seemed to have been tossed about in some volcanic upheaval. These leaning one against another formed a secure shelter. To this he fled. From his refuge he watched the storm as it fell in severity upon the whole countryside.

His thoughts turned to the barren Irish barn. The rough and rugged preacher in his earnestness was once again in view: the peace-giving passage from the Word of God: the value of the precious Blood of Christ which had been shed that the sinner might have a place of refuge from the storm of judgment. All this came before him as he wended his way back to his home. When there he wrote the result of his meditation, it became the well-known hymn, Rock of ages:⁸⁸

Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure;
Save from wrath and make me pure.
Nothing in my hand I bring,
Simply to the cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Foul, I to the fountain fly;
Wash me, Savior, or I die.

The Accompanists

The song service will never rise above the ability of the accompanists. Simms and Lee stated, "The accompanists have tremendous responsibility in a revival. They can make or break the music, the director, and revival. A co-operative accompanist who will follow the Director implicitly and will be sympathetic with revival purposes, interested in seeing the lost saved, and devoted to the task of plying the finest possible support for congregational singing and the special music is a priceless asset to any meeting. Too often accompanists' services are unappreciated and taken for granted, but their work is of tremendous import. And fortunate indeed is the music director and church with able devoted accompanists.

An accompanist should always be early for a service. Playing special preludes and music of an evangelistic nature helps build right atmosphere for the service. By beginning to play these gospel preludes five to ten minutes before the service, a warm evangelistic atmosphere can be developed. When the service begins, introductions to the hymns should be short and precise. Introduction establishes pitch, key, rhythm, and tempo. It should begin at the beginning of the song, continue only a phrase or two, and end on the tonic.”⁸⁹ The same can be said for the orchestra, if the church has one.

When the accompanist is not capable of improvising and following the evangelist, modern techniques of music can be tailored to the evangelist. Prerecorded music can play through the sound system. Many music evangelists bring their own sound system with them. They have remote controls to play the music whenever they wish. A preplanned music program tailored for that service is at their command. Others bring their own instrumentalists with them.

The Choir

Again Simms and Lee hit the nail on the head when they gave the following advice for the choir. “Of all the times in the year requiring faithful attendance and devoted service on the part of choir members, the revival time merits the very best in each individual. The revival is a climactic season of reaping, which calls forth the finest talents and abilities of all members of the choir and church. Preparation for the revival should begin weeks before the date of the revival.

A revival choir, consisting of all members of the church choir plus others who will sing during the revival, is imperative. Every seat in the choir section should be filled, and seats should be added if necessary. Frequently, the regular church choir is augmented by members of the young people's choir. The really important thing is to make whatever arrangements are necessary to have every choir seat taken every service.

It has been found helpful to sign up choir members weeks in advance and then have several rehearsals, a fellowship supper, and a prayer service just before the revival. New songs, attractive arrangements, and special evangelistic music should be learned for the revival. Singing a special number each night during the revival is especially appealing to the choir and congregation. It places responsibility of attendance upon the choir members and develops an air of anticipation and appreciation in the congregation. It is easy enough for the visiting director of music to send music and suggestions ahead to be used in the revival, and most directors welcome the opportunity.

A brief rehearsal of the choir before or after each night service helps prepare the special music for the service ahead. By constantly being at work on music for a forthcoming service, members will remain interested and will be faithful in attendance. Constant contact should be kept with all the revival choir members before and during the revival to keep attendance at a peak... They, with the congregation, make the music meaningful and appealing and help build the tremendous spirit of evangelism for each service.”⁹⁰

COMMON SENSE

The special music should be led by the guest music evangelist. When a church invites a music evangelist in to do the music that evangelist should sing all the solos, if he is gifted in this area. No matter how much talent you have in your church, it is revival etiquette to use the soloist you have brought in for the week. If the music evangelist is not a soloist then the choir should do the specials that week. Every song should bring the congregation closer to the Lord Jesus and eternity.

The music evangelist needs to be sold out to Christ. He must be a personal soul winner and have a heart on fire for the harvest. He needs to be a man of prayer and an intense hunger for the Word of God. He should encourage choir members to lead the lost to Christ. He needs the ability to read a congregation or any group of people he stands before. He should be the kind of leader who knows it is better to start the service 5 minutes early than to be even one minute late. Never punish the people who are on time for those who are perpetually late. Time consciousness is not for time sake, but for the people and the Lord's sake.

Be mindful that a concert artist completely exhausts the congregation and when he is through singing the emotion and strength of the people have been drained. He is exhausted and so are the people. Not so with the music evangelist. When the music evangelist is finished, the people are refreshed and ready to hear the Word of God. Knowing this, the revival singer will be time conscious for the sake of the hearing of God's Word.

Evangelist Frank Shivers gives the following advice and etiquette for special music in revival services: "Choirs and soloists can add or take away from the service. It all depends on the selection of the song and manner in which it is presented. My experience has taught me that the music director should not assume the guest singer(s) know their time allotment and should specifically inform them they have six minutes on the program. This is sufficient time for them to sing two selections if they refrain from talking. Effective singers with rare exceptions allow their music to do the preaching. The music director and audio engineer must be responsible for making sure that any tape or CD a guest singer requires is cued and ready to play. In addition to the distraction un-cued music creates, spiritual momentum is hindered. Revival musicians and singers should be 'tried and proven'. Revival is not the time to 'showcase' the untrained or ungifted.

Special music should be sung during the offertory. The choir or singer(s) need to be ready to sing without delay the moment the offertory prayer is concluded.

Nothing is more distracting and distasteful than musicians or singers departing the service after their part on the program. Make it a fast-clad rule that if a music guest cannot attend the entire service they cannot participate on the program.⁹¹

THE INVITATION MOMENT

The most important moment in any Revival-Evangelism service is the moment of the invitation. Frank Shivers stated, "The invitation must tie in with the sermon without any break or delay. I like for the musician to get in place while I am praying at the end of my message and begin playing the invitational song quietly. I instruct them that I always have a prayer at the close of my message during which time I would like for them to move to the instruments and begin playing softly"⁹² The invitation hymn. I let the music evangelist know when I want him to start singing. If the choir is in the loft I like for them to sing with him. If there is no music evangelist I want the minister of music or the praise team or choir to sing. Occasionally we will have a soloist in the church to sing the invitation if the minister of music does not sing solo's.

If the invitation goes long, I will ask that the music to stop so I can encourage others to come. If people continue to respond, I will ask the congregation to sing. If the words are not projected on the front screens at that time I will announce the hymn number or request any change in songs. I will do this by gesturing or will walk over and tell the musician personally. The music evangelist needs to stand to the side and allow the harvest evangelist who is directing the invitation to stay in front and center position on the platform. That way there is no break in the sermon and the invitation.

Shivers was correct when he stated, "It is important . . . that verbal communication to him (music evangelist) is addressed through what is shared in my invitational appeal. For example, I may say, "In just a moment the choir will sing, and you will have an opportunity to make a life changing decision." Hearing that, the song leader knows when I finish **that appeal the choir should be ready immediately to begin singing.**

Too many great evangelistic sermons have been quenched by musician distraction as they get up and move to their instrument. The invitation must flow without interruption straight from the sermon. Avoid "dead spots" between the sermon and the invitation.

The invitational song is all-important and should be selected in consultation with the revival evangelist. This gives assurance that the song will fit with the message preached and be a spiritual hammer to further drive its point home. This teamwork is essential for the invitation to flow smoothly and effectively.”⁹³

Invitation songs should be those that call men to Christ. They should be “come songs” or “prayer songs” that call on the Lord to save, forgive, and change. Praise songs for the most part are not come songs. Praise songs that ask people to stand lift their hands to the Lord are a distraction and excuse for disobedience to God at the very time men should be repenting and confessing Christ, praying for the lost, and getting right with God and one another. God says let things be done decently and in order. Appropriateness is most important at the invitation time. After God does what only He can do. Then at the close of the service, in gratitude for what God has done in saving souls, restoring the backslidden, bringing new members, and for those gaining assurance, answering the call to full time ministry and those restoring fellowship where it was broken etc...then it is time for appropriate praise, thanksgiving or victory songs to be sung.

Among the appropriate invitation songs are songs such as “Change My Heart O God,” “Come Just as You Are,” “Just as I Am,” “Have Thine Own Way” and all the songs listed under INVITATION in the Hymnal. You might want to sing “God Give Us Christian Homes” on a family night invitation where commitment to Family Altar is made. Then there are a myriad of choruses sung through the years such as Eddie Middleton’s “Jesus Be, Jesus In me.”

No longer me but thee,
Resurrection power
Fill me this hour,
Jesus, be Jesus in me!

I am praying that a host of new invitation songs will be written in my lifetime. You may be the one God will use to write the song, that God will use to call untold millions to Christ. So be ready as God blesses you with that new song.

Another example is that on occasion the evangelist will close by telling the story of how a song or chorus was written. One I use is as follows. “HARRY DIXON CLARK (1888-1957) was born in Cardiff, Wales, was left an orphan at an early age, and had a very hard life as a youth. With the help of a brother, he got to London, then Canada, and finally the United States where he was converted. He studied at the Moody Bible Institute, Chicago, Illinois. In the early 1920s, he was active in composing and music publishing. For a number of years, he was song leader for evangelist Harry Vom Bruch, and also for Billy Sunday in the last years of that evangelist's ministry.”⁹⁴

While in revival in a town in Pennsylvania, Harry was leading choir practice before the revival service. One night a Lady who was singing in the choir walked up to him. Both of her eyes were black and swollen nearly shut. Harry asked, “What Happened to you?” the Lady replied, “My husband told me that if I were to come back to sing in the revival choir that he would black my eyes. So I headed out and he beat me in the eyes.”

Harry Clarke was a fiery man and asked, “Where is he?” She said, “He is in the bar on Main Street drinking.”

Harry got someone else to finish choir practice for him. He headed down to the drinking establishment. When he walked in, he saw the man drinking at the end of the bar. He looked him dead in the eye and said, “You wife beating coward, stand up and see what you can

do with me!”

The man was petrified and did not stand. Harry said, “If you were any kind of a man at all you would not be sitting here drinking alcohol, you would be bringing your wife and kids to church. Protecting them and not beating on them. What you need is to get Jesus into your life and let Him be in control. You need your sins forgiven and God ruling your life. You ought to be on the front row at the revival service.”

The man was so taken aback and under conviction that he said, “Harry, give me two days to sober up and I’ll be there.

Two days later he was seated on the front row of the church. He was there for the music, he heard every word of the sermon and when the invitation was given he by-passed the preacher and walked onto the platform. He said, “Harry, what do I need to do to get right with God? He said, “You need to ask Christ into your life, ask his forgiveness and let him reign in your life.” The man turned his face to heaven and said, “Into my heart, into my heart, come into my heart Lord Jesus come in today and stay.” The Lord Jesus Christ entered that man’s life. Main Street bar lost a customer that wife got a new husband, those children got a new daddy, the church got a new tithing member, and the community got a better citizen.

Harry Dixon Clark sat down at the piano after that service and wrote:

Into My Heart

Into my heart, into my heart

Come into my, heart Lord Jesus

Come in today, come in to stay

Come into my heart Lord Jesus

Abide in my heart, abide in my heart

Abide in my heart, Lord Jesus

Abide today, abide alway

Abide in my heart Lord Jesus

Rule in my heart, rule in my heart

Thou King of my heart Lord Jesus

Make this Thy throne, rule there alone

Thou King of my heart Lord Jesus

Walking with Thee walking with Thee

We're walking with Thee Lord Jesus

In work in play we serve we pray

We're walking with Thee Lord Jesus

It is most appropriate for the music evangelist to sing this chorus at the close of the sermon where this illustration is used. After hearing the music evangelist sing through this chorus twice, the congregation can sing it prayerfully with him, while their heads are bowed and eyes closed. Those who are lost may sing it, and know what they need to say to the Lord Jesus. Often, several make it their prayer, are saved, and come forward to stand for Christ that very night.

INSPIRATIONAL READING

A music evangelist should be an avid reader of scripture and inspirational books of the lives of great soul winners. The lives of music evangelists should be a major part of their library.

The sermons that he hears may be inspiration for songs he writes. Also the personal soul winning experiences of this musician will inspire him to write and sing evangelistic songs that reflect the wonderful work of the Spirit of Christ in convicting and saving sinners. Furthermore it will help him to do all he can in the invitation to make the atmosphere Christ honoring, to compel sinners to repent and receive the Lord Jesus.

OTHER MUSIC EVANGELISTS

Generally a Revival Music Evangelist has an outstanding ability to lead the congregation and choir. However, a number of men will only be good with the congregation and allow the normal minister of music to direct the choir while the music evangelist will sing all the solos.

Other Music evangelists are concert specialists. They sing, testify, and/or preach for concerts. Often they are at a church for one night or one Sunday. Some will be at one church on Sunday morning and another Sunday night. While they will occasionally do a revival with an evangelist they are better in concert work. Most of these men develop into preachers and become good invitation givers. “The Akins”, David, Dave, Nick, and Eli Akin make up one of the most talented concert teams available today. While they do mainly concert work they have developed a very effective music revival ministry. They revive the saints and see the lost saved. This is but another tool in the church’s toolbox for reaching the lost.

Eddie Middleton formerly of the group “NewSong,” sings and preaches. His “Soul Winning Sunday” would do any church good. His concerts are great blessing as well. Many music evangelists turn into preaching evangelists. Dean and Gayna Forest are great musicians, but over time Dean began to preach and gives a powerful invitation. A love for the Lord and His Word will make a preacher out of singer on occasion. I think of John Bisagno who started out as a musician, then evangelist and then became an evangelistic pastor. Dr. Richard Lee of the Church of the Redeemer did the same thing. Most people have no idea that either of these men can sing. This demonstrates how strong soul winning and scripture are in the life of the music evangelist. Many great musicians have stayed the course in music but have been just as strong in the area of the Great Commission and the scripture on a personal level. Joe and Kim Stanley, Ron and Claudia Henderson, Leon Westerhouse and Price Harris are great examples of this.

Conclusion

Simms and Lee conclude, “We have discussed many things pertaining to the music of a revival and evangelistic crusade. All we have said can be helpful and meaningful to a campaign only as it is tempered with prayer and concern for the lost and all who need a closer walk with God. Make music plans carefully and execute them skillfully; but, through it all, pray earnestly that God will direct all that will be done, that He will warm the hearts of the people through the singing, that His Name will be glorified in the preaching, and that the Savior will be lifted up to a lost and dying world. Pray, sing, and preach for revival.”⁹⁵

Brethren, we have met to worship and adore the Lord our God;
Will you pray with all your power, while we try to preach the Word?
All is vain unless the Spirit of the Holy One comes down;
Brethren, pray, and holy manna will be showered all around.

Brethren, see poor sinners round you slumbering on the brink of woe;
Death is coming, hell is moving, can you bear to let them go?

See our fathers and our mothers, and our children sinking down;
Brethren, pray and holy manna will be showered all around.

Sisters, will you join and help us? Moses' sister aided him;
Will you help the trembling mourners who are struggling hard with sin?
Tell them all about the Savior, tell them that He will be found;
Sisters, pray, and holy manna will be showered all around.

Is there a trembling jailer, seeking grace, and filled with tears?
Is there here a weeping Mary, pouring forth a flood of tears?
Brethren, join your cries to help them; sisters, let your prayers abound;
Pray, Oh pray that holy manna may be scattered all around.

Let us love our God supremely, let us love each other, too;
Let us love and pray for sinners, till our God makes all things new.
Then He'll call us home to Heaven, at His table we'll sit down;
Christ will gird Himself and serve us with sweet manna all around.

Evangelistic Music calls men to Christ for salvation and restoration. Years ago Rose Huston of Sterling Kansas was in Syria, she said, "Returning home late one night through the deserted streets of a Syrian city, I noticed a man going about the streets singing out repeatedly the same call., Here and there a window was opened while some curious one asked a question, then as the window closed, the man hurried on, ever repeating the same earnest call. Not understanding the Arabic language, I inquired what the man was doing. "Why, he is singing for a little child," was the reply. "Singing for a little child? What do you mean?" I asked. "It means that a child is lost and the police are 'singing' all through the streets of the city, trying to find the child and restore it to its father." Many of God's children are lost."⁹⁶ **Dear Music evangelist, lead us to sing out in the search that will bring men, women, boys and girls to Jesus!**

Chapter 13 **Preaching a Revival**

Chapter14 Preparing for a Revival

Chapter 15 The Invitation

The entire church has a part in God's Invitation. The Choir, Praise Team, Orchestra, soloist, ushers, pastor, staff, counselors, congregation, and evangelist have special responsibilities in the public invitation. These responsibilities start the moment they arrive on the church property. These responsibilities do not end until the last soul is saved, presented to the congregation and each member has personally spoken to these new members before going home. In fact someone may take the new member out to eat and help them to be a part of the fellowship.

To clearly demonstrate these responsibilities the following "One Accord Service" will give clear instruction on what each person whether on the platform, in the congregation or ushering should do in this type of Revival Service. These responsibilities should apply to some degree in every church service.

"ONE ACCORD SERVICE" and the INVITATION OPENING SUNDAY OF REVIVAL!

Acts 2:1 "And when the day of Pentecost was fully come, they were all with one accord in one place." KJV

The new initiative of the Acts 1:8 calls for a book of Acts modeled service in the 21st Century Church, by which we mean the combination of the Sunday school and the worship service into one distinct service. The Sunday school both saved and lost in one place and at one time. *Revival in the Old Testament generally came during one of the festivals when the nation was together in one place. The Holy Spirit came in mighty power on Pentecost when the people were gathered in one place and in one accord. The ONE Accord Service* brings together in a single church service a large number of unchurched people. *This is the kind of* service that the devil hates. For this reason alone, it is obvious that some people will object to it. That this service, if properly prepared and wisely conducted, pleases God is justly proved by the way he has blessed it *in the book of Acts* throughout our nation time and time again until it can truly be called the "Great **ONE ACCORD SERVICE.**"

1. Some Advantages of the One Accord Service

(1) It affords an opportunity for the lost and unattached of the Sunday school, who do not usually stay for the preaching service, to hear a sermon and to make the decision that Christ requires of them. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). **KJV**

(2) It presents an opportunity for personal work on the part of teachers who have been teaching the Bible to the unsaved. Because of the intensified visitation that has preceded this service and because of the long hours spent in prayer for the unsaved and backslidden who are present, almost without exception this service is visited with the power of God to a greater extent than *is* any other service of the revival. The Holy Spirit's presence seems to make it easy for sinners to break with sin and trust Christ for salvation. Scores and scores of times in **similar** services in

city, town, and rural churches, the Lord has added more than 100 persons to his church. As many as 206 persons have united with one church during a unified service, 168 of these coming on profession of faith.

(3) Such a service makes possible ample time for giving an extended invitation (as discussed in this chapter).

2. How to Plan for the One Accord Service

Any undertaking of importance must be carefully planned if it is to succeed. The unified service calls for more careful and prayerful planning than any other *revival* service we know about. The pastor's leadership *is essential*.

(1) Plans for the *pre-school classes*.

—The *Preschool classes* are to be kept in their rooms until the close of the service in the auditorium. This will necessitate extra workers, handwork, and possibly light refreshments such as milk and cookies. It is not an easy task to take care of a group of children for two hours or more. By so doing, however, these workers are having a part in the winning of those who make decisions in the service in the auditorium. *It may be that in smaller churches you would request help to care for these children from another church or hire someone from outside the body to take care of the children so that no member or prospective has to miss this service.*

(2) Plans for those above pre-school departments.

—Announce to the people and publicize the type of service which you are planning so that no one will have reason for criticism. Invite parents of the *elementary and middle school* who are not church members or regularly attending a class to be prepared to sit with their children in their respective classes. Make a chart of the auditorium showing the section where each department will sit, their approaches to those seats, and the time they will leave their classes or departments. Place copies of this chart in the hands of the department superintendents *on the Sunday before the revival. It is best to seat the first-fifth grades in the front seats starting with the fifth grade on the front row. Next the middle school*, the High school, College and career, and Adults in the rear, leaving the last seats for late comers. The pastor, the Sunday School Director, and ushers meet and plan to seat the people for the service Sunday morning, using the chart of the auditorium showing entrances and seating plan.

(3) Plans for seating late comers.—Use rear seats, balcony,

adjacent room, or added chairs for seating late comers.

(4) Plans for parents who come after children.—*Usher* go with them to proper class and get their children. If children are in the auditorium, explain that the invitation will be over soon, and ask them to wait or to return.

(5) ***The order of service.***—*This* schedule seems to be best:

9:30 A.M. All departments of the Sunday school assemble in their usual places. Have brief assembly program with emphasis on the way of salvation. *If you do not have assembly have the teacher give the plan of salvation.*

9:50 A.M. Go to classes, and register everyone. Be careful to obtain correct information (such as address and church affiliation) from all visitors.

10:05 A.M. Reassemble by departments from *elementary grades* up, and be ready to march into auditorium. Follow the chart showing what time an usher will appear in each class or department to direct the group to the auditorium. By all means, have an usher to lead the way. Departments are to sit in sections reserved for them. Teachers are to sit with classes and are to pray without ceasing for those who are unsaved. Be patient and guard against disturbances.

The accompanists at the instruments (and orchestra) should be at their places, playing a hymn when the first group marches in. The choir should be made up of regular members who do not teach in Sunday school. Use a class of young adults or older students to fill the seats left vacant in the choir loft.

10:15 A.M. Pastor takes charge. Have only two appropriate songs, such as "Revive Us Again" and "Near the Cross." Pastor leads in prayer after the first song. No announcements are to be made except an explanation that this is a combined service and that children in elementary grades will be cared for by trained leaders until the close of the service. The offering is to be taken at the close of the service.

The message by the evangelist should not be longer thirty-five minutes, followed by the invitation. The service should end only when the preacher is convinced that the Holy Spirit is ready for the invitation to close. At the close of the service receive the offering, make the announcements, and present those who made decisions. (*See #8 under the section below "Pastor, Staff and Counselor's part in the invitation."*) Be sure to have the congregation extend the hand of fellowship to new members.

3. Some Objections to the *One Accord* Service

There are some who sincerely object to this type of service on the following grounds:

(1) The eleven o'clock church attendants will not hear the sermon and doubtless will not be able to get a seat.

This may be true. But remember that everyone has been urged to be in Sunday school. The program has been announced and publicized. This is distinctly a service planned to reach lost people for Christ, and particularly those who are enrolled in Sunday school. The eleven o'clock attendants can be seated in other assembly rooms of the building, where the services can be heard over the public address system if such is provided. If not, then they can assemble in classrooms and pray.

(2) Parents of children who are enrolled in Sunday school and do not stay for the preaching service will object to such a long service.

Again the answer is that all have been notified as to the type of service it will be and its length; therefore, no one is in the dark as to what is planned.

(3) The morning preaching service is broadcast and does not fit into the type of service for a broadcast.

This is true. Congregational music and the sermon in the unified service will be concluded before 11:00 A.M., and only the invitation can be heard over the broadcast. *This should not be a problem for most broadcasts are now on CD's or DVD's or tapes and can be played the following week at the appropriate time.* But our experience has been that the type of invitation given during a unified service, if broadcast occasionally, will mean more to the radio audience than will the sermon. *If the broadcast is live and the invitation closes* before twelve, the pastor should give advance notice to the radio station and suggest that the station give the rest of the church's hour to the playing of recorded hymns, gospel songs, or sacred duets and quartets. The station has such recordings and can be prepared. At twelve, the announcer would sign off for the church as usual, thanking the radio audience for listening to a diversified service from the church.

THE INVITATION

"Knowing therefore the terror of the Lord, we persuade men" (2 Corinthians 5:11).

The supreme essential in witnessing for Christ—whether it be preaching in a special revival service, preaching in regular services from Sunday to Sunday, or doing personal work anywhere at any time—is the ability of a believer to get the unsaved to *accept* Christ as Savior. All that is done in the name of Christ, regardless of what the nature of that service may be, is only a means to an end; namely, the winning of lost souls to Jesus Christ as Savior.

Jesus summed up all things done in his name in his revelation to Saul of

Tarsus at the time of the latter's conversion. Here it is: "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18).

What is there to be done in Christ's name that Paul did not do? Yet Jesus named this as the objective he had for Paul's life: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." This fits in perfectly with Christ's own statement of his one objective in his first advent: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). For a believer to have as his objective merely informing people about Christ can be a detriment rather than a help. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11:20-24). "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here" (Matt. 12:41-42).

Here our Lord also taught clearly that the unsaved are to be judged not only for the sins they have committed, but on the basis of the light they have received and of their rejection of that light. Until believers thoroughly understand this fact, it is impossible for them to be effective soul-winners.

It is easy to tell people about Jesus. It is not difficult for one to preach Christ. What Christian is there who could not say something good about such a person as the Son of God? But it is extremely difficult to get the unsaved to accept Christ as Savior. For that reason alone, every preacher of the gospel and every child of God should understand the full meaning of an

invitation to the lost to make that decision which will settle his eternal destiny.

1. The Invitation the Consummation of All Effort

We are all familiar with raising corn. The farmer prepares the soil for planting. Then he plants the seed. After that comes the prolonged task of cultivating the crop by plowing and hoeing. It constitutes a spring and a summer task. What is the purpose in all of this toil and expense? The purpose is revealed only when the corn is gathered and placed in the crib. Farmers do not plow, plant, and cultivate and then let the grain waste in the field. The success of a farmer's effort is not measured by the amount of acreage, the hard work, or the beauty of his corn field. His success is based wholly on the amount of corn garnered in the granary.

The same principle applies in the work and the objective in *a* revival and other preaching services. When the service is concluded and the congregation stands for the invitation, the moment has struck for the consummation of everything that has been done in the name of the Lord up to that hour for that one thing. All the work in preparation—the census, the contacts in visitation, the publicity, the prayer meetings, money contributed, everything—was for that invitation. All that has transpired in that particular service—the sermon, the praying, the music, the time spent by the congregation in worship—everything has been done to make ready for that invitation.

How many people realize these facts? It might be said that the majority in the congregation and many of our ministers have little or no concept of the seriousness or the inexpressible importance of the invitation. This fact is revealed in the thing witnessed again and again at the conclusion of the preaching service: a good sermon, but no appeal. The audience stands; the people in the congregation begin fixing garments to make ready to leave; women reach in their purses for a mirror and the powder puff. The preacher, as usual, in a cool and collected manner announces the number of the closing hymn with the stock statement: "We shall sing the first and last stanzas of the hymn. Should there be those present who wish to unite with the church in the manner in which we receive members, you may come forward as we sing." Could there be a greater tragedy than such a closing of a religious service? It is not inferred that there is any intended wrong in such an invitation, but one is almost persuaded that the devil himself could say amen to such an effort.

2. The Choir's or Praise Teams Part in the Invitation

In evangelistic services the choir or *Praise Team* is the pastor's greatest helper, as singing the gospel is next in importance to preaching the gospel. Though the choir leads the congregation in singing gospel hymns and renders special numbers in preparing the hearts of the people for the sermon,

the greatest contribution that the choir makes in a revival service is the singing of the invitation hymns. Someone has said, "The preacher makes the appeal. The choir sings the invitation." There is no telling how many millions of lost souls throughout the centuries have been influenced to accept Christ by consecrated choirs singing the invitation hymns. The appeal of well-selected songs rightly sung by a good choir is probably more effective in winning the unsaved and bringing the backslidden back to God than the persuasion of the evangelist. Always, without exception, the song leader and the evangelist should agree on what the invitation hymns are to be and when and how changes in songs are to be made. The Evangelist should explain when he reads his Scripture passage that he wants all who are present to pray throughout the service and that only the choir or praise team is to sing the invitation. *(If there is no Choir or Praise team the music minister will solo the invitation or choose someone who can.)*

3. Responsibility of the Congregation in the Invitation

The congregation shares with the choir, *praise team or soloist* and the pastor the responsibility of giving the invitation. This is an unknown quantity as far as the average church member is concerned. He is not aware of such a responsibility. For that reason alone, the pastor should thoroughly inform his people from time to time as to the seriousness of their responsibilities. Genuine cooperation is not possible with people who are uninformed. Some things that church members in the congregation can do to assist others present to make decisions for Christ are as follows:

1. Participate in singing. A singing congregation creates the proper atmosphere for the unsaved and the backslidden to make decisions for Christ. Participation in the song service warms the hearts of the people and creates an urge in them to witness to the unsaved.

2. Pray without ceasing during the service, and especially during the invitation. This is as vital in bringing the power of God into the service as is preaching and singing. The choir will do the singing for the invitation. It is the congregation's responsibility to pray. Pray for the preacher, that he may have wisdom and power. Pray that the Holy Spirit will come in mighty power into the hearts of the church members. Pray that sinners will be convicted and come to God. Pray for those whom you know to be present who should make a decision. Pray and keep praying until the service is closed. Do not sing the invitation hymn. The choir, Praise Team or soloist sings that.

3. Any church member who does the things mentioned above will find it easy to do personal work. We believe that the absence of personal work on the part of church members during the invitation is due largely to failure to pray that God will make such a thing possible.

It is a tragic fact that many regular church attendants feel little or no responsibility in the tremendously important moment of the invitation when sinners are determining where they will spend eternity. Human agency at this time is just as essential as divine agency. The cry of the Ethiopian when confronted by Philip, "How can I, except some man should guide me?" (Acts 8:31), should never be forgotten when we are in the presence of lost people who are face to face with a decision concerning the destiny of their souls.

C.E. Matthews spoke on the subject of "Drawing the Net" at a breakfast fellowship-clinic during a simultaneous crusade. When the service was concluded, a fine Christian lady who had helped in preparing and serving the meal came to her pastor. She said, "Pastor, I never before realized how I had failed in my responsibility when an invitation was given in the service. I have just been awakened to a thing that I have never known before, and that is the tremendous burden that must be on the heart of a preacher when he is making his appeal and trying to persuade people to accept Christ as Savior. I am ashamed of myself. When you begin the invitation, I have been guilty of powdering my face and applying lipstick without any thought of what I was doing. I have asked God to forgive me, and I am asking you to forgive me and to pray for me that I will share with you and others in the responsibility of helping people to decide for Christ during the invitation." Think of the number of Christians, who are as uninformed as she was. Many are not guilty of just failing to share in the responsibility with the preacher at decision time, but they are in a hurry for the invitation to close. Some see no need of it; others actually leave the service while the invitation is being given. (For no good reason)

4. The Ushers' Part in the Invitation

The ushers should have been taught by Sunday night a week ahead what they are to do Sunday morning. They should realize the gravity of this hour. By doing the right things, they will help people to be *saved* and to go to heaven. By bungling their part, they may hinder people and be responsible for someone's going to hell. This sense of responsibility ought to be enough to cause them to do at least the things listed below:

1. Be on time for Sunday school, and be sure to know when and where to seat the Sunday school, as charted.
2. Bring in the Sunday school departments (classes) on time, and seat them together as instructed.
3. Check the auditorium for temperature and ventilation. These

features must be exactly right for the crowd for an hour and forty five minutes.

4. Seat the late comers as instructed: in rear seats, in the balcony, or in a separate room, if there is one; or ask the late comers to sit in added chairs and wait until the invitation service is over. Seat them in rear seats or the balcony during the singing of the invitation hymn only. Have them stand prayerfully at other times.

5. Graciously assist those who come after little children to find their classes and their children. Get the child, and present him along with a hearty invitation to be back next Sunday. If the child is old enough to be in the One Accord service, explain that this is an outstanding occasion in the whole year and that you dare not interrupt. Tell them the service might stop any minute, and politely ask your caller to wait prayerfully, or to return later. Regardless of what the emergency is, it can wait a little longer. Do not go into the auditorium (exception: to call out a doctor, and then make sure you know where he is sitting).

6. Remain at your stations, and be alert for any further service you may be able to render.

5. The Pastor, Staff, and Counselors Part in the Invitation
From this book learn the importance of and all the details in planning and carrying out this service. A few hints might suggest even other things as the pastor's part in the One Accord Service and the invitation.

1. Co-operate gladly and follow fully the evangelist's plans for this great occasion. If you are not able to trust him here, do not invite him for a revival. You probably will see more people responding in this hour than in all other services of the revival combined.

2. See that every last detail of preparatory work is done well.

3. See that all Sunday school workers and the ushers are prepared to act as a unit with you and your evangelistic helper.

4. Steep your soul in prayer before this service and during the sermon.

5. Pastor and staff step to the front quickly, *when asked by the evangelist*. The evangelist has the people to stand *for prayer*. Counselors be ready to come as soon as you see the pastor or *staff member receive a penitent, after the prayer when the invitation begins*. Stand reverently, prayerfully, expectantly as the evangelist closes his appeal and as the music begins to play during the prayer. Pastors appear at ease and at attention. Be standing in the aisle smiling, hand extended by the time the penitent reaches you. Ask what decision is being made and *like a field general get the penitent to the proper counselor*. Greet the

next penitent get him to a counselor and the next, as long as they come. *(Often people will step into the aisle and go back to their seat when the line gets long). Let the counselor take all the time that is needed.*

6. Never:

(1) Gesture as if you were giving the invitation. That will attract attention from the evangelist making the appeal.

(2) Say anything to the congregation during the invitation, unless and until the evangelist calls upon you. Do what he asks and turn the service back to him.

7. Do:

(1) Keep on praying

(2) *Have enough counselors to take plenty of time to deal with each soul as if no one else were present. Have them pray with those who have not yet made a definite decision. If anyone kneels at the altar to pray, be sure a personal worker prays with them and finds out their spiritual condition. Sin confuses and the job of the counselor is to bring them out of the fog of sin into the light of the Lord Jesus Christ.*

(3) *When the evangelist asks you,* tell him when you are certain the last prospect has responded. Then he will want to close the appeal.

(4) Take the service when the evangelist *turns it over to you.*

8. Receive each person's testimony before the whole church. Add personal words of joy, commendation, and congratulations. Be unhurried. It is a great occasion for each person and for the church. If twelve o'clock comes during this high hour, rejoice, and do all things in decency and in order. Counselors should be sure to have the name clearly spelled and tell the pastor or introducer of those joining the church how to pronounce their name and specifically what decision was made. Often it is good to pass a microphone to the counselor and have them share the decision what God has done in the person's life.

6. *The Song Leader's Part in the Invitation*

In this *One Accord Sunday Service* the minister of music or guest musician will be the person who is in charge of the music in One accord Service. In either instance, his part *is identical*: the leader in a great once-in-a-year evangelistic service. Therefore, his part or his responsibility in that service is along the line presented below.

1. Some preparation must be made in advance:

(1) In counsel with the pastor and the evangelist, come to a meeting of

minds on what they want the leader to do. The evangelist should help choose invitation songs. *Appropriate "Invitation" or "Come to Jesus" songs should be used during the invitation.* The evangelist will let the musician know when it is time to change the song, and if so, by announcement or by signal. Let everything be done decently and in order.

(2) See that plenty of songbooks are in place for the choir's use or have the words on the back wall or on a Television *on screen for choir to see.*

(3) Have the accompanist(s) *and orchestra* ready to begin playing a medley of hymns the instant the first department enters the auditorium. Keep playing until all are ready for the first song.

(4) Have all choir members who are not teaching in the Sunday school to meet in the regular assembly place as the departments enter the auditorium. Have whichever Sunday school group that has been selected to finish filling the choir seats to come to the choir assembly place. By the time the last department is entering the auditorium, have the choir enter and be seated.

(5) Pre-arrange with choir and the accompanists a signal which will tell them which hymn will be used as an invitation.

2. When the evangelist prays have the head accompanist begin to play the invitation song softly. When the evangelist concludes his prayer, he will say, "Who will be first to come as our choir sings." Let the choir begin singing immediately. Continue the singing till the evangelist signals for a pause.

3. Lead the invitation songs desired by the evangelist till he makes his last appeal and closes the invitation. Should he turn the service to the pastor and he desire to continue the invitation, follow the pastor's signals and requests till the service is closed.

7. The *Evangelists* Part in the Invitation

Explain early that the choir will sing the invitation.

The term "drawing the net" is applied to the invitation of the minister to the unchurched, the backslidden Christians, and the unsaved at the close of his sermon. No preacher can estimate the tremendous importance of net-drawing until he recognizes his own responsibility on such an occasion. He must be fully aware of the fact that he is standing in the breach between a lost soul and an endless hell. He must know that human agency is the instrument upon which God depends to make the appeal to a spiritually blind and helpless sinner. He must realize that, if he fails to do this, the failure may be the cause of a soul's spending eternity in a burning hell.

That is why the apostle Paul wrote these words, "Knowing therefore the terror of the Lord, we persuade men." That is why Paul was probably the

greatest persuader of men that this world has ever known. He said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31). Who is there among us that has pleaded with sinners like that?

The matter of how the net is drawn probably is the chief difference between a preacher who is successful as an evangelist and one who is unsuccessful as an evangelist. Therefore, the greatest and most earnest thought and study humanly possible on the matter of the invitation should be made by every preacher of the Word of God.

1. *Drawing the net involves power.*—*Drawing* the net involves every power and every gift known to the Christian. Every faculty of our being should be at the disposal of the Holy Spirit.

(1) *Use the power of persuasion.*—*In* an invitation we are persuading people to do right, not to do wrong. We are persuading them to break with the devil and come to God. We are persuading them to spend life on earth on the side of God instead of on the side of the devil. We are persuading them to spend eternity in heaven instead of in hell. Our convictions and our hearts' concern will determine the earnestness with which we persuade.

(2) *Use the power of psychology.*—*We* must remember that we are dealing with human nature. Therefore, every gift that God has made to us should be used in dealing with the sinner in the congregation. Always begin with the easiest appeal and the kind of appeal that is least likely to be offensive to hearers. Make your appeal clear to the unaffiliated to come by letter, on the promise of a letter, or by statement, and to the sinner to come forward and confess Christ as Savior. Know what song your singer is going to use, and do not have an instant's delay between your words of appeal and the beginning of the singing by the choir. No others will sing. Call them to prayer. It is well to fit the closing words of the appeal into the opening words of the song. As the audience rises to stand, have the music going. If the response is good, stay with the same appeal. Do not differ the appeal until the response has stopped.

By all means, do not *let* your invitation drag. At every indication of lagging, change your appeal. When you have reaped all you can by this method, then ask for the easiest demonstration possible. Here it is: "All of you who are within the sound of my voice, who know Christ as your Savior and are so grateful for God's having saved you that you are a member of the church where you live and are serving him, I want you to testify for him. We do not have time for each of you to speak words; so we

shall ask you by raising your hand to testify that you are saved and are an active member of your church." When this is done, make a brief appeal to those who could not conscientiously raise their hands to put their trust in Christ. Start the music again. When this response is stopped, turn to another power of persuasion. *Have the congregation be seated and then stand again if the invitation goes long.*

(3) Use the power of organization.—Remember **the preacher is only one person. Use your personal workers. Out in the congregation may be scores of people whose hearts are on fire for the lost. Many of them are friends and relatives of the unchurched. Because of these relationships, maybe they have more influence than the preacher has with some who have not responded. Have them in mind in every move you make.**

(4) Use the power of example.—We have heard that one example is worth a thousand arguments. You must bring to the attention of the Christians, without directly telling them so, that they are to win others. For instance, here comes a teacher leading a pupil to the front to accept Christ. Stop the music long enough to say: "Isn't it a glorious thing to *see* a Sunday school teacher, who loves God and who loves the souls of lost people, lead his pupil to Christ?" That example makes other teachers start working. Maybe a boy will come forward leading his classmate to Christ. Call that to the attention of the congregation, and other pupils will begin witnessing.

Then, suppose a little girl has come forward and has made a clear-cut confession of Christ. Stand her up before the congregation and say something like this: "Here is a little girl only nine years of age. Her little heart was touched by the love of Jesus. She has come forward. I asked, 'How old are you?' 'Nine,' she answered. 'What is it, darling, that you want to do?' 'I am trusting Jesus as my Savior,' was her answer. That is what Jesus wanted her to do, for he said, 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.' If God's way of salvation is so simple that a little child can understand, surely you who are grown and mature would not offer excuses. 'A little child shall lead them.'" Then start the music again.

(5) Use **the power of suggestion**.—Remember the forces of hell are against you when you are rescuing souls. If there is anything Satan can do effectively

in the hour of decision on life or death, it is to confuse people and keep them from thinking. Resort, then, to the power of suggestion. Stop the music and say, "Isn't it wonderful to *see* a mother bring her daughter to Christ or a father bring his son to Christ? That is a parent's highest privilege on earth. Isn't it great to see a deacon walk the aisle with his friend, or a brother with a brother, a sister with a sister, a friend with a neighbor? That, my friends, is your privilege now as we shall sing again." You will be surprised at the number of people who will wake up to the fact that they should do something and will start trying to win others simply because you have made a suggestion.

2. Seasoning the green wood—Now, suppose that you have reached all who will respond. The seasoned wood has responded to the revival fires. You will have numbers of lost and unchurched present who have not attended the revival before; and if they *are* not saved now, they may never attend another religious service. Have your congregation seated. Now comes the process of seasoning the green wood for the fire. Have everyone bow in prayer. Be careful who leads the prayer. It is safest to lead it yourself. Cast yourself wholly on the mercy of God. Remember men only persuade; God must do the rest. After the prayer, make another brief appeal. Use Scripture promises that will break down excuses, such as, "Behold, now *is* the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Sound the warnings of God like, "Proverbs 27:1 "Don't boast about tomorrow, for you don't know what a day might bring." HCSB

The devil is the father of excuses, and no excuse is acceptable with God. To help your personal workers identify the unchurched, once more ask that all who are saved and members of the church where they live stand, while the rest remain seated. Then, once more make the appeal of your life. Call on God to help you. Call to the attention of all the fact that no man serves two masters that we are either for Christ or against him. Remember you are matching wits with the one who deceives the whole world. Have all to stand, and start the music again. Give illustrations of how you have seen personal workers bring others to Jesus. Keep singing and appealing until you have gleaned all you can.

Charles Haddon Spurgeon's testimony shows what a layman can do. Spurgeon was on his way to church on a Sunday as a snow storm hit. He said, "I turned down a side street, and came to a little Primitive Methodist Church. In that chapel there may have been a dozen or fifteen people. I had heard of the Primitive Methodists, how they sang so loudly that they made people's heads ache; but that did not matter to me. I wanted to know how I might be saved....

The minister did not come that morning; he was snowed up, I suppose. At last a very thin-looking man, a shoemaker, or tailor, or something of that sort, went up into the pulpit to preach. Now it is well that preachers be instructed, but this man was really stupid. He was obliged to stick to his text, for the simple reason that he had little else to

say. The text was Isa 45:22 "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." KJV

He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimmer of hope for me in that text.

The preacher began thus: "This is a very simple text indeed. It says 'Look.' Now lookin' don't take a deal of pain. It aint liftin' your foot or your finger; it is just 'LOOK.' Well, a man needn't go to College to learn to look. You may be the biggest fool, and yet you can look. A man needn't be worth a thousand a year to look. Anyone can look; even a child can look.

"But then the text says, 'Look unto Me.' Ay!" he said in broad Essex, "many on ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Some say look to God the Father. No, look to Him by-and-by. Jesus Christ says, 'Look unto Me.' Some of ye say 'We must wait for the Spirit's workin.' You have no business with that just now. **Look to Christ!** The text says, 'Look unto Me.' "

Then the good man followed up his text in this way: "Look unto Me; I am sweatin' great drops of blood. Look unto me; I am hangin' on the cross. Look unto Me, I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend to Heaven. Look unto Me; I am sitting at the Father's right hand. O poor sinner, look unto Me!" When he had . . . managed to spin out about ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I daresay with so few present, he knew me to be a stranger.⁹⁷

That layman changed the sermon into a "one on one" experience in a crowd for Spurgeon. Friends and fellow class mates can whisper a word into a lost friend's ear and do the same thing when they see the conviction of God on that friends face during an invitation.

Spurgeon continued, "Just fixing his eyes on me, as if he knew all my heart, he said, "Young man, you look very miserable." Well, I did, but I had not been accustomed to have remarks made from the pulpit on my personal appearance before. However, it was a good blow, struck right home. He continued, "And you will always be miserable—miserable in life and miserable in death—if you don't obey my text; but if you obey now, this moment, you will be saved." Then lifting up his hands, he shouted, as only a Primitive Methodist could do, "Young man, look to Jesus Christ. Look! Look! Look! You have nothing to do but look and live!"⁹⁸

Never forget that the simple Gospel message is where the power of God is unleashed. You do not have to be a rocket scientist to say what that layman said that day. God uses the simple to show Himself mighty to save.

Spurgeon said, "I saw at once the way of salvation. I know not what else he said—I did not take much notice of it—I was so possessed with that one thought . . . I had been waiting to do fifty things, but when I heard that word, "Look!" what a charming word it seemed to me. Oh! I looked until I could almost have looked my eyes away.

There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that instant, and sung with the most enthusiastic of them, of the precious blood of Christ, and the simple faith which looks

alone to Him. Oh, that somebody had told me this before, 'Trust Christ and you shall be saved.' Yet it was, no doubt, all wisely ordered, and now I can say—

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die. . ."

That happy day when I found the Savior, and learned to cling to His dear feet, was a day never to be forgotten by me I listened to the Word of God and that precious text led me to the cross of Christ.⁹⁹ *Every text whether in the Old or New Testament points to Jesus! Sirs, "We would see Jesus" should be the heart cry and certainly is the need of every person we speak to. Whatever text you take always end up pointing to Jesus.*

Spurgeon concluded his testimony with these words; "I can testify that the joy of that day was utterly indescribable. I could have leaped, I could have danced; there was no expression, however fanatical, which would have been out of keeping with the joy of that hour. Many days of Christian experience have passed since then, but there has never been one which has had the full exhilaration, the sparkling delight which that first day had. I thought I could have sprung from the seat in which I sat, and have called out with the wildest of those Methodist brethren . . . "I am forgiven! I am forgiven! A monument of grace! A sinner saved by blood!

My spirit saw its chains broken to pieces; I felt that I was an emancipated soul, an heir of heaven, a forgiven one, accepted in Jesus Christ, plucked out of the miry clay and out of the horrible pit, with my feet set upon a rock and my goings established

Between half-past ten o'clock, when I entered that chapel, and half-past twelve o'clock, when I was back again at home, what a change had taken place in me! Simply by looking to Jesus I had been delivered from despair, and I was brought into such a joyous state of mind that, when they saw me at home, they said to me, "Something wonderful has happened to you," and I was eager to tell them all about it. Oh! There was joy in the household that day, when all heard that the eldest son had found the Savior and knew himself to be forgiven."¹⁰⁰

May God grant the same experience to many souls each time you preach a ONE ACCORD SERVICE!

3. *The closing appeal.*—Say, "You are not saying no to the preacher or personal worker, but to God." Remind them that Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44). Tell them that you are leaving the matter entirely with them and God. Assure them that if they have had an impression or an impulse to do God's will, then God has spoken to them. Such an impression is the voice of the Spirit of God. Tell them that you will have one more stanza sung and that if no one responds, you will take it for

granted that God wants the service to close. If one comes, sing another stanza, and make the same proposition again. Sometimes the revival will break anew and numbers will respond.

Turn the service to the pastor saying, “You might want to continue the invitation, if God so moves, carry on.”¹⁰¹

The joyous presentation of those who have committed their lives to Christ and His church should follow the invitation. Those who are still being counseled with should be presented in the next service. Close attention to the people who are next to you. Often the Holy Spirit is continuing His work as a service closes. A prayerful, loving saint may bring a friend or neighbor to the pastor or a counselor as people are leaving the service. Just a word such as, “Would you like to speak with the pastor?” or “Would you like to give your heart to Christ?” might be all that is necessary to encourage that unsaved person to be gloriously saved on the spot. Many a night at the close of a revival service, I have had Christians bring friends to me who wanted to be saved. Mass evangelism has both mass invitation givers and mass unsaved people to bring to Jesus.

How does the evangelist or Pastor doing the work of an evangelist give an invitation?

How to Give God’s Invitation!

By Evangelist Keith Fordham

Rev. 22: 17 “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

OVERVIEW

Dear preacher, you can give a public invitation with authority! A pastor must do the work of an evangelist. It is a Biblical command. You must follow the scriptural guidelines for the evangelist, in your preparation, prayer, and preaching. (1 Timothy 4:1-2)

DISCUSSION

Pastors have consistently told me for over 34 years that the most difficult part of the sermon is the invitation. God’s invitation is required. You are taught how by bible example. The message itself demands a verdict. The biblical guidelines give clear direction. God’s evangelists, gifts to the church, are the modern illustration on clear invitations. Baptists are one of the few denominations who specialize in the public invitation. From Pentecost till Jesus Comes we are to give God’s invitation.

INTRODUCTION

Sammy Tippit was awarded "Most Outstanding Youth Speaker in North America." Two years later he became a Christian and felt that God had called him into the ministry. He surrendered his life to that call. Not long after that, he traveled to the Astrodome in Houston, to hear the world-renowned evangelist, Billy Graham. After listening to Graham speak, he wondered why there was such a big deal about him. Billy was a decent speaker, but nothing extraordinary in Sammy's opinion. When Graham came to the close of his message, he began to invite people to join him at the front of the platform to pray to receive Christ into their lives. Sammy became concerned and began to pray for Billy Graham.

"Oh, God," Sammy said, "please help him not to be too discouraged if no one comes to the platform to pray with him."

Was Sammy ever in for a surprise! It almost felt like an earthquake because so many people were going to the front of the platform to pray with Dr. Graham. Sammy couldn't believe what he was seeing! Billy Graham was good, but certainly not great, yet multitudes listened and responded to his very simple message about Christ. Sammy began to think: *If that's what happens when he speaks, man, what's going to happen when people hear me? The whole world will come to Christ!*

Was Sammy ever in for a double surprise! Not long afterward, Sammy had the opportunity to speak at an evangelistic meeting. He prepared, practiced and then he spoke. Sammy had a wonderful introduction and an inspiring conclusion. He laid out the message logically. He inflected his voice at just the right moment. He lowered it for the right effect. Then he came to the close of the message. He asked people to bow their heads and pray with him. He then invited people to the platform just as Dr. Graham had done. Do you know what happened?

You guessed it. Nothing! He couldn't understand what went wrong. Later in his Christian life he learned that it is not man's eloquence and ability that God uses. God is looking for men whose strength is in the Lord, whose ambition is to please Him, who are totally dependent on Him. Billy Graham's Crusades during the time of the invitation are the most prayed for places on earth. God's hand must be on a man to give the invitation.

I. YOU ARE EXPECTED TO GIVE AN INVITATION

A. BY IMPLICATION

As God's man, you are expected to give an invitation. Revelation 22:17 says the Spirit (That is God's Holy Spirit) and the Bride (God's Church; YOU are the mouth piece for the Bride when you stand and present God's message) say come. What do you say? "Erchou" (present middle imperative). First the call is to those who hear the Holy Spirit and the Bride say, "Come to Jesus". The second call is to those who are thirsty. The third is to anyone who will come. Every man, woman, boy and girl are bidden to come before it is too late. They are to come publicly and unashamedly. (Romans 10:10-13)

The implication is that God's church and God's preachers are calling men to come out loud and unashamedly. If we are not calling men to come we are not fulfilling God's call on our lives. The Church has no business going on a sit down strike against God's Great Commission!

B. BY COMMAND

As a preacher of the Gospel you are expected to call lost men to Christ, but you are also commanded to do the work of an evangelist.

2 TIMOTHY 4:1-5 “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be **instant** in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, **do the work of an evangelist (be a gospelizer)**, make full proof of thy ministry.”

An evangelist is a man called by God to give the public invitation. One man said, “He is the fellow who gets the man to sign on the dotted line.” He calls for a commitment. Everyone that Jesus ever called He called publicly. You need to draw the net. Jesus said, “Follow me and I will make you fishers of men.” As a pastor you are to do the work of an evangelist. You must give a good invitation.

Let me dispel a myth that has been circulating through many of our churches. There is no such thing as the gift of evangelism. Every Christian is to witness. The idea of gift of evangelism has been used as a cop out for not witnessing long enough. Ephesians 4:11 tells us that God gave gifts. The evangelist is the gift. The man is the gift. Use the gift (the evangelist) but continue to witness. Bring the evangelist in when you are ready to draw the net or stir the people to evangelize. An evangelist spends his life telling people about Jesus and inciting church members to do the same.

One of the simplest and most practical ways for you to do this work is to have an evangelist in your church several times a year. Pastor, you are giving God’s invitation to your people when you use a God called evangelist. The evangelist is a finely tuned instrument the Lord has placed in your toolbox.

Dear pastor, you are preparing for an invitation in the lives of your people every time you preach. Bring a harvester in for the big net ingathering. The North American Mission Board says that between **one-third and one half of the people, who join the church, come during revival-evangelistic meetings**. Your people may not remember the guest evangelist’s name. Your people will be thankful that you cared enough for their souls to bring an evangelist (a man with God’s hand on him for the purpose of calling the church to repentance and sinners to salvation in Christ alone.)

A man after God’s own heart is a man concerned with the salvation of all people. Jesus came to seek and to save that which is lost. Our command is, “As the Father hath sent me even so send I you.” Jesus came to save sinners. We are to call men to Jesus so He can save them. We are to call them unashamedly and wholeheartedly. (Romans 1:16)

In the litany of first aorist active imperatives found in 2 Timothy 4:1-5, we are commanded to preach, reprove, rebuke, and exhort. That word **exhort** is a very familiar Greek word for most preachers. It is “parakaleson.” “Parakaleo” is the root verb that we get the word parakleto or paraclete from speaking of the Holy Spirit as the one called along side. Exhort literally means to call some one to stand by you in the truth that you have preached.

Acts 2: 38-40 “Then Peter said unto them, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” And with many other words did he testify and **exhort**, saying, “Save yourselves from this untoward generation”.”

The word parakalei is the imperfect active tense and means kept on exhorting or giving the invitation. The results of his exhortation (invitation) to Christ were, that 3,000 men were

saved that day. How do we know that the number was accurate? Because he asked them to come forward and stand by him so they could be counseled and counted and baptized. You say Simon Peter was out for numbers. No! He was not giving his invitation, but rather, he was giving God's invitation. God is out for numbers when it comes to the lost being saved. It is God's will that all men, women, boys, and girls be saved. I like that old song that goes, "Lord, I want to be in that number, when the saints go marching in!"

II. YOU ARE TO GIVE THE INVITATION URGENTLY

The question comes to our mind. What gives me the right to ask someone else to commit their entire being to Jesus Christ? That is the wrong question! As a saved sinner, a God called preacher you have given all your rights over to Jesus Christ as the Lord of your life. What gives you the right to stop anyone from drinking of the water of life freely? You no longer have that right. You preach His word and give His invitation.

A. WHEN DO I GIVE AN INVITATION?

1. WHEN IT IS CONVENIENT AND WHEN IT IS NOT.

You are told to preach the Word in season and out of season. That means you are to give an invitation when it is easy and people are asking how to be saved and get right with God. It also means you are to give the invitation when the time does not seem right and people do not want to hear and are not interested.

Sam Rutigliano was the head football coach at Liberty University in Lynchburg, Virginia. He had once been the head coach of the Cleveland Browns in the NFL. Many years before that, Sam was traveling with his family and fell asleep at the wheel, the car rolled over and when he came to, his daughter had been killed. Sam tells the story in his book *Pressure* as follows: "Nancy's funeral was in August of 1962, at the Lutheran Church in Greenwich, Connecticut. Barb and I decided we didn't want to have a wake. I had seen so many of them as I grew up. In Italian families they often last for three days. We just couldn't face up to that. Knapp Funeral Home handled the closed casket funeral with only the immediate family in attendance at the funeral home. Just before her death, Nancy had been begging Barb for some new clothespins to use as she played house. Barb had never bought them, and she was distressed over it. She checked with stores all over town until she found some clothespins. It tore my heart out to see my wife putting those clothespins in Nancy's casket. Pastor Henry Heck officiated at the funeral and really ministered to Barb and me.

The day of the funeral we were still struggling with the question of why such a thing could happen to a four-and-a-half-year-old girl. We could not say, "Thy will be done." We wanted to know why it had happened. We went to the church, and many of the young boys I had coached in New York City and at Greenwich were there. The church was right across the street from the high school and the athletic field. I had been there from 1959 to 1961, running back and forth on the athletic field, always just across from the church. Now I was at the church looking across at the school and the athletic field, wondering at how different everything was then. Barb had always brought Nancy and Paul to our games there. Who would have thought Nancy would be lying in a casket in that church before she reached five years of age? I couldn't sort it all out as I sat there in the church. Pastor Heck gave a marvelous service with a beautiful sermon. He quoted the Scripture that promised, "In My Father's house are many mansions . . . I go to prepare a place for you." Although it was comforting, I still felt a tremendous emptiness and void. I had no idea how Barb and I were going to be able to reconstruct our lives. After the eulogy, we

walked to the door of the church. We knew some of the people weren't going to the cemetery so we wanted to thank them for coming before they left the church.

Now God's soul winner has picked a time that many people would say was poor timing. This couple is in shock and grieving heavily. Thank God God's witnesses who are instant in season and out.

As we worked our way back through the crowd of people toward the door, George and Jean Schwamb, two Christian friends who belonged to the church, came up to comfort us. They had lost their son, George, Junior, who had drowned a few years earlier when he was eight years old. They tried to minister to us, but we were just not listening well. We couldn't fathom why this had happened to us. But George gently grabbed both Barb and me and spoke these words, "Barb, Sam, this will be one of the most glorious days of your life if you will accept Jesus Christ. If you ask Him to enter into your lives right now and simply say, 'Thy will be done,' He will begin to fill that void and emptiness you feel now. He will begin to give you the wisdom, the knowledge, the hope, the character, and the perseverance to be able to cope with this tragedy."

For a few seconds I considered pushing him aside. Everybody else who spoke with us showed pity and compassion, but this man was telling us something so drastically different that I was confused and perplexed at first. I was tempted to be very angry with him. How insensitive can you get? Couldn't he see we were still crying?

Again we see the expected reaction from a lost man. Yet a desperate man needs the love of Jesus the most.

I searched his eyes. There was no hint of sarcasm or cynicism. I saw nothing but compassion and warmth. His eyes held mine as if I was suspended in space while time stood still. Eternity had somehow closed in around me. In my mind's eye I was in a tunnel on a highway approaching a curve I couldn't see around. My resistance began to crumble as I sensed the importance of what was occurring. I was passing around the curve on the road in my mind. I began to see a faint light of hope ahead. The light grew brighter as I approached the end of the tunnel. I felt at last that help was there.

This was what I had heard about and avoided all my life. People who talked the way my friend was talking had always turned me off. But I suddenly saw the spiritual poverty of my life. I had been in a dark place, full of self, of ambition, of scratching to win and have things my way. I had already accepted a huge burden of guilt for falling asleep in the car. Already I blamed myself for Nancy's death. I couldn't bring Nancy back to life. I didn't know if I could bear up under this burden in the future. I desperately needed help at that moment in suspended time. I didn't realize how desperately I needed it until I heard my friend's words. I understood at last that this Jesus, whom I had heard about all my life, whose name I had used in vain, was my only source of help. I began to catch vague glimpses of how much He must love us, for He was reaching out to me at that very moment. I neither saw nor heard anything except this man. Something of monumental importance was happening. It was as if I were drowning and thrashing around in the water somewhere while someone was asking me if I would be willing to ask for a life preserver.

Then suddenly a peace that passed understanding seemed to envelope me. I began to listen to this man, hearing him for the first time. Wait a minute! These people really did know how we felt. They had lost a child, too. This was no weird joke. I knew I wanted to pray with them more than anything else in the world at that moment. Eagerly I said, "Yes, Lord Jesus, come into my life." Barb did, too. The Schwambs hugged us and cried along with us.

When someone is saved there is rejoicing in heaven, and even on earth at a funeral and at the grave side. There is not a time or place in life that Jesus Christ does not make everything better.

When we got to the cemetery, it was a beautiful sunny day. Nancy's grave was next to a fence that surrounded a schoolyard full of playground equipment. She would have liked to be near the playground. Maybe the location of her grave contributed to my feelings, but I felt a serenity I had never experienced before. Nancy was with the Lord, safe for eternity. Now we had met Him. Now we would be on the same page with Him.

As we walked away from the gravesite, the Schwambs walked with us. Both Barb and I talked about the new serenity we felt. I said to George and Jean, "This sense of peace is a strange new feeling for us. We want to thank you both for what you've done."

"Sam, Jean and I know exactly what you mean. Being here with you and Barb has helped us tremendously because we haven't felt the presence of the Lord so strongly since we lost little George."

Slowly, as silent and gentle as descending mist at evening, I felt a covering from above, a surrender, a willingness to say, for the first time, "Thy will be done." It had happened. The peace that passes understanding. So, that's how it felt and what it meant."

George Shwamb gave God's invitation even when the time to the lost sinner and most sarcastic Pharisees would have said he was wrong. You see it was not George's invitation it was God's invitation. There will be times when people will despise you for mentioning the Lord Jesus Christ. They are not rejecting you they are rejecting God. But they will never hear until you tell them verbally.

2. GIVE THE INVITATION, IN THE NOW!

2 Corinthians 6:1-2 "We then, as workers together with him, **beseech** you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)"

The word "parakaloumen" is translated **beseech** and in this context gives urgency to an immediate call to stand publicly for Christ. Any opportunity to call people to Jesus should be taken. Christ has done everything necessary for our salvation and there is no time like the present to be saved.

The greatest experience you will ever gain in presenting the Gospel is to go house to house. God blesses the experience you gain by going to people's doors for it is pure obedience to the Word. It proves that you have grasped what is pleasing to God. Namely that His Son Jesus and His death, burial, and resurrection are so real to you that nothing else matter. When souls are saved, joy comes in the presence of the angels of God. A. T. Robertson says it is literally the joy of God. For God is pleased in His Son and when Jesus is in you, God is happy. When you honor God's Son, God will honor you.

The more you present the Gospel to men, women, boys, and girls on an individual basis and practice drawing the net, the better you will become at the public invitation. If you are a college, seminary, or high school student, take every opportunity to witness including acting as a counselor at a Billy Graham Crusade or at local church crusades surrounding your school. I did this as a student at Samford University. When I was not preaching myself, I found churches that were in revival and asked if I could help counsel those who were coming forward to receive Christ. Many have the identical difficulties and questions in receiving Christ. You will gain in knowledge and wisdom as you desperately search the Scripture for God's answers. You will see

that training under men that God is using in drawing the net, will be an invaluable resource that God will use in your life.

I have been in evangelism for 27 years and do nothing but draw the net. I still watch others and read everything I can on the subject.

As a senior pastor you may visit other churches during revival meetings. Please do not hesitate to let the pastor friend know you are available if he is short of counselors. You always gain insight when you see that men, women, boys and girls have the same heart needs no matter who they are or how much money they have. When the Spirit of God is dealing with a person's heart it is an awe-inspiring time. The Spirit of Christ who indwells you will give you words and truths that will guide you and the one seeking God into an awareness of eternity and what is most important now and forever.

Dwight L. Moody preached a sermon before the great Chicago fire and told his congregation he would give them a week to think it over and call for their decisions for Christ on the following Sunday. Many never had a chance to respond and Moody began to practice the now opportunity of salvation.

A woman came to Dr. Chalmers one day and said, "Dr. Chalmers, I cannot get my child to come to her Savior. I've talked and talked to her, but it's no use." The doctor thought to himself that she must be lacking in wisdom, and said, "Let me talk with your daughter by myself, and we will see what may be done." One day he met the daughter and engaged her in conversation. "You have been bothered a good deal about the matter of your soul's salvation, haven't you? Suppose I say to your mother that you don't want to be talked to about the matter for a whole year, how will that do?" The Scottish lassie hesitated a little and then replied: "Well I don't think it would be safe to put off the matter for a whole year. Something might happen! I might die before then." "Yes, that's so," replied the doctor. "Suppose we say six months." The daughter didn't think that even that would be safe. "Well, then, how about three months?" After a brief hesitation the daughter replied, "I don't think it is safe to put it off at all." They knelt together and in a few moments the daughter was radiantly saved.

III. YOU ARE TO GIVE THE INVITATION WITH WARNING

2 Timothy 4:1-2 "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

A. REPROVE

Because Jesus Christ is going to judge the living and the dead at his appearing, we are to preach the Word. Because we do not know the hour when he may appear, we are to proclaim God's message non-stop regardless of circumstances and we are to reprove, rebuke and exhort (give the invitation).

BE SCRIPTURAL IN YOUR REPROOF

Reprove (elegxon) carries the idea of brings to proof. The words with doctrine indicate that we are to bring proof directly from the Word of God. Faith comes by hearing and hearing by the Word of God. Preaching directly from the Bible is the only way whether it is in vogue or out of vogue. God has promised that His Word would not return void but that it will carry out God's purpose. So preach the Word! Bring proof from the Bible.

Years ago, the first transoceanic cable message came from the king of England to the waiting hearts of millions of Americans. Seconds before the broadcast, the engineer discovered that the cable had been broken. Dramatically grasping both ends of the cable in his hands, for twenty-seven minutes the message of the king flowed through his body to the nation. In just that

way, every time we stand to give an invitation, we allow ourselves to be channels through which the Spirit of Christ flows into the hearts of waiting sinners. It is a privilege to extend the invitation of the King of Kings, so do it with authority.

BE LOGICALLY LOVING IN YOUR REPROOF.

An earnest Christian doctor one day called on an old man that he had frequently visited before. The old fellow was suffering from an attack of bronchitis. The doctor made the necessary inquiries, and, after promising to get some medicine ready when called for, he was about to say "good-by" when the patient's wife asked, "When must John take the medicine, sir?" "Let me see; you are not very ill; suppose you begin to take it a month from to-day." "A month from to-day, sir?" they cried in astonishment. "Yes, why not? Is that too soon?" "Too soon! Why, sir, I may be dead then!" said the patient. "That is true; but you must remember you really are not very bad yet. Still, perhaps you had better begin to take it in a week." "But sir," cried John in great perplexity, "begging your pardon, but I might not live a week." "Of course you may not, John, but very likely you will, and the medicine will be in the house. It will keep, and if you find yourself getting worse, you could take some. I shan't charge anything for it. If you should feel worse tomorrow even, you might begin then." "Sir, I may be dead to-morrow!" "When would you propose to begin John?" "Well, sir, I thought you would tell me to begin to-day." "Begin today by all means," said the doctor, kindly. "I only wanted to show you how false your own reasoning is, when you put off taking the medicine which the Great Physician has provided for your sin-sick soul. Just think how long you have neglected the remedy He has provided. For years you have turned away from the Lord Jesus. You have said to yourself, next week, or next year, or when I am on my deathbed, I will seek the Lord, any time rather than the present. And yet, the present is the only time of which you can be sure. God's offer is only for today. Now is the accepted time, behold, now is the day of salvation. You may be dead tomorrow!"

B. REBUKE

Rebuke (epitimeson from epitimao) means to tax, censure, disapprove, warn, admonish and caution. The implication is to forbid someone from doing something. The other side of the meaning is to make a statement that will encourage them to do something that is right that they have not done.

1. YOU MAY BE BLUNT

A king sent for his jester one day, and presented him with a stick. He said, "Take this stick and keep it until you find a bigger fool than yourself." Lying on his deathbed, the king again sent for his jester. "I am going away, " the king said. "Whither?" asked the jester. "To another country," replied the king. "What provision has your majesty made for this journey and for living in the country whither thou goest?" the jester asked. "None," was the answer. The jester handed the king the stick. "Take it, he said. I have found a bigger fool than myself, for I only trifle with the things of time while you have trifled with things of eternity."

2. YOU MAY WARN BY THE EXAMPLE OF OTHERS

Several years ago a young mother was desperately ill, so to a Christian neighbor she made this vow: "If God will spare my life one more time, I'll be a different woman. I'll take my children to church, and try to raise them the way God would have me do." She recovered completely and for a season remembered her promise, but as time went on she began to drift back into her old sinful ways. One day, while riding with an old friend, they both took a little nip of gin, and that resulted in a fatal auto wreck. The nearest phone to her home was the Christian lady's to whom she had made her vow. When the message was given, the godly woman simply

turned from the phone and said, "She, that being often reprov'd hardeneth her neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1)

Jesus rebuked evil spirits, the winds, a fever and even his disciples. The most famous of which is the rebuke of Simon Peter in Mark 8:33. "Mark 8:33 But turning around and looking at His disciples, He rebuked Peter and said, "Get behind Me, Satan, because you're not thinking about God's concerns, but man's!" Your rebuke may save a marriage, stop a crime and even save a life, especially when men are hearing from God. You can stand in the gap by challenging people to stand for what is right. The word rebuke carries the idea of warning the person whether they take heed or not.

C. EXHORT

The word exhort (parakaleson) tells us to call the hearer to stand by the preacher in whatever the message is that is preached. For instance, you may ask your congregation to vote against the lottery or if you are pastoring in Las Vegas ask them not to gamble. You would naturally warn them of the consequences of gambling, and tell them God's plan for them to work for a living. However, the bottom line is that God's people do not have a part in a destructive immorality like gambling.

1. YOU MAY HAVE VARIETY IN YOUR INVITATIONS

You may call on your people to tithe or give above the tithe. You may call your church to prayer. You may ask families to commit to love each other and pray together daily. Often there is a need for church members who have become angry at each other to get right with one another. You might even have an invitation where you ask your people to go and speak to others, words of encouragement. A building program would necessitate a call for all to stand together in giving, building and being patient with the inconveniences brought on by building.

2. YOU ALWAYS CALL MEN TO JESUS CHRIST

The Bible text you preach from determines the invitation you give. However, even if you preach on tithing, the call to accept Jesus Christ as Lord and Savior should always be given. Any sermon that does not point to Jesus Christ in one way or another is not Christian preaching.

While at New Orleans Seminary, I had Dr. Taylor and Dr. Swartz in a laboratory preaching class. Dr. Taylor was a very quiet spoken man. In fact he was so soft spoken that if you sat in the back of his basic preaching class you could not hear everything he said. However, in the lab class you only had a small group of 10 to 15 students. You would preach to the class and in a sound proof booth in the back the video camera would roll. The class would critique your delivery. You would have to stay and watch yourself on the video so you could see that the critiques and praises were true. You would then try to correct the wrong mannerisms, the wrong voice inflections and annoying habits that you had.

Dr. Taylor would meet with you in the sound proof booth and very quietly and lovingly correct you and encourage you. Seldom would the content of your sermon be commented on. However, one man finished his sermon and never mentioned God or the Lord Jesus Christ. He in essence had made a speech. When he went into the sound proof booth for his meeting with the professor, the bell rang. Chairs were sliding, desks were moving, men were talking and for the first time in three years you could hear Dr. Taylor yelling clearly, even though he was in a sound proof booth. He told that young man not to ever get in a pulpit unless he mentioned the name of the Lord Jesus Christ. I have never forgotten that Truth. God has revealed Himself in Christ. There is no other way to God. Sirs we would see Jesus. Acts 4:12.

3. YOU GIVE THE INVITATION WITH LONG-SUFFERING

The word long-suffering (makrothumia) carries both the idea of objective forbearance and subjective fortitude. In other words **planned** strategy and long **patient love** should be a part of the invitation.

In 1972, I got married and after the honeymoon my wife and I went on a 6-week revival trip. I preached in churches in Alabama and Georgia before going to New Orleans Seminary. Alan Murphy was pastor of a small country church with about 25 or thirty in attendance. Alan's heart has been totally given to God from the start of his ministry.

Alan said, "We are in a small community of 100 people or so. The community has had over 250 but people have moved out. Every body attends church somewhere unless they are the hard-core lost. We will not have transfers of letter or salvations because they are not here. We will have a wonderful revival and many rededications."

I knew Alan preached the Word and worked the community. Because of his sowing I felt that there would be salvations and letters transferred. So I asked Alan if he had taken his church roll and compared it to his Sunday school roll. He never had. So we went to the Sunday school office. We discovered that there were more than 10 people who came to church every Sunday faithfully, who had never joined the church. They were either lost or needed to transfer their letter to the church. As I recall we prayed for them on the spot. We visited that week and every one came forward publicly to join the church that week.

Recently I was at the Lakewood Baptist Church in Lynchburg, Virginia. I spent some time with the part-time evangelism minister. He asked, "What is the most effective thing I can do to reach people for Christ right now?" I said, "You can compare your Sunday school roll to your church roll. Find every person on your Sunday school roll from age 8 and up who is not on your church roll. Go to their homes, sit down and talk with them about their salvation or church membership." He said "Why?" I said, "If they are on your Sunday school roll and not on your church school roll, they are either unsaved or backslidden and need to join the church. Why go see them? You go because faith comes by hearing and hearing by the Word of God. These people have heard the Word of God in Sunday school and have been under the influence of the preached word on occasion. God has already been preparing their hearts to decide for Christ. One out of every three will either be saved or join the church that week."

We physically picked up the church roll and physically compared it to the Sunday school roll. His pastor already had the list of non- church members on the Sunday school roll. He still did not understand until the pastor showed him the list of people saved that week. Everyone saved that week was on the list of non- church members on the Sunday school roll. If every church in America would get that list of people, pray over them, and personally explain the way of salvation to them, millions would be saved this year. Plan and work for the harvest. God promises that you will reap what you sow. Psalm 126: 6 "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Rev. Bobby Watford is a man with a **prayer list**. He first began to seek those that were lost by visiting in his community. He continued his search by comparing his Sunday school roll with his church membership roll. There he discovered a man who had been coming to church for years but was not saved.

Then Brother Watford placed all of these people on his prayer list. Daily he prayed and encouraged others to join him in praying for the salvation of these men, women, boys, and girls on his prayer list.

Brother Watford's church began following the example of their pastor. They began to pray, invite the lost to church and speak to them about their salvation.

When I arrived on Saturday night, the men of the church had a perfect electrical hook-up and in 15 minutes the trailer was set up. The preacher told me that he was convinced that nothing could be accomplished without continuous and persistent prayer. He shared his prayer list for the lost of his community.

God answers prayer. On opening Sunday morning, many decisions were made. Among them was the man in his late fifties. Everyone thought was a member of the church. He was saved and requested baptism. Also, a 16-year-old boy gave his life to Christ. There were 4 transfers of letter and a host of rededications.

In addition, about five or six, fourteen year olds were saved before the week was out and a number of children and at least one of the teenager's mothers was saved. The total was 22 professions of faith. The pastor had almost cleared his prayer list. The next man on his prayer list was saved after the Wednesday night service. Prayer changes things!

EXPECT RESULTS

God's Word will not return void. You have prayed and you have witnessed. God said that if Christ were lifted up men would be drawn to Him. You have sowed; you can count on God to give the increase. By faith, you have prepared and by faith in the Lord Jesus Christ, men will be saved and Christians revived.

Dr. Lane Fordham (my brother) said, "The greatest advice you ever gave to me as a pastor was to train and use counselors." When the pastor is the only counselor talking to an inquirer about Christ, other people who are under conviction for salvation, rededication and church membership will not come. It gives the devil time to throw ice water on the heart and the decision will be put off. Often people will dodge the church for weeks. Lane got counselors and has seen between 25 and 30 extra commitments to Christ and church membership every year.

You show a complete lack of faith in God's power to change men when you give an invitation and do not have people ready to receive those making decisions for Christ. (A side benefit is that your people will do more sowing of Gospel seed, praying and soul winning if they help gather the harvest of souls.)

For most churches the powerful invitation is not needed every week. The pastor should not force decisions or growth. There will be dry spells. Praise God they will not last forever. If you are prepared and have your counselors ready, there will be ingathering. There is a time to sow and a time to reap.

The gift of evangelism is a supernatural and yet natural kind of thing. Some time ago I was preaching at the Wayside Church in Miami, Florida. Some forty professions of faith and a large number of transfers of letter were made. In addition over a hundred recommitments were made. The pastor was amazed. He said, "I could give an invitation like that." I said, "Well why don't you." So he did for months afterwards. He is now in evangelism!

Every time you preach a sermon, you are participating in preparing a harvest for later in peoples' lives. Periodically you will call for public commitments of various kinds, but how would an evangelist do it? How do you give an invitation?

I asked several pastors, "How do I give the invitation?" Rev. Ken Hall of the Northside Church in Valdosta, Georgia said, "You start off giving the invitation." Rev. Hull of Lynchburg, Virginia said, "When you preach you first tell the people what you are going to do and what you are asking them to do. Secondly, you remind them during the sermon of what you are asking them to do. Thirdly, you warn them of the consequences of putting off the decision or refusing to get right with God. Finally, you call for a decision." Dr. Hull said, "Every person in the room

asks, ‘Do I need to take action? What action have I taken in the past? Is it time for a new commitment? What is most beneficial?’ You make it clear that the most beneficial action you can take is to repent and be sold out to Jesus Christ. You make it clear that the least benefit comes from disobeying God.”

IV. HOW DO YOU GIVE AN INVITATION?

How you give an invitation will come out of your personal relationship to Jesus Christ. Your personal experiences and the needs of the people around you will add to desire and ability in calling people to repentance toward God and faith in the Lord Jesus Christ.

A. FOLLOW BIBLE EXAMPLES

In his book DRAWING THE NET, O. S. Hawkins says that most preaching is done using the pronouns “we” and “they.” But when a man is called on to make the most important decision of his life you must shift to the second personal pronoun “you.”

Hawkins states,

“An analysis of the first recorded appeal of Simon Peter (Acts 2), and the first recorded appeal of the apostle Paul (Acts 13) reveals an interesting insight. When it was time to draw the net they moved from first- and third-person pronouns to second-person pronouns at the critical point of the appeal. Consider Simon Peter standing on the temple mount in Jerusalem. Hear him appeal, This man was handed over to **you** by God's set purpose and foreknowledge; and **you**, with the help of wicked men, put him to death by nailing him to the cross (Acts 2:23, author's italics). Hear the great apostle Paul speaking in the synagogue at Antioch: Therefore, my brothers, I want **you** to know that through Jesus Christ the forgiveness of sins is proclaimed to **you**" (13:38,).

Your proclamation of the good news must have a personal appeal. Like Peter and Paul, you should not merely aim at the head but also at the heart. This type of appeal convicts the hearts of hearers. After Peter finished his appeal the Bible reports, when the people heard this, they were cut to the heart” (Acts 2:37)

B. FOLLOW THE EXAMPLES OF EVANGELISTS OR USE ONE IN YOUR CHURCH

Today there are five main actions that men are called to take on a normal Sunday. First is to receive Christ as Savior and Lord. Second is to rededicate his or her life. A rededication is a die-daily that is overdue. Third is to join the church by moving your letter or by statement of faith. In the New Testament you find local churches at Corinth, Ephesus, Rome, Thessalonica, etc... The clear implication is that you should be the member of a local church where you live. Fourth is to come for believer's baptism. Some people have received Christ and never joined the church and been baptized. Others were dunked or sprinkled before a personal salvation experience. They need to get their baptism in the scriptural order. Finally, answer the call to vocational Christian service.

You may have forgotten that many adults have never seen a baptismal service, and have no idea why you stand at the front of the auditorium while the choir sings a hymn at the close of the service. Many people have never joined the church, because they just do not know how. One man said, “I would have joined the church and been baptized immediately after I was saved but no one told me I needed to do so. Furthermore no one ever told me how to join the church or how to request baptism. The preacher never mentioned these subjects from the pulpit. My eighth month of not missing a church service the preacher casually mentioned that if you were a Christian you needed to come forward at the close of the service, and request baptism and church membership. The first time I heard what I needed to do I did it.” As a man of God, you can never make the invitation too clear. People are looking for you to guide them to Christ.

The **Billy Graham** organization says that sin confuses people and puts them in a fog. The job of the counselor is to bring them out of that fog into the glorious light of Jesus Christ. The job of the evangelist is to call men to Christ. You have heard Billy call on men to receive Christ. He says, "If you will accept Christ, I am going to ask you to get up out of your seat and come stand before me in this area before the platform. I am going to have a prayer with you. I am going to give you some material to help you in your walk with Christ. Hundreds of you come as we wait. If you are in the upper deck, it will take you just a couple of minutes longer. If you came with friends or road a bus, they will wait for you." Billy gets them to a counselor after he counsels the entire group in a prayer to receive Christ. Everyone prays out loud after Dr. Graham including the counselors to receive Christ. This is because you do not want to confuse the convert.

Billy Graham has the new converts pray out loud and after him, "Dear Lord Jesus (pause for the response), I know that I am a sinner (pause for response) and need your forgiveness (pause for response). I believe that you died for my sins (pause for response.) I want to turn from my sins (pause for response). I now invite you to come into my heart and life (pause for response). I want to trust you as SAVIOR (pause for response) and follow YOU as LORD (pause for response). AMEN"

Billy then tells them about the counselor next to them and in a 5 to 15 minute span almost all the counseling is done and the real work begins. If you can be trained as a Billy Graham Counselor do so as soon as possible.

You can listen to an example of a revival invitation in the sermon titled **What Kind of Atheist Are You?** At www.harpscrossing.com/keithfordham.

CHAPTER 16 THE EVANGELIST'S RELATIONSHIP TO THE LOCAL CHURCH

THE PASTOR, CHURCH, AND EVANGELIST

The heart of the matter is the pastor. "You must have the pastor's heart to be an evangelist," is a statement that I have heard since college days. However, I have discovered that this statement is not true! If an evangelist has a pastor's heart, he needs to get out of evangelism and become a pastor of a church. God has given pastors as a gift to His church (Eph. 4:11) and gifted the pastor with the pastor's heart. The evangelist has a heart for the pastor and for the church, but especially in the area of revival and reaching the lost to be a part of the church. The evangelist has the evangelist's heart.

Evangelists rely on the pastor they are with, to sense the general needs of the church in a week of revival-evangelism. Evangelists love pastors. This love comes generally out of the experiences that they have had with their home pastor. My home pastors have always ministered to me. Dr. Paul Gilliam was pastoring Calvary Baptist Church in Forest Park when I was saved. In fact, he was using a full-time evangelist to stir the church to witness and to reap a harvest of souls the week I was saved.

Dr. Gilliam took time with my father to help him to grow spiritually. Dr. Gilliam forcefully preached the Word and guided me toward God. Once he took me to a meeting of young people where a preacher was going to preach especially to us. I was leading the way into the open-air tabernacle and started to sit in the back. He said, "No, we must not sit on backsliders row; we need to get close where the spiritual spout of blessings comes out. If God leads us to make a decision, we will be close and have no barriers to coming." He preached from the Old Testament giving me a love for the Bible. He knew God was calling me to preach and he encouraged me.

When he died, God sent Rev. F. J. Hendrix as our interim pastor. He took up where Dr. Gilliam had left off. He, too, knew God had called me to preach. He licensed me to preach and sent me to Samford University in Birmingham. He advised me to finish college before getting married and then to go on to seminary.

God then gave Rev. Bill Thomas to me as pastor. Brother Thomas allowed me to preach over fifty times while a college student. He kept me on fire for preaching and taught me soul winning. He would drive me around Forest Park and see a group of boys playing a pickup game of football or basketball. He would drive onto the field of play get out of the car and say, "Boys come here, you know Keith Fordham, you watched him carry the ball on Friday nights. He has something he wants to tell you." Often we would see between 2 and 6 saved as I shared the gospel. He gave me on the job training in how to draw the net. He ordained me, used me as a youth director, and later performed our wedding.

It was my privilege during college and seminary to serve on staff with Larry Wimberly in Birmingham and Frank Gunn in Biloxi. The pastors in the churches where I was a member of while at Samford and New Orleans (not on the church staff) were a blessing to my wife and me, although we were members only briefly. The churches afforded me opportunities to go soul-winning on visitation night and work with various groups in the church.

In 1974, I became an itinerant, revival evangelist. God led me to join Ash Street Baptist Church in Forest Park. Charlie Thompson, Jr. was pastor. The church offered a full program of choirs, Sunday School, G.A.'s for my daughter, and had a tremendous youth program. I knew

that while I was gone, my family would be well ministered to spiritually. Furthermore, when I came home I could hardly wait to sit at my pastor's feet. I was like an empty sponge needing to be filled with the Word of God. From that day to this my home pastors have not failed me in the pulpit. Rev. Woodrow Hudson encouraged me in the Lord. My brother Lane answered the call to preach under his preaching. Even though Brother Hudson gone on to other fields of ministry, he continued to recommend me, use me, and encourage me. Pastor Joey Hancock was in evangelism for a time and knew my needs. He served as Pastor-Advisor for the Conference of Georgia Baptist Evangelists and led our church to include me in the budget. Since 1988 Dr. J. Dennis Watson has been my pastor. He is an incredible blessing. He nominated me as a vice president of the Georgia Baptist Convention and I won. Later in this chapter a few of the things he has led our church to do will be mentioned.

THE CHURCH

Ash Street Baptist Church was my home church. The church is a source of blessing, comfort, warmth, love, and encouragement in my life. For thirteen years they provided the facilities of the church for my annual banquet. For several years Sarge Allen cooked the banquet meal, along with some of the finest men and women that God has ever placed on this earth. When Sarge went home to be with the Lord, the Brotherhood of the church stepped in and began to cook. The ladies would decorate and help serve at the banquet.

The most wonderful thing Ash Street did was to refer to me as "our evangelist." They allowed me to go with the youth group on mission trips for the North American Mission Board and preach and draw the net in the night meetings. They commissioned me to go overseas by a special time of prayer. Just before going to India in (1987), I was called to the front of the church where I knelt down while the men of the church prayed for me. The pastor led in a beautiful prayer and I felt the power of God in my life. On Wednesday nights, the church included me on the prayer calendar. I feel the power of God in an unusual way on days when the church prays for me. They prayed for me and for the team of men with me while we were preaching in India. They prayed that we would see more than 10,000 people saved during each of the three Wednesdays that we were there. God answered their prayers and many more. When Ash Street prays, God hears and answers. Ash Street is a source of spiritual strength and power in my life.

That "welcome home" feeling I get, along with the handshakes and words of encouragement, come from ever quarter of the church. My pastor, at the time, was Joey Hancock. He would ask me report to the church about our work periodically. Normally, I would do this at prayer meeting, however he occasionally had me share in the Sunday morning service.

I was also used as a supply preacher. The people of the church recommend me to other churches. The church had put me in the budget. They paid my health insurance, they give me \$3600 a year (1987), and they held my banquet in conjunction with the Mid-Winter Bible Conference. This allowed me to utilize some of the top speakers in the convention at very little cost to my ministry, because the church provides an excellent offering for these men. Brother Joey Hancock had men like Dr. Roy Fish of Southwestern Seminary, Fred Wolfe of Mobile, and Evangelist Sam Cathey to be the speakers at my banquet. Lois Jane, Jay McKay, Hubert Greer, the Jim Bob Griffin Family, Ron and Claudia Henderson, and others have been the guest singers.

Individual members of the church helped me financially, some occasionally and some regularly. Without this support it would have been impossible for me to continue to grow in effectiveness. Yes, I love all local churches, because I love my home churches. Ash Street and now Harp's Crossing recognize God's call on my life and affirm me in evangelism.

In 1988 we moved to Fayetteville, Georgia. It was a very difficult decision. Harp's Crossing Baptist church is now our home church. Dr. J. Dennis Watson is my pastor and dear friend. The church pays 90% of our skyrocketing health insurance and has a Keith Fordham day once a year for our ministry. I preach on Sunday morning and night. The church takes a love offering for me. The amount is usually between \$2000 and \$11,000 for the day. It is generally in January after a shortage of offerings and comes at a perfect time of need. I cannot put into words the blessing that Harp's Crossing Baptist Church is to my personal life and ministry. Both of my children were baptized there. The brotherhood built an office for me in the basement of my home. They paved my driveway all the way around my house when we were using the fifth wheel travel trailer. They provided a sewer hook up and a barn. I needed a deck and they built one for me. Tires, work on our vehicles, a mini-van, photography by Rene Bidez, and a host of other needs financially and spiritually are met by the home church. This without fail results in more souls for the Kingdom of God. Some men and women are stacking up treasures in heaven.

The church staff is an absolute blessing. I meet with them for lunch on Tuesdays when I am in town. They are a consistent group of godly men who love Jesus with all their hearts. Each one has special gifts to minister to the church body and to me. My Sunday school class and teachers have all been wonderful and supported our ministry. The deacons gave me a beautifully framed print of a man preaching with the Lord and the cloud of witnesses standing behind him as he preaches on my 25th anniversary in evangelism. The church provides website space for my ministry on their website. Other churches are blessed at www.harpscrossing.com/keithfordham. The prayer support, fellowship and encouragement of Harp's is a refreshing filling station for the soul. It is one of the most exciting churches in America. Under the leadership of one of the finest preachers on the planet, J. Dennis Watson, Harp's Crossing has propelled Keith Fordham Evangelistic Association into its best days. I cannot say enough about the man of God who ministers to me not only through his dynamic pulpit ministry, but his walk with the Lord and great attitude demonstrated in a Christ filled man. Every Sunday morning that David Akin or I are out evangelizing our pastor tells where we are and the congregation prays for us.

Lord Jesus, I praise you for my home church! Let their reward in heaven be greater, and may the honor and glory they bring to Christ in broadcasting the Gospel go far beyond their greatest dreams.

SOME POSSIBILITIES

There are approximately 500 preaching evangelists and music evangelists in the Southern Baptist Convention.

In 1971, John Bisagno wrote the book How To Build An Evangelistic Church. In his chapter on "Use that Evangelist," he reminds the pastor and church of an untapped source in the local church, and that is the evangelist in his home church. He states,

Many of these men are new to the field of evangelism and have extra time during the early years of their ministry. Nearly every evangelist has some time off around May, June, December, January, and February, the slower months for revival meetings. With varying degrees of actual church relationships, the talents and services of the full-time evangelist can be used in the program of the local church.

In Del City, Oklahoma, we had seven full-time Southern Baptist evangelists and three full-time evangelistic singers. It was our pleasure to recommend, support, and pray for these men, listen to the reports of their meetings when they were home, and minister to their families in their absence. We furnished all ten of them with free stationery, a free office, and hopefully some status in the secular world by being a staff evangelist in an established church

rather than being an independent evangelist. And oh, how God blessed us for that! It would be impossible to measure the blessings that came to us for doing it. It was our plan to eventually pay for the health insurance and retirement program of these men as well. From time to time during their off-weeks, they were hired by our church to assist in revival visitation, hospital visitation, prospect visitation, and for baptism follow-up visitation. Fifteen dollars per day or one hundred dollars per week may not be a lot of money, but it can be a great blessing to an evangelist who may be off a few weeks without a meeting at Christmas time and he will certainly be a blessing to you and your church. Through the years we have tried to help the evangelist. We have used them and it has been mutually beneficial to them and to us. God has blessed us for being a blessing to his good men, the evangelists. "Go thou and do likewise."¹⁰²

This article written in 1971 may be out of date on the amount of money a church should give a man for one day, but it is certainly not out of date in its application. The formula of minimum wage multiplied by 8 should be the minimum daily pay plus any gasoline expenses.

At present, there are at least three different relationships an evangelist can have with his home church.

STAFF EVANGELIST

As staff evangelists, some are allotted twenty to twenty-six weeks a year for revival. The rest of the year they serve on the church staff as staff evangelists. They head up the visitation program of the church, and are paid a full salary for the weeks they are at home and have full benefits of the secretary, office, insurance, retirement, etc., from their home church. Some of the strengths of this method are (1) the evangelist is able to be home with his family more (2) the church has an extra part-time staff member to aide in outreach (3) a new evangelist will have more staying power in the work because he has a financial base (4) the home church will get to know the evangelist well.

"OUR EVANGELIST"

The second method is the one I am presently enjoying. I am considered as a staff evangelist in name only. I do go out on visitation and attend church when I am home. The church supports me financially, prayerfully, and considers me as their evangelist. I am in over 40 churches each year and often preach up to 50 Sundays a year away from my home church.

They have allowed me to rest and recuperate while I am home. They are such a ministering and giving church that without asking anything in return, they want the Gospel of Christ to be spread. They treat me as their own missionary to the South, to the country and to the world. Harp's Crossing Baptist Church gives 12-1/2% of the budget to the Cooperative Program and then goes beyond that to aide their evangelist.

Their stamp of approval by their demonstrated support has many advantages.

1. The evangelist is not limited to 30 or less revivals a year.
2. The evangelist is free to go on mission trips, because he has some financial backing.
3. An R.A. group is named after him, thereby teaching the young men of the church that God calls men to the office of evangelist. It further demonstrates the need for all Christians to be evangelistic.
4. It provides an affirmation for the hand of God in the evangelist's life.
5. It gives an added financial base for the evangelist.
6. It adds blessedness to the local church (Jesus said, "It is more blessed to give than receive.")

7. The recommendation of the church as well as the pastor, opens more doors for the evangelist.

A MEMBER ONLY WITH NO SUPPORT

Sadly, many evangelists are members of a church, which does not support them with prayer, finances, or the confirmation of God's call in their lives. It would be best for an evangelist to find a church that upholds the office of evangelist.

RESPONSIBILITIES

The evangelist should listen to his pastor and support his church with his tithes, offerings, and talents. When the evangelist is home, he is to be active in his home church. Occasionally, my pastor has told me to stay home and go to bed, but there are too many blessings to be had while witnessing or sitting at my pastor's feet. Complete emotional exhaustion or sickness should be the only times you miss church. You should always uphold your pastor in prayer, in conversation, and before your family. God will prosper you for this.

You should never boast about tomorrow, because you do not know what a day may bring forth, but there is nothing wrong in telling people what God is doing in your home church. Honor Christ by telling others about your favorite church, your home church. You will call on others to move their church letter and become active in church. Live what you preach and enjoy the church God has put you and your family in.

I long for the day when churches will pay the base salary of evangelists, provide office and secretarial help for them, and provide insurance and retirement for evangelists, so that the offerings from revivals can be plowed into evangelistic campaigns at home and abroad, where financing is not available. The blessings of a home church, as it is related to an evangelist are unlimited. If you are a pastor or member of a church fortunate enough to have a bonified God-called evangelist in your church, seek out ways to improve, help, and grow his ministry. Remember that very few churches have an evangelist, as a member of their church. Do not forget that God places a responsibility along with every privilege. Seek God's will in this matter.

Many evangelists have been so independent and have had to make it on their own so long that they have missed the blessings of their home churches. Likewise, many home churches have not shared in the wonderful ministry of an evangelist. This does not have to be the case, especially in the Southern Baptist Churches.

CHAPTER 17 THE EVANGELIST'S RELATIONSHIP TO THE SOUTHERN BAPTIST CONVENTION

The 1970's, 1980's, 1990's and the start of the 21st century are the most exciting and wonderful times in history for the itinerant, revival evangelist in the Southern Baptist Convention. Some background history will help explain the preceding statement.

HISTORY

From the founding of the Southern Baptist Convention in 1845, the Baptists utilized evangelists from other denominations as well as Southern Baptists to lead in revivals. Presbyterian, Congregational, Methodist and others were used in Southern Baptist Churches. In the early 1900's Baptist began to hire vocational evangelists to work with the Home Mission Board (Now NAMB). The 1913 SBC annual (HMB report) included a list of Board supported evangelist under the Evangelism Department. Weston Bruner was listed as the director of the department and General Evangelist. The evangelist listed were: John M. Anderson, Morristown, TN, J. B. DeGarmo, Blue Mountain, MS, W. F. Fisher, Lynchburg, VA, W. C. Golden, Nashville, TN, H. R. Holcomb, Clinton, Miss., F. D. King, Charlotte, NC, J.E. McManaway, Greenville, SC, J. W. Michaels, Evangelist to the Deaf, J. A. Scott, Oklahoma City, OK, T. O. Reese, Birmingham, AL, W.L. Walker, Evangelist to the colleges, Charlotte, NC, L. C. Wolfe, Muskogee, OK, Raleigh Wright, Tullahoma, TN, J. C. Owen, evangelist to the mountain schools, (6,000 conversions were reported during his short tenure as HMB Evangelist) Asheville, NC, M. J. Babbitt (singer) Atlanta, GA, J. L. Blankenship (singer), Atlanta, GA, I. E. Reynolds (singer), Atlanta, GA, J. P. Scholfield (singer), Birmingham, AL, E. L. Woleslagel (singer), Asheville, NC, J. W. Bailey, Evangelist to the Negroes, Marshall, TX. The salaried vocational evangelists were profitable for the Convention. They were paid by HMB and offerings were given back to the Board.¹⁰³ While men worked with the board for brief times as they were called to teach at seminaries and some took church positions, this was financially successful into the 1920's. These were not the only evangelists in the SBC at the time.

Although the emphasis of Baptists on baptism often kept them away from some camp meetings of other denominations, two week long protracted meetings were held by Baptists.

William Warren Street said,

The general pattern of revivalism which had been the principal technique of all the evangelical churches in meeting the needs peculiar to the frontier was still being extensively followed to the end of the century and even beyond. Practically every Baptist... throughout the eighties and nineties, had, as a part of their regular yearly programs a two weeks' revival, generally held during the winter months. Revival meetings were also a part of the yearly program of the denominational colleges which still maintained their relationship to the revivalistic churches.

Revivalism, though under increasing criticism, indicated by the appearance of such books as Davenport's Primitive Traits in Religious Revivals in 1902, reached its high-water mark during these years in the career of Dwight L. Moody. He had won his remarkable reputation as an evangelist in the seventies in his great meetings in the British Isles and later in the United States, but his work continued seemingly undiminished throughout the eighties and nineties, and at the time of his death in 1899 he was engaged in an evangelistic campaign in

Kansas City, speaking to great audiences in a hall with a capacity larger than that of any in which he had ever spoken. These years were also the heyday of the professional evangelists. Most of them were imitators of Moody, though some of them lacked, unfortunately, his complete disinterestedness.¹⁰⁴

Dwight Moody was so effective that the mold he cast was followed and even until this day some pastors believe evangelists are exactly like him. Dr. Thomas Michael Atwood pastor of First Baptist Church in Starkeville, Mississippi was in evangelism for approximately six years. Upon entering the work, a pastor from a First Baptist Church told him not to go to seminary, because his zeal would be damaged. This kind of thinking is a throw-back to the Moody mold. T. Dewitt Talmadge was a minister in this time and describes what evangelists are like in the following two sermon excerpts. He lived from 1832-1902. He stated in the sermon entitled "A Cavalry Charge":

Well, I think it is the cavalry of the Christian hosts, the men and women who, with bold dash and holy recklessness and spurred-on energies, are to take the world for God. To this army of Christian service belong the evangelists. It ought to be the business of the regular churches to multiply them, to support them, to cheer them, to clear the way for them. Some of them you like, and some of them you do not like. You say some are too sensational, and some of them are not enough learned, and some of them are erratic, and some of them are too vehement, and some of them pray too loud. Oh, fold up your criticism, and let them do that which we, the pastors, can never do. I like all the evangelists I have ever seen or heard. They are busy now; they are busy every day of the week. While we, the pastors, serve God by holding the fortress of righteousness and drilling the Christian soldiery, and by marshaling anthems and sermons and ordinances on the right side, they are out smiting the forces of darkness "Hip and thigh, with great slaughter." All success to them! The faster they gallop, the better I like it. The keener the lances they fling, the more I admire them. We care not what conventionality they infract, if they only gain the victory. Needham and Chapman, and Jones and Harrison, and Munhall, and Major Cole, and Crittenden, and a hundred others are now making the cavalry charge, and they are this moment taking New York and Philadelphia and Cincinnati for God, and I wish they might take our nation's capital.¹⁰⁵

He went on to say in the sermon "Shamgar's Oxgoad":

Shamgar, with his unaided arm, howsoever muscular, and with that humble instrument made for agricultural purposes, and never constructed for combat, could not have wrought such victory. It was Omnipotence above and beneath and back of and at the point of the ox-goad. Before that battle was over, the plowman realized this, and all the six hundred Philistines realized it, and all who visited the battlefield afterward appreciated it. I want in heaven to hear the story, for it can never be fully told on earth---perhaps some day may be set apart for the rehearsal, while all heaven listens---the story of how God blessed awkward and humble instrumentalities. Many an evangelist has come into a town given up to worldliness. The pastors say to the evangelist, "We are glad you have come, but it is a hard field, and we feel sorry for you. The members of our churches play progressive euchre (cards) and go to the theatre and bet at the horse races, and gaiety and fashion have taken possession of the town. We have advertised your meetings, but are not very hopeful. God bless you." This evangelist takes his place on platform or pulpit. He never graduated at college, and there are before him twenty graduates of the best universities. He never took one lesson in elocution, and there are before him twenty trained orators. Many of the ladies present are graduates of the highest female seminaries, and one slip in grammar or one mispronunciation will arouse a

suppressed giggle. Amid the general chill that pervades the house, the unpretending evangelist opens his Bible and takes for his text, "Lord, that my eyes may be opened." Opera-glasses in the gallery curiously scrutinize the speaker. He tells in a plain way the story of the blind man, tells two or three touching anecdotes, and the general chill gives way before a strange warmth. A classical hearer who took the first honor at Yale, and who is a prince of proprieties, finds his spectacles become dim with a moisture suggestive of tears. A worldly mother who has been bringing up her sons and daughters in utter godlessness, puts her handkerchief to her eyes and begins to weep. Highly educated men who came to criticize and pick to pieces and find fault, bow on their gold-headed canes. What is that sound from under the gallery? It is a sob, and sobs are catching; and all along the wall, and all up and down and audience, there is deep emotion, so that when at the close of the service anxious souls are invited to special seats, or the inquiry-room; they come up by scores and kneel and repent and rise up pardoned; the whole town is shaken, and places of evil amusement are sparsely attended, and rum-holes lose their patrons, and the churches are thronged, and the whole community is cleansed and elevated and rejoiced. What power did the evangelist bring to bear to capture that town for righteousness? Not one brilliant epigram did he utter; not one graceful gesture did he make; not one rhetorical climax did he pile up. But there was something about him that people had not taken in the estimate when they prophesied the failure of that work. They had not taken into the calculation the omnipotence of the Holy Ghost. It was not the flash of a Damascus blade. It was God, before and behind and all around the ox-goad.¹⁰⁶

Sadly I record William Warren Sweet's commentary on revivalism in 1930. He stated,

Revivalism still continues in many parts of the United States, especially in the South and in rural areas throughout the country, but it is no longer the universal technique of the evangelical churches. The conditions which produced it have been gradually passing, and will doubtless continue to do so. Most of the churches which formerly depended upon the revivalistic method for winning converts are now in the throes of trying to find new methods of approach.¹⁰⁷

In the 1980's, I asked Evangelist Jesse Hendley about the 1930's. He said that the above statement was basically true and that the Southern Baptist evangelists were scarce. However, at this time God began to raise up men such as Mordecai Ham, Hyman J. Appelman, Joe Henry Hankins and John R. Rice. The latter man left Southern Baptist ranks, however, the others have remained faithful, though utilized by other denominations.¹⁰⁸

In 1939, the remnants of a Billy Sunday Club in Athens, Georgia, called Brother Jesse Hendley to preach a tent meeting there. Heaven came down on the first night and by the end of the six weeks of meetings, over 1600 had professed faith in Christ publicly.¹⁰⁹

Robert G. Torbet makes the following comment about the late 1930's and the 1940's:

The methods of evangelism are changing gradually from the older forms of revivalism to the more recent devices of visitation, radio broadcasting, and varied adaptations of mass evangelism, with an emphasis upon youth response. Among Southern Baptists, the perennial revivals held in the churches constitute an important source of new members. In 1944 the Southern Convention launched a Centennial Evangelistic Crusade under the leadership of Dr. M. E. Dodd of Shreveport, Louisiana. The plan called for the holding of an evangelistic crusade in every church in the Convention.¹¹⁰

Today **58%** of Southern Baptist churches hold revivals and Harvest days. It takes **23.73** members to baptize one convert in churches that hold revivals. Churches that do not hold evangelistic meetings need **35.87** members to baptize one person. Churches who use revival preparation even partially prior to their revivals need **19** members to baptize one person. These statistics provided by the Research Services of the Georgia Baptist Convention for the year 2001 prove that more revivals and revival preparation would result in thousands more coming to Christ as Lord and Savior.

CONFERENCE OF SOUTHERN BAPTIST EVANGELISTS

The 1950's saw a tremendous emphasis on evangelism in the Southern Baptist Convention. They were reaching for a "Million More in Sunday School in 54." Since faith comes by hearing and hearing by the word of God, it prepared lost people for the harvest that occurred in simultaneous revivals over the next three years. The various revival-evangelism emphasis and need for evangelists, precipitated in the founding of the Conference of Southern Baptist Evangelists in 1958.

The evangelists and friends picked a time that would not conflict with the Pastors' Conference or program at the Houston meeting of the Southern Baptist Convention. At this first meeting were 15 evangelists, 6 pastors, 5 State Secretaries of Evangelism, 1 from a State Missions Department, 1 from the Evangelism Department of the Southern Baptist Convention, 1 Associate Executive Secretary, 1 singer and 1 assistant pastor. These 32 men, in John Scott Trent's estimation, began to actually establish "the position of the God called evangelist in the work of the Southern Baptist Convention."¹¹¹

The purpose of the Conference is printed in its first constitution. (At least four constitutions of the Conference are printed in APPENDIX B.) The purpose in the first constitution is as follows:

PURPOSE: The purpose of this conference is to promote fellowship among those engaged in evangelism among Southern Baptist Churches and to provide inspiration and information to assist the evangelist to better serve the Lord Jesus Christ and the churches among whom they minister.

The original purpose of the Conference gathered people from all walks and positions in Southern Baptist life as stated in the constitution. Concerning membership, the constitution stated:

MEMBERSHIP: The membership of this conference shall be composed of members of Southern Baptist Churches who are certified as messengers to the Southern Baptist Convention by their respective churches and who devote their lives to the service of Jesus Christ, the Son of the Living God as occupational evangelists, commonly known as General Evangelists, Singer Evangelists Denominational Workers who serve Southern Baptist Churches as Evangelists and Southern Baptist Pastors, Educational Directors, and Ministers of Music who devote a portion of their time as Pastor-Evangelist.

Rev. Robert Witty and Evangelist E. J. Daniels spoke at that first meeting. The following year the evangelists continued the tradition of the Wednesday meeting. Evangelist Mordecai Ham spoke that year with approximately 100 present. Again many of those present were not evangelists.

The evangelists were guided by such pastors as Dr. R. G. Lee (also president of the Conference one year), and missionaries like Dr. W. H. Jackson and Dr. C. E. Autrey of the Home Mission Board. The Wednesday meetings grew every year.

In 1965, the meeting had grown until there were 4,000 present at the Wednesday Evangelists' Conference. Don Womack said, "Reports began to pour in from all over the Convention of the blessing of the Evangelists' Conference." In fact it was so successful that men preferred the evangelists' sessions to the Pastors' Conference. Evangelists began to get a better name among pastors. Many pastors used their first vocational evangelist the following year.

Out of the success of the evangelists' meeting grew greater support and also greater opposition. The evangelists' meeting was discussed in the Executive Committee of the Southern Baptist Convention. It was concluded that the evangelists had as much right to meet as any seminary or alumni group in the Convention.

Broadman Press began to print the programs for the Evangelists' Conference held on Wednesday afternoon. The programs were distributed at the Pastors' Conference or placed out at the Convention. From 1966 through 1974, there was co-operation and contention over these brochures, over the evangelists' personal brochures, over a place for the evangelists to meet and over hotel accommodations. Some years the programs, which were printed by Broadman Press, could not be put out at the Pastors' Conference or in the Convention Center. Hotel headquarters for the evangelists occasionally left the evangelists with no rooms, because of no set policy from certain offices of the Convention. All of these difficulties were settled in 1975.

It was discovered that the Conference of Southern Baptist Evangelists had operated for years without a copy of its Constitution when John Scott Trent wrote a history of the Conference entitled Evangelists In Action. His book chronicles the Conference from 1958 through 1971. After the Constitution had been found in an old box, it was discovered that a new constitution and by-laws were necessary since the membership was changing. A new constitution was needed to go with the increasing success of the Conference. The 1973 Constitution stated its purpose as follows:

This organization shall serve as a tool, both for the individual evangelist and the Southern Baptist Convention as a whole, to spread the gospel of Jesus Christ thus, its purpose shall be:

1. Fellowship among its members and with all other individuals in the Lord.
2. Offer to its members a means of expressing the convictions of the conference to the Southern Baptist Convention and to a lost world.
3. Provide opportunity for the evangelists to be a yearly source of inspiration to pastors and laymen of the Southern Baptist Convention.
4. Act as a teaching instrument - sharing with the convention and pastors the ministry and gift of the evangelist, according to Eph. 4:11-- thus, fulfilling the Great Commission. The 1968 addition of a Directory of Evangelists became an annual work that let pastors know who evangelists were and how to contact them. The membership had grown from 35 or 40 to 350 or 400. The number of evangelists and favorable recognition caused the Conference to change its membership. The 1973 Constitution gave the following requirements for membership:

Membership shall be available to all Southern Baptists upon written request being received by the central office notifying the conference of the decision to enter full-time vocational evangelism.

A membership dues and directory listing fee of \$30.00 (current) per year, per space in the directory, shall keep the membership active and in good standing. The \$30.00 shall serve a dual purpose -- as DUES and DIRECTORY LISTING FEE.

The fiscal year shall run from business session to business session -- during the Southern Baptist Convention meeting in June of each year.

The \$30.00 must be received by the Central Office by December 31 of each year for listing in the Directory. However, the dues portion may be paid up until the business session -- thus, keeping membership active.

Honorary [non-voting] membership only -- available to retired pastors, active pastors, denominational employees, etc. Name only listed in the annual directory -- upon receipt of dues.

PROCEDURES TO JOIN THE CONFERENCE:

1. Send written request to the Central Office.
2. Furnish glossy print (black & white) for the Directory (2X3 or 4X5 or 5X7 -- no larger please)
3. Remit: \$30.00 one person, one picture, one space in the Directory -- \$30.00 two people, one picture, one space -- \$60.00 group picture, two spaces.

Beginning in 1973 the Conference was made up of evangelists. The one exception was a pastor-advisor, but he was a non-voting member of the conference.

From 1971 through 1980 the Conference grew, as did the number of evangelists in the Southern Baptist Convention. One of the reasons for this growth was that during these years Don Womack, who had served as an officer off and on since 1961, became the permanent Secretary-Treasurer (Executive Director). All other officers changed annually. This made possible the continued printing of the Directory of Evangelists, which was sent to from 5,000 to up to 15,000 churches in the Convention each year, and it also provided the stability that such a loosely knit organization needed during those years.

Another important influence for evangelists, which took place during the Southern Baptist Convention week, was the "Stalnecker Open House." Ed and Bette Stalnecker started an afterglow type of service on Monday and Tuesday nights, generally. They rented a ballroom in a hotel near the Convention Hall and provided a platform for music evangelists to share their talents with pastors from 10:00 p.m. until after midnight. This event grew and became very popular. The "Stalnecker Open House", as it was called, was funded and headed up by the Stalneckers. It was a private function that benefited the Conference of Evangelists. Ed and Bette were commended for their contributions to the evangelists at the 1972 Business Meeting of the C.O.S.B.E.(Conference of Southern Baptist Evangelists).

The "Stalnecker Open House" continued into the early 80's. In 1982, the Conference of Southern Baptist Evangelists began its own "Afterglow" meeting. The Music Director and Assistant Music Director of the Conference were given authority to head up this meeting. Since the Conference did not have the funding of the "Stalnecker Open House," it got off to a weak start. However, it has gained in strength and number for a while. Recently the Afterglow has been poorly attended. The great purpose of sharing the best singing talent in the Convention with pastors is in need of finding a better venue. The shortening of the Convention to Monday through Wednesday has put a strain on pastors' time while at the Convention and most are totally exhausted and ready for bed at 10:00 p.m. on Tuesday night. In addition a number of special meetings are held in the Convention hotel at that hour such as the president's reception. The new officers will have to come up with innovative ways to get the music evangelists before the pastors. At present the Sunday morning worship service on Sunday morning is providing such an opportunity.

In 1982 the Conference of Southern Baptist Evangelists underwent a change of leadership. The constitution and by-laws were changed. The basic changes were in the area of the president's powers, the removal of a permanent executive director's position changing it to a

two-year term secretary -treasurer position, and the addition of a North American Mission Board liaison as an ex-officio member of the Executive Committee (officers of the Conference). All of the other changes were related to these changes. These changes though needed were not executed in a kindly manner. This split has taken a number of years to recover from.

In the 1973 Constitution and By-laws, only evangelists (with the exception of one guest spot), could be used as speakers at the Wednesday afternoon evangelists' session. In 1982, the president was given the right to choose whomever he wanted to speak during the sessions. This opened the way for pastors to speak and to continue close ties among pastors and evangelists. In fact, the 1987 Pastors' Conference of the Southern Baptist Convention planned to use five evangelists to speak during their sessions. This trend has not continued. Consequently, the recognition of the evangelists has come a long way since 1958 in the Southern Baptist Convention, but much more needs to be done.

After 2002 the president can only choose an evangelist from COSBE to be on the Sunday morning program. During the 2002 meeting of the Southern Baptist Convention an Evangelistic Extravaganza was held at a church near the Convention Center where a number of evangelists preached and performed at the same time the Pastor's conference met. Some closer ties between the two organizations need to be attempted. The pastors are the key to the evangelists' ministry in the Churches. We must work together more closely and the office of evangelist needs to be recognized and utilized.

More history

In the 1990's the Wednesday afternoon evangelist's preaching service was ceased. President Jerry Drace began the Sunday morning services and it has been effective. Between 500 and 1200 conventioners attend. The problem with Sunday morning is that many pastors do not arrive at the Southern Baptist Convention City until Sunday afternoon or evening. Nonetheless, I spoke in New Orleans and am still having pastors call and asking me to preach revivals and harvest days. It is amazing to know what one opportunity before pastors can do to promote an evangelist's ministry. The only itinerant office in the New Testament church is that of the evangelist. The best way for to hear these men is on evangelism and pastor's conferences. However, there seems to be little opportunity for younger evangelists on the Conferences. A grand idea would be to at least allow the new evangelist to share their testimonies before their fifth year in the work. Since we have a tremendous shortage of vocational evangelists this could boost their ministry to the next level and cause many souls to come to Christ.

More history

BOBBY SUNDERLAND AND THE HOME MISSION BOARD

1975 is a date to be remembered in the relationship of evangelists to the Southern Baptist Convention. Prior to this time, evangelists felt what Don Womack expressed in a cassette tape prepared some years ago for an incoming president of the Conference of Evangelists. He said, "First we kind of like for our Conference of Evangelists to be considered as having the right of existence in the life and ministry of the Southern Baptist Convention. Because it has been expressed that we as are an outside auxiliary group, outside the Convention.

But as you know we are not and have not been fighting the Convention itself. We have cooperated in all ways, in all means and still continue to go on and do this. We did establish our own program, but that was all in a Christ-like spirit. We have emphasized through the years that the speakers were not to criticize the Convention and that we were to cooperate in every way with the Convention. We are not fighting it. We would like to be regarded as a part of the Convention, as the existence of a God-called office of full-time evangelists according to Eph. 4:11. This will be help and this is a thing that will be an attitude and we would appreciate this very much."¹¹²

1975 marked the coming of Bobby Sunderland to the Home Mission Board (NAMB). As a part of his job description, he was to work as a liaison between evangelists and the Convention. His experience with the Larry Jones Evangelistic Association suited him to know and understand evangelists and their needs. He was able to act as a channel of blessing and information to evangelists.

When I entered evangelism in 1975, I immediately benefited from his work with evangelists. One important benefit to me was the second, special conference retreat held just for Southern Baptist evangelists and their wives at Southwest Baptist College in Bolivar, Missouri. At that Home Mission Board sponsored conference, they told us how to budget, how to publicize our ministry, how to set up a newsletter, and they related other important practical advice to every area of our lives. But the real blessings came as the inspirational speakers shared testimonies of years in the evangelistic field. The Bible study for my wife, which dealt with her special calling as an evangelist's wife, was life changing. To this very day I remember and apply things, which I learned during those three days in December at the conference for vocational evangelists.

The following is a copy of the letter I sent to the editor of The Christian Index expressing my gratitude for this meeting. The letter was from a January 1976 issue and reads as follows:

Sir: I want to express public gratitude for the evangelism conference of Southern Baptist evangelists, recently held at Southwest Baptist College in Bolivar, Mo.

The meeting straightened out my ideas concerning the position of the evangelist in the Southern Baptist Convention, gave me tremendous confidence in other evangelists I met and changed my wife's outlook on her role as an evangelist's wife.

Instead of hearing about a power cell of evangelists in the SBC, I heard one evangelist after another tell how an evangelist should be a messenger to the convention from his own local church, and should be a super friend to his pastor.

Several evangelists did some marvelous personal things for my wife and me which made me see in reality the truth of Manley Beasley's statement, "God gifts evangelists and supplies their family, financial, health and scheduling needs." I found evangelists to be warm-hearted, spiritual, personal and generous.

With very few books written about the evangelist's wife and her special calling, the seminar on the evangelist's wife was like cool water in a bone-dry desert to my wife's heart. Our home now has sweetness because of her closer walk with Christ.

I and other full-time evangelists are truly grateful for Bobby Sunderland and Jack Stanton of the SBC Home Mission Board (NAMB) for planning this evangelism conference for evangelists.

Keith Fordham, Evangelist

Bobby Sunderland has been a friend to me personally and to many evangelists over the past twenty-eight years. He was able to settle the difficulties evangelists were having with the Convention. One of the difficulties was the availability of booth space for the vocational evangelists at the Southern Baptist Convention. No one can get a booth at the annual meeting of the Southern Baptist Convention unless they are an organization of the Southern Baptist Convention. In short, no outside entity can get a booth. The only exception I know of this is the American Bible Society, however, they are supported by the Southern Baptist Convention budget. Since the Conference of Southern Baptist Evangelists is not an official organization of the Southern Baptist Convention, the only way Bobby Sunderland could get a booth for the evangelists was to put it in the name of the Home Mission Board. Officially, the Home Mission Board is above the booth and the booth is not listed under the name of the Conference of Southern Baptist Evangelists. However, evangelists of COSBE man the booth, in order that the brochures about their ministries are made available to pastors.

Another difficulty, which was encountered, was that the vocational evangelist was not eligible for retirement with the Annuity Board or for health insurance with the Convention. Men who had pastored and then had launched out into vocational evangelism found themselves out in the cold. Bobby Sunderland met with Harold Bailey, Vice President of the Annuity Board and explained the dilemma to him. Mr. Bailey came up with a special package that was introduced at the Norfolk meeting of the Southern Baptist Convention. For the first time in history, evangelists were eligible to be a part of the Annuity Program of the Southern Baptist Convention. No evangelist is forced to use it, but he now has the privilege and option to get in on this program, if he so desires.

Bobby Sunderland had to walk a tightrope between the Convention and the evangelists. It was the suspicion of some evangelists that the Home Mission Board wanted to control the Conference of Southern Baptist Evangelists. However, Bobby proved to the evangelists by his love, by his personal encouragement of individual evangelists, by providing retreats and training, and by standing up for evangelists that he was there to help and not to control. He even helped as an impartial moderator during the business meeting of the Conference when it had the change of leadership.

Bobby Sunderland became Director of Direct Evangelism and God sent Tom McEachin into the position, which Bobby had occupied. Tom continued the work with the evangelists at a fever pitch. The Event Evangelism Team of the Evangelization group of the North American Mission Board now prints a Directory of Southern Baptist Vocational Evangelists and mails them to all 36,000 pastors of churches in the Southern Baptist Convention. This began in 1984. Tom continued to provide retreats, and training and personal encouragement to the evangelists. The North American Mission Board pays the travel expenses for the officers of the Conference of Southern Baptist Evangelists to their annual Executive Committee Meeting and also, pays the pastor-advisor's expenses. Tom provides special materials for evangelists. He helped to send the presidents of the state conferences of evangelists' to Amsterdam '86. This shows the continuing growth of cooperation between the evangelists and the Convention.

Other areas of financing for evangelists come in the paying of the honorariums for training. Also, beginning in 1987, a permanent booth, made especially for the evangelists to use at the Southern Baptist Convention was provided and paid for by the North American Mission Board. It was a booth that could be folded up and used again and again over the years. Another financial aide to evangelists is in pioneer area crusades. The North American Mission Board provides funding through the state conventions in utilizing vocational evangelists.

A new day dawned in 1975 when the Home Mission Board (NAMB) became a channel of communication between the Convention and the evangelists. The sympathy for the evangelists, and the feeling of the Convention toward the evangelists turned positive. There is now more openness, more co-operation, more working together, and more erosion of the negative feelings from years gone by.

An example of cooperation is as vice-president of COSBE I wrote letters in 2000 requesting that each state convention add to their annual church report form a spot for pastors to report the number of revivals and harvest days and their results. Dr. Bob White of Georgia wrote a great letter of appreciation and immediately had this information added to the annual church report and gathered this information from the churches in 2001. In so doing he has placed revivals and salvation of souls in the pastor's minds. Proof that revivals work today was given in the report by the Research Services Department of the Georgia Baptist Convention. I do not know if other states have followed suit.

Tom McEachin says that the denomination looks with suspicion on ministries not commissioned, salaried and controlled by a denominational agency, a local association or a local church.¹¹³ These barriers are coming down rapidly. One future consideration has to do with the integrity of the members of the Conference of Evangelists.

The following excerpt from John Scott Trent's book explains the stance of the evangelists from 1967 onward about the integrity of the evangelist:

This year the business session was held in connection with a delicious steak dinner in the Zodiac Room of the Holiday Inn. After the dinner the business session began. The important report on the proposed code of ethics for fulltime Southern Baptist evangelists was presented. The conference voted to drop the matter as being impractical. Three reasons were given for dropping the matter and these reasons are as follows:

First, if an evangelist would not live by the ethics of the New Testament, he would not live by a code of ethics that a group of evangelists would draw up. This was a very wise conclusion.

Secondly, that a code of ethics, to be workable, would necessarily require someone to enforce these ethics, but who would want that responsibility?

Thirdly, it was expressed that most of the evangelists are ethical. God help us if this were not the truth! Anyway, it was concluded, that those few who were not ethical would soon be found out anyway.¹¹⁴

However, even at the outset of COSBE there was a con artist who called himself Don Brandeis. He was a founding member and a sheep in wolf's clothing and was not found out until his arrest in 1962. He fooled many Baptist leaders and laymen. Broadman Press printed his book. Brandeis was not his real name. His whole testimony was a lie.

By far the vast majority of evangelists are highly ethical and just plain Christian gentlemen. Churches refusing to use them weed those who have not been out. The day did come for evangelists to set standards along with the North American Mission Board to test and endorse evangelists to insure integrity. However, at that time the old method was workable. With the fall of Jimmy Swaggert and Jimmy Bakker the sentiment across the country demanded some guidelines and some accountability. NAMB now has an endorsement process for evangelists to go through. The strength and weakness of the process has to do with the men and women on the endorsement committee. It is possible for someone to be endorsed, while not worthy of endorsement, because some people are good at covering up whom they really are. Some get letters of endorsement by not telling the whole truth about a man's character. The

Conference of Evangelists has an **Accountability Council** to deal with men and women who are immoral. The council is described in the 2002 by-laws in appendix B. You can become a member of the Conference of Southern Baptist Evangelists by paying the present \$150 membership fee and filling out an endorsement form and sending it to the Secretary –Treasurer of the Conference. Contact the Conference of Southern Baptist Evangelists for details.

The North American Mission Board has aided the growth of the work of itinerant, Southern Baptist evangelists. The trickle-down effect has reached the seminaries. Southwestern, New Orleans, and Mid-Western periodically offer courses just for evangelists. Since 1980, Southern has granted the first PhD. in Evangelism and in 1986, New Orleans granted its first Th.D. in Evangelism. Now New Orleans has a Masters in Evangelism.

Toby Frost assisted state conferences of evangelists upon request of that individual conference. Furthermore, Toby worked with the Missions and/or Evangelism Departments of each state, upon their requests. His work had a great impact on these organizations because of the example of the Conference of Southern Baptist Evangelists, which he can share with the Secretaries of Evangelism. Toby provided and planned our annual retreat just prior to the Southern Baptist Convention. He made a **website** available to evangelists who are endorsed and providing a push for area crusades that make Billy Graham counselor training available for towns of a thousand or more. Toby made sure that all the material and resources pastor's needed was available. Sadly his funding was reduced and resources are at an all time low in the area of revivals and crusade evangelism. Toby Frost is sorely missed.

Mass evangelism needs a man who is solely dedicated to this task with at least 27 men crossing the country promoting and inciting churches as well as providing resource material. As it stands at this moment mass evangelism or revivals have been called for by the last three Southern Baptist Convention Presidents and NAMB has decreased its input and promotion of revivals negating the president's emphasis. The State Directors of evangelism are coming up with their own materials and have little interest in working with NAMB.

However, a ONE ACCORD or comprehensive program of evangelism with everyone on the same page working together could be the answer. If we could move our Acts1:8 Initiative to Acts 2 where the chapter starts with the saints gathered in one accord. We could baptize 500,000 in a in a year just like the first year of Christianity. The State Evangelism Directors need to be consulted. When they are promised help for simultaneous crusades the funding has been pulled, repeatedly. Promises need to be kept. They ask for help in revivals and simultaneous outreaches and get an overall, yes. The vision is there but the follow through is missing. We pray for souls, and we implement this program and that program working separately and independently. An overall comprehensive plan that requires Baptists to work together in one accord is desperately needed.

A final suggestion to the Conference of Evangelists for continued improvement of relations would be for each evangelist to have at least five pastor friends who would join the Conference of Evangelists as ex-officio members. This would increase the Conference's financial base and allow great pastors to become familiar with evangelists and thereby increase their effectiveness. State conferences of evangelists should follow suit.

The COSBE Publication "The Voice of the Evangelist" was printed for the first time in the Spring of 2008. This color magazine was mailed to 7800 churches and others handed out at the Southern Baptist convention in Indianapolis, Indiana. The Magazine can be ordered from COSBE Publishing, Inc., 2021 Eureka Rd., Batesville, MS 38606

COSBE Publishing Report- David Ball, MD Editor

The first year for COSBE Publishing, Inc. has been occupied with the establishment of the "business entity" and the publication of our first issue of, "The Voice of the Evangelist". I will outline each separately.

COSBE Publishing, Inc.—the "Business"

1. With legal assistance, we wrote a charter and obtained a 501(c) (3) not for profit status from the IRS. IRS response was SLOW and hampered further progress.
2. We then (with legal assistance) researched the availability of the title, "The Voice of the Evangelist" and confirmed its availability for our use.
3. Next, we set about to establish a Board of Directors. This proved to be more time consuming than I had expected—but we ended up with an outstanding BOD. Larry Pratt-President is CEO First Security Bank-Batesville, MS. Mickey Aldridge -Secretary-Treasurer is a CPA. Danny Drake is a Corporate Lawyer in Jackson, MS. Johnny Hunt of Woodstock, GA Fred Luter, Jr. of New Orleans, Bob Pitman of Memphis are all pastors. Dr. Chuck Kelly is President of NOBTS, While Dr. Roy Fish of SWBTS and Dr. Alvin Reid of SEBTS are Professors of Evangelism.
4. My original intent of publishing a 16 page magazine was simply not in keeping with the desire of COSBE members to publish a "first rate" magazine that could speak to the issues facing evangelists and pastors. We, therefore, chose to enlarge our publication to meet our publishing goals.
5. We then began a study to determine ad cost. We compared advertising costs in several Christian magazines and came to some "ball-park" figures. Since the ultimate cost would be determined by the number of copies we mailed, the size of the magazine and the mailing costs—we were unable to come to a definite fixed cost early on.
6. We were given a \$10,000 endowment to help with the start-up of the new company and to get the first issue published. This allowed us to proceed even though we did not have definite cost projections.
7. We set the ad costs and mailed out notices to COSBE members and had a better than expected response.
8. I thoroughly researched the companies available to print our magazine. The ultimate deciding factor was cost. However, this "cost" factor was much more involved than just printing. We have no staff to help with design and layout so we were limited to printers who could include this service in their bottom line price to us. (Hopefully, we will be able to do some of this ourselves in the future and, therefore, get a more competitive printing price.)
9. We applied for and obtained a not for profit bulk mailing permit from the US Post Office. This is separate from our IRS not for profit status.

We are ready to go!

Publication of our first issue of "The Voice of the Evangelist"

1. I obtained help from a local graphic artist (free) and with permission from the Billy Graham Evangelistic Association; she designed a cover that met the editors' approval.
2. Content outline was organized and approved by the editors and I began to solicit authors I thought would lend credibility to our publication—realizing the first issue was critical. Some of these authors were difficult to contact and this materially delayed our progress. I think the effort paid off and we have an outstanding list of contributing authors.
3. All articles were submitted to the editors for review and to a volunteer (free) copy editor for correction.
- 4- Obtaining a mailing list proved to be very difficult but in the end, LifeWay agreed to allow us to use their list on a one time (renewable) basis. They are not charging us for this use!
5. The magazine will be a glossy publication with the cover weight slightly more than the inside pages.

6. All ads are full color.
7. We will mail out about 7800 copies (7500 to churches; -200 to COSBE members; 100 to SBC officials and state officials, etc.)
8. We will purchase 10,000 copies (we get a cost break at this point). That will leave us 2000+ copies to hand out at the convention this year.¹¹⁵

The following By-Law change is our COSBE's latest attempt to increase the financial base attempt to increase the financial base.

In the COSBE Business Meeting in Indianapolis 2008, we approved the following categories of membership for COSBE. This is for your information so you can determine which category is yours and you will be able to explain this to prospective members. It was also decided that denominational employees are deeply appreciated and respected by COSBE but membership in the organization is inappropriate.

A. Membership shall be available to all Southern Baptist Evangelists who:

1. Notify, in writing, the Secretary-Treasurer's or designated officer of their desire to join this organization.
2. Complete the membership application form, designating their category of membership from the following:
 - a) **Vocational Evangelist (VE):** Available on a full-time basis for focused ministry to various churches and other areas of evangelism activity missionary and otherwise. The evangelist is responsible to determine to what extent they can do other areas of ministry and still maintain their focus, agenda, and title of "Full Time Vocational Evangelist"
 - b) **Bi-vocational Evangelist (BV):** A working interest and involvement in the "work of an Evangelist" while also doing other task both religious and secular and being paid for same and having responsibilities that would prohibit full-time effort toward the work of evangelism. The Bi-vocational member shall have no voting rights. Election as a COSBE officer is forfeited but a Presidential appointment in any other capacity is allowed. Membership fees shall be \$25.00 less than the Vocational Evangelist rate.
 - c) **Evangelist Emeritus (EE):** A present or former member of COSBE that has served Southern Baptist faithfully for many years and wishes to have fellowship with COSBE and privileges when they reach the point of withdrawing from the role of an active vocational evangelists. Each application would be evaluated by the officers individually, but, several factors would be considered; (a) years of service as an evangelist, (b) age, (c) years of COSBE membership, and (d) references. The Evangelist Emeritus member shall have full voting rights but election as a COSBE officer is forfeited. A Presidential appointment in any other capacity is allowed. Annual membership fees are waived for anyone given the status of Evangelist Emeritus.
 - d) **Honorary Member (HM):** Because of their commitment and support of the work of the Evangelist and the COSBE organization, the COSBE officers shall confer on behalf of the membership the status of honorary member. No membership fees or voting privileges are associated with this membership.
3. Pay the membership dues and maintain future annual dues.
4. Are approved by COSBE at the annual business meeting or by the Executive Committee.

Technically, the North American Mission Board reorganized its Evangelism Department and took it out from under the Missions' Division. A number of state conventions have done the same. In Georgia Mike Minnix began to work more closely with itinerant, Southern Baptist evangelists. The change at NAMB did not place a greater emphasis on revivals and crusades while the Georgia Baptist Convention vastly increased their emphasis on revivals and crusades. The promise of over a million dollars for a Wave revivals that started in south Georgia in January and February ending in May in North Georgia was worked on for two years By Mike Minnix and his staff. Inexplicably the finances were withdrawn and the publicity and push the Revivals were counting on to assist in reaching Georgia for Christ was withdrawn. This type of disunity causes the State Evangelism Directors to go solo and try to do their own thing.

Namb's new leadership is going to have to overcome a lot to regain the trust of the State Convention workers in 2008. Namb has at the same time vastly increased its work with vocational evangelists as a group and individually. Especially in the new Baptism Assistance Project.

Baptism Assistance Project

COSBE EVANGELISM PLAN for Baptism Assistance Project in Churches

In recent years the number of baptisms reported by SBC churches has declined. In recent years the number of Revivals or Harvest Events has also declined. The correlation between the two seems obvious.

In 2005, over a third of the 42,000 churches in the Southern Baptist Convention reported less than three baptisms on their Annual Church Profile. These churches vary in size and demographics and many have a Bi-vocational Pastor. In 2006, with financial assistance of the North American Mission Board, COSBE developed a program to provide assistance to churches who have struggled to identify and reach people in their church and community with the Gospel. Many of these churches feel they are too small to use the ministry of a vocational evangelist because they feel they could not meet their financial needs. Many times they choose not to schedule a revival or harvest event or they choose to use local pastors and musicians. We are not minimizing the ministry of these individuals or casting dispersions on the Pastor's revival team selection. Unfortunately history has shown that most of the time, these meetings do not produce a harvest of souls. We believe that utilizing the ministries of experienced, God-called Evangelists has the opportunity to produce a great harvest of souls.

The "Baptism Assistance Project" provides an Evangelistic Team to churches who request assistance. The church must commit to a detailed planning and preparation process prior to the meeting and agree to take an offering at every service. Each COSBE member who participates in one of these events will receive a modest pre-determined honorarium and appropriate travel and lodging expenses. The offering that is received will go back into the Baptism Assistance Project budget.

COSBE members have a passion for Harvest Evangelism and are committed to this project even though for most Evangelists the honorarium will be significantly lower than our ministry's budget needs for a week. The COSBE goal is to conduct at least one hundred meetings each year. We conservatively project that we could see well over a thousand professions of faith recorded from these one hundred meetings. This alone is enough reason to make this investment, but we believe these meetings could serve as a catalyst to reinvigorate these churches for greater evangelism and ministry. The natural by-product would be stronger and healthier churches and increased efforts for evangelism in the church and community.

We recognize that the traditional revival model of Sunday through Wednesday services may not work in many places and we are committed to "thinking outside the box" when it comes to developing the strategy for implementation in each local church. We need to be creative in our approach in the small rural church, the urban church or the inner-city fellowship. We believe that with the experience of the selected Evangelistic Team and the knowledge of the local pastor we can plan and implement a successful harvest event. We also know from experience that we cannot just show up on the day the event starts and expect great things to happen. There must be significant prayer, preparation, training and personal commitment on the part of the leadership of the church and the incoming Evangelistic team.

WHAT ARE THE REQUIREMENTS FOR PARTICIPATION?

To be eligible for the Baptism Assistance Project the church should meet the following minimal requirements.

- *A cooperating Southern Baptist Church*
- *Recommendation through your State Evangelism office*
- *A church with minimal baptisms in the previous three years with a sincere desire to change the minimal baptism pattern.*

WHAT IS EXPECTED FROM THE PASTOR AND CHURCH?

- *The pastor must be committed to revival, evangelism and baptisms.*
- *The church must be fundamentally healthy without polarizing church conflict.*
- *The church must use a revival preparation plan provided by NAMB or one that the evangelist will provide.*
- *The church must choose its evangelistic team from a list of COSBE evangelists.*
- *The church will agree to fund the preparation expenses out of their church budget and then take a sacrificial love offering in each service that will be sent to COSBE to fund future BAP projects.*
- *The church agrees to send a report form to NAMB with data on the results of the harvest revival.*
- *The church will follow a Sun.-Wed., Sat.-Mon. or Fri.-Sun. schedule.*
- *The church will implement an effective follow-up strategy including a Baptismal Celebration.*
- *The church will approve in church conference a covenant agreement to this effect.*

NOTE:

- *A modest honorarium from BAP funds will be given to the evangelist.*
- *The BAP fund will pay for travel and all expenses for the evangelist based upon a predetermined formula using regional cost comparisons.*
- *The music plan and personnel must be approved by the evangelist.*

For more information contact COSBE or your State Evangelism Office or the NAMB Prayer/Church Renewal Evangelism Team

In the 1975 retreat for vocational evangelists, two things became an immediate part of my life and ministry. First, I determined to give between one to four weeks a year to Home or Foreign Missions work. I have continued to do this for thirty-four years (present time). Now the Baptismal Assistance Project even helps with that. Second, I saw the need for a Conference of Georgia Baptist Evangelists. When I returned home from the retreat, I began to discuss this with some more mature evangelists.

CHAPTER 18 THE EVANGELIST'S RELATIONSHIP TO THE STATE CONVENTION

CONFERENCE OF GEORGIA BAPTIST EVANGELISTS

The relationship of each individual evangelist to his state convention is affected by several factors. The first factor is the evangelist's attitude. If he is positive, helpful, understanding, and cooperative, their relationship can be outstanding. The second factor of importance is the stance of the state convention toward evangelists. The state executive secretary, the state secretary of evangelism and/or state missions' director, and the budget of the state convention determine the policy towards the itinerant evangelist. A personal word of testimony will be the best explanation that I can give, especially as it concerns the state of Georgia.

FORMATION OF THE CONFERENCE OF GEORGIA BAPTIST EVANGELISTS

The December 1975 evangelist's retreat sponsored by the Home Mission Board included an emphasis on the relation of the evangelist to the state convention. I was encouraged as a young evangelist to go home, to contact some older, well-respected evangelists and to form a state conference of evangelists with the support of the state secretary of evangelism.

I called evangelist Melvin Wise and shared my excitement about a state fellowship of evangelists. He contacted a number of evangelists in the state and O. M. Cates, then Secretary of Evangelism for the state of Georgia. As a result, the Conference of Georgia Baptist Evangelists was formed. Melvin Wise was elected president, Jim Dorriety became the first vice-president, Dick Barrett was the music director, Emily Wise was secretary-treasurer and Rev. Lester Buice of Rehoboth became the first pastor-advisor.

At that first meeting at Curtis Avenue Baptist Church, Augusta, Georgia, over twelve people were present including O. M. Cates, State Secretary of Evangelism. The meeting was held between the other meetings at the Georgia Baptist Evangelism Conference. This practice has continued over the years with times such as breakfast, 3:15 p.m. during a special afternoon session, a supper meal, and finally had settled down to a luncheon meal provided by Dr. J. Mike Minnix (Director of the Executive Office for Evangelization), along for the evangelists. At the conclusion of that meal the Conference of Georgia Baptist Evangelists had their annual business meeting. Now we meet at a retreat site and have our annual business meeting in early January.

Under Thad Hamilton (former Secretary of Evangelism) a retreat and meal with our own meeting place was established. Dr. J. Mike Minnix held the new position of Executive Office for Evangelization. Dr. Bob White sensed the need for evangelism to permeate all Georgia Baptists. Dr. White brilliantly created this new position. It places Dr. Minnix in a position to influence every division and department in the GBC to fulfill the Great Commission.

Dr. Minnix had a vision to have area crusades in every town in Georgia with over one thousand population. His experience in the pastorate was one of great success. He utilized evangelists throughout his ministry. He trained churches in revival preparation, soul winning and what ever it takes to win every man, woman, boy, and girl in the state of Georgia to Jesus Christ. He wanted to see a wave of revival sweep Georgia from the Florida state line all the way to the Tennessee border. He nearly pulled it off, but had funding promised, withdrawn at the last moment. His efforts were blessed but without the statewide radio, tv, and billboard advertisements to assist our churches the impact was far less than they could have been.

Mike Minnix wanted every church in the state to use God's gift, the evangelist. He is sorely missed after his retirement.

For a brief stint one of our greatest pastors took the position that Mike Minnix had. He was there for only a couple of weeks and decided to go back to his great church.

In time our Sunday School head Specialist, Steve Paar, was asked to wear two hats and has taken over the Vice President for Evangelism post. Two consultants one, a former vocational evangelist Steve Foster and David Harill are doing much of the work in the evangelism area. I pray that they will have much success. It is difficult to ask a man to do two things at once.

Update history of Georgia to the current moment.

A BRIEF HISTORY OF THE WORK OF THE CONFERENCE OF GEORGIA BAPTIST EVANGELISTS

C.O.G.B.E. is the abbreviation for the Conference of Georgia Baptist Evangelists. It quickly became apparent that the acting power of the conference would have to be centered in the office of the president. Because of the difficulty of gathering officers together, one man could best act for all. He naturally would contact others by phone. However, if the work was done or not done, the responsibility was on the president's shoulders. From 1975-1985 there were seven presidents of the conference, Melvin Wise, Ted Moody, Jim Dorriety, Talmadge Amberson, John Adkerson, Keith Fordham, and Carl Marshall.

DIFFICULTIES

During the first eight years of the conference's existence, many barriers of distrust had to be overcome. The presidents of the conference did a remarkable job, for the most part. Dr. O. M. Cates, on more than one occasion, printed a directory of Georgia Baptist evangelists out of his meager budget. This demonstrated his love for evangelists and says much for the first four presidents' skills in relating the evangelists to the state convention.

Other difficulties had to do with handing out brochures and a booth at the State Evangelism Conference. An attempt at an "Afterglow" one night at the State Conference drew only a handful of people. The "Afterglow" featured great singing and testimonies. Lester Buice tried an outdoor July Fourth Evangelism showcase for the state evangelists to preach at his church, but the heat beat us; the crowds were poor. At least two recent attempts for one day revivals for evangelists in the city where the State Evangelism Conference was to be held on the Sunday prior to the conference has met with a little success. Local churches would take a love offering and pay the evangelists' motel bills for the Saturday through Tuesday nights of the conference. For evangelists using travel trailers, the churches would allow the evangelists to plug into the churches' electricity and water while spending the days of the conference on church property. This last event is improving every year and will one day be very fruitful.

Another area of difficulty has been in the area of including the evangelists on the pastors' mailing list and including the evangelists under a special category in the Georgia Baptist Convention Annual. Each evangelist having to sign a paper along with his pastor and the associational moderator proving his existence and activity in the Georgia Baptist Convention has accomplished the latter. It is a little inconvenient to have to do this annually, but it is well worth the effort to send this information to the State Executive Secretary.

In an effort to bridge a gap in the integrity of evangelists, the requirements for being a member of the C.O.G.B.E. were set up in 2001 as a part of the new by-laws. Men who are really

fulltime in vocational evangelism are now members of the Conference of Georgia Baptist Evangelists.

A NEW BEGINNING

Dr. Jim Griffith became State Executive Secretary January 1, 1981. He had a great vision for evangelism and evangelists. Dr. Bill Clinton was chosen as the new Secretary of Evangelism and the evangelism budget was increased fivefold. When asked if the evangelists could be added to the pastors' mailing, so that we would know what was going on in the state, instead of hearing a big NO, we heard Dr. Griffith reply, "Send my secretary a list of names and addresses."

Dr. Clinton began to print a Georgia Baptist evangelists' directory every other year and to mail it to every pastor in the state. He continued a policy of meeting with the officers of the C.O.G.B.E. usually in February or March.

Dr. Clinton used evangelists to lead music or do special music at the State Evangelism Conference. He took a bold step in allowing the first in-state evangelist as a program personality on the evangelism conference in over twenty years. He used the evangelists to lead in prayers at the conference so that they could be introduced. He announced who the new officers of the C.O.G.B.E. are at the Evangelism Conference and recognized them during the meeting. He paid for a half page ad in the The Christian Index that included the evangelist's names, pictures, addresses, and phone numbers. Dr. J Mike Minnix is going much farther. He will have the president of COGBE speak on the State Evangelism conference every year.

Bill Neal, editor of the The Christian Index and his predecessors printed every article that the conference has asked them to print. In fact, without the The Christian Index we would not have a record of who the officers were for certain years, because the minutes for these years have been misplaced.

SOME STRATEGIES

During the first several years, the C.O.G.B.E. has encouraged fellowship among the evangelists. One year we had a fellowship and testimony get together at Christmas. It was a precious time of getting to know fellow evangelists.

A trust has developed between the state convention, and evangelists in fact two evangelists have served on the nominating committee for the state convention and one is currently serving on the historical committee.

The meal provided at the Evangelism Conference, a booth space, the directory, the picture in the The Christian Index, the developing of one-day revivals in the town where the Evangelism Conference meets on the Sunday prior to the conference, and a working relationship with Dr. Minnix are leading to more effective evangelism and use of evangelists in Georgia.

In 1988, the strategy changed to increased fellowship among evangelists by having a two-day retreat for evangelists prior to the Evangelism Conference, and more involvement in one day revivals. The retreat took place on the Friday and Saturday before the Georgia Evangelism Conference. The one-day revivals in churches where the State Evangelism Conference is held was on the Sunday before the Evangelism Conference. Another strategy was an emphasis on educating pastors about evangelists. Dr. Mike Minnix had a fact-based interview in the The Christian Index that year, concerning the use of evangelists.

Of all the men who have been the editor for the Christian Index in Georgia, none have had a greater passion for evangelism and evangelists than the current editor Gerald Harris. He has done all he could to showcase evangelism and evangelists. What a man thinks about, talks about and writes about is what he does and what he has on his heart. Gerald Harris is full of Jesus and wants everybody to know Him. This shows in our state paper. There was a time when

a Georgia Evangelist could not advertise his ministry in the Index. That changed when Gerald Harris took the job. He even features articles about our evangelists to get pastors to know and use Christ's evangelists for the church.

MASSIVE CHANGE AT THE TURN OF THE CENTURY

In 2001-2002 the strategy changed to the most successful One-Day revivals that we ever had. A Monday morning preaching time for evangelists and singer to present their wares to pastors was held just prior to the Annual evangelism Conference. Thad Hamilton (then Secretary of Evangelism) pushed the Conference of Georgia Evangelists to get new by-laws. The GBC provided the expert parliamentarian, Dr. Lester Cooper to assist us in writing the new By-Laws. We basically copied Tennessee's Fellowship of Evangelists model. Again the integrity issue came up. Men who are actually full-time in the work are to be differentiated from men who are part time. The new requirements for membership were placed in the new constitution and by-laws. One complaint had to do with men who after 2 or 3 years of not being used by the churches, have persisted to be advertised and have the benefits of the Conference of Georgia Baptist Evangelists membership while not actually serving as an evangelist. This lack of integrity on the part of a few men has caused much mistrust of evangelists among pastors and GBC workers for evangelists. The new by-laws helped to rid this problem. (A man who will not work and take care of his family is worse than an infidel. If you cannot make a living at your vocation because you are not being called to preach, sing, and witness, you need to find a different line of work!)

The new by-laws set forth the answer to the integrity issue and are as follows:

CONFERENCE OF GEORGIA BAPTIST EVANGELIST BY-LAWS

ARTICLE I

NAME: Name shall be Conference of Georgia Baptist Evangelist.

ARTICLE II

PURPOSE

1. To lift the name of Jesus.
2. To harvest the crop of souls ready to receive Christ through preaching, singing, drama, street witnessing, house to house witnessing, broadcast, radio, Television, internet, print media and all methods of communication necessary in calling men to Christ.
3. To promote fellowship among those engaged in evangelism among Georgia Baptist Churches.
4. To provide inspiration and information to assist the evangelist to better serve the Lord Jesus Christ and the churches among whom they minister.
5. To work with the Georgia Baptist Convention in bringing all Georgians to a saving knowledge of our Lord and Savior Jesus Christ.
6. To promote revival-evangelism in all churches.
7. To commend God-called men to the Churches of the Georgia Baptist Convention.
8. To teach and uphold the office of evangelist. Ephesians 4:11

ARTICLE III

MEMBERSHIP:

(1) The membership shall be composed of full-time vocational preaching evangelists and full-time music evangelists who give their total energies and time to the pursuit thereof- and is their primary source of income. They are members of Southern Baptist churches in Georgia.

- (2). Bi-Vocational evangelists and bi-vocational music evangelists shall be accepted as dues paying members and listed in the directory as such. You cannot be a pastor or minister of music.
- (3) Retired pastors, retired ministers of music (ages 62 and above) who feel called to evangelism shall be accepted as honorary dues paying members, without voting privileges and be listed in the directory as ***Retired*** Pastor (Honorary Member), ***Retired*** Ministers of Music (Honorary Member), etc.

REQUIREMENTS FOR MEMBERSHIP

1. You must be a member of a Georgia Baptist Convention Church in good standing. A letter from your pastor attesting to this is needed. Fill out the membership application. (For new members or if any integrity questions arise.)
2. That your primary source of income be from this ministry (not a full-time pastor or minister of music).
3. That you be in a minimum of 12 meetings a year. (Men who have given 25 years of their lives to vocational evangelism do not need to meet this requirement.)
4. That you be a member of the Conference of Georgia Baptist Evangelist. Dues paid (\$25 at present) and are of a high moral character.

ARTICLE IV

OFFICERS

The officers shall be President, Vice-president, Music Director, Secretary-treasurer, and pastor advisor (ex-officio member).

The President, Vice-president, Music Director, and Secretary-treasurer shall be composed of full-time vocational preaching evangelists and full-time music evangelists who give their total energies and time to the pursuit thereof- and is their primary source of income. They are members of Southern Baptist churches in Georgia.

RESPONSIBILITIES:

PRESIDENT: The President shall work with the other officers and be accountable for all money, programs and Convention relationships of the Conference.

VICE- PRESIDENT: The Vice-President shall assist the President and shall succeed as President if the President resigns, moves from the state, or changes ministry positions.

MUSIC DIRECTOR: The Music Director shall work with the President to plan the music for all meetings related to the Conference.

SECRETARY TREASURER: Shall keep minutes of all meetings, and receives dues and offerings. He/she shall disburse all monies for the Conference.

PASTOR ADVISOR: shall serve as an ex-officio member of the conference. He shall promote the use of evangelists in Southern Baptist churches throughout Georgia. He shall act as a pastor, advisor, and counselor to the individual members and the Conference.

ELECTION OF OFFICERS: The President shall appoint a Nominating committee that shall report at annual business session in January.

VACATION OF OFFICE: If the president or any officer has to resign because he takes a church position or for any reason, the nominating committee shall immediately appoint an active evangelist/musician etc... to take his position.

ARTICLE V

MEETINGS

The Conference shall meet at the annual Georgia Baptist Evangelism Conference and at the Annual Retreat.

ARTICLE VI

COMMITTEES AND BOARDS

Executive Board composed of elected officers and shall act for the conference between meetings. . It is apparent that the acting power of the conference would have to be centered in the office of the president. Because of the difficulty of gathering officers together, one man can best act for all. He naturally would contact others by phone. However, if the work is done or not done, the responsibility is on the president's shoulders.

The president shall appoint a nominating committee. The committee shall nominate officers for the coming year to be elected at the annual business meeting.

ARTICLE VII

Parliamentary Authority: Robert's Rule of order Revised.

ARTICLE VIII

POLICY CHANGE PROCEDURES: These guidelines maybe amended, changed, or deleted only with 30 days written notice and two thirds voting members. This shall during the annual business session.

CONFERENCE OF GEORGIA BAPTIST EVANGELISTS

MEMBERSHIP APPLICATION

Name _____
 Date of Birth _____
 Address _____
 Home Telephone _____ Business Telephone _____
 Email Address _____ Cell Phone _____
 Spouse's Name _____ Birthday _____
 Type of Evangelist
 Music _____ Preaching _____ Other (please specify) _____

Marital Status

Married _____ Never Married _____ Divorced _____ Widowed _____
 Divorced and remarried _____
 Current Church Membership Church
 Name _____ City _____
 Pastor _____
 Address _____
 Church or Denominational Experience (if any)
 Church/Agency _____ Position _____ Date(s) _____

Total years/mo.

1. Do you affirm the 2000 Baptist Faith and Message? Yes _____ No _____
2. Give a brief testimony of your salvation experience.

3. Give a brief description of your call to evangelism.

4. Please give the number of Revivals, Special evangelistic events, Concerts, One Day Crusades etc... since you have been in fulltime evangelism. Please do not count interims or supply days.

Revivals _____

Special Evangelistic Events _____

Concerts _____

One-Day Crusades _____

Number of meetings before entering fulltime evangelism _____

I give my total energies and time to the pursuit of evangelism- and it is my primary source of income. Yes _____ No _____

If you were 62 years of age before June 11, 2001 Please answer:

I was in evangelism full-time for at least 25 years. Yes _____ No _____

Signature _____ Date _____

Another idea is to seek out interested pastors to help act as an advisory board. Dr. Joey Hancock was the only pastor to show up for our evangelists' meeting for at least three years in a row. An effort will be made to gain the interest of more key pastors in the C.O.G.B.E. Thank God for providing men such as Dean Haun, Ken Hall and other great men of God to boost evangelists in Georgia.

A study was made of what other states are doing. Some states paid the evangelists' motel bills at the state evangelism conference and help foot the bill for retreats. One state had a true state evangelism conference by using all in state evangelists for the program one year. Another state has the president of the state evangelists' conference as a speaker each year. These are just a few possibilities that are presently being discussed and implemented. The future is indeed bright for the itinerant, Southern Baptist evangelists in the 21st Century in relation to the individual state conventions. What a blessing it is to be a part of it!

The last couple of years our presidents have made great strides.

New bylaws and accomplishments of Brian Fossett

Chapter 19 CONCLUSIONS

The evangelist is a gift of God to the church. He is given to reap a harvest and up build the church. (Ephesians 4:11ff). Any church or pastor who does not utilize the evangelist will have a distorted church growth and not a balanced growth. The pastor must wisely use the tool God has given him to evangelize his community, incite his church to witness, and stir his church in revival. That tool is the evangelist. Great prayer needs to go up that God might send more itinerant, revival evangelists to His church. The pastors need to give wise counsel to the young men which God calls to this office.

The man God calls to be an evangelist must be a man of integrity, spirituality and practicality. His personal relationship to Christ and his daily filling with the Holy Spirit should insure that integrity. He must publicize his ministry. Very few pastors have God reveal the name of the man God wants them to use in their next revival effort unless they have at least heard of the man. Practical steps need to be taken to insure there are enough meetings to provide a financial base. If there is not a strong financial base, an organization needs to be formed to help in this area.

The pastor and local church should take care of their home evangelist who is a member of their church. Financial, secretarial, prayerful, and encouraging support should all be a part of this. Some churches pay for the evangelist's convention expenses just like they do the pastor's. There are many other areas of help that can be given.

"Friends of evangelists" are pastors who join the national and state conferences of evangelists. They pay dues and encourage evangelists. These "friends of evangelists" help send evangelists to North American and International Mission areas by providing financing. They use evangelists for Bible revivals (Bible Studies) and "One Day" revivals. This aides the evangelist financially while it promotes the reaping a great harvest in the church.

Other friends of evangelists are the Evangelism Departments of the North American Mission Board and the state conventions. Not only are they a liaison between evangelists and the Convention, but they encourage God's churches to fully utilize the God-given evangelist to reach this world for Christ. When the harvest is ready, use your evangelist. God has given over 500 plus evangelists in the preaching and music ministries.

The areas that pastors are leery of can be overcome by a phone call and a personal talk. Do not miss out on the blessing God has for you because of a prejudice or fear. Use that evangelist!

The Sunday School classes, WMU's, R.A.'s and G.A.'s should all place evangelists on their prayer and support list. The church should pray faithfully for her evangelists at home and abroad. The evangelist in turn should donate time to work in Home Missions and Foreign Missions. I suggest two to four weeks a year.

Evangelists need to know who they are and what God has His hand on them for. This comes as God affirms their call and is seen as they are used in churches.

The colleges and seminaries of the Southern Baptist Convention have all increased their Evangelism Department classes for the vocational evangelists. This will help teach men the practical side of the ministry along with a Biblical basis. Text books need to be written and the seminaries have begun to offer degrees in this field. For the men who have been evangelists for years a good program that could keep them on the front line and still continue their education, would be capturing some classes and seminars on video cassettes and making them available for a small fee to the evangelists.

The evangelist spends a lifetime developing emotionally, spiritually, and mentally. Some strategies and practical means of overcoming difficulties have been given. It must be remembered that great sacrifices financially and family-wise are costly for most evangelists, especially during the first two to five years in the work. The financial road gets a little better nearly every year there after. However, it was nine full years before my family could travel with me.

There are exceptions. God sends a Bailey Smith along occasionally to sky-rocket into the work. Thank God for such men. But for most, faithfulness during the difficult years pays great rewards in years ahead. Remember a good name is better than gold.

Any itinerant, Southern Baptist evangelist can be president of the Conference of Southern Baptist Evangelists regardless of his financial circumstances. For years I did not think this was so. However, the North American Mission Board now pays travel expenses to the annual Executive Meeting of the Conference of Southern Baptist Evangelists. The conference itself pays for phone calls, mailing and other expenses. Every evangelist needs to be an active, dues-paying member. The benefits are worth it for God's kingdom. The lostness of the world demands a united effort in soul winning.

Currently, revivals are still the number one event that Baptists utilize for baptizing lost converts. For many churches 50% to 100% of baptisms come out of their revival meetings. The consummation of everything a church has done for the entire year is wrapped up, rounded up and brought together during revival time. Consequently, every effort to pray, prepare, unite, and come together in one accord should be part of the revival evangelistic effort. Simultaneous crusades should be done periodically. Again Namb, LifeWay, State Conventions, Associations and churches should put forth every effort to pray, prepare, unite, and come together in one accord to reach America for Christ. By cooperating we publicize the revivals and present Christ through radio, television, billboards, the web and the telephone. This makes it easier for the ground troupes to carry the Gospel to every household in America.

The United States has approximately 160 million lost people. Two out of every three people on the street are a prospect for salvation. There are approximately four billion lost people on earth. If the church ever needed to witness, it is now! If the church ever needed to use its reapers (evangelists) in mass meetings, it is now! May God grant the greatest harvest of souls in history in the days ahead. The days are desperate. The numbers are overwhelming. But God is still all-powerful. Be faithful and preach unto them Jesus.

APPENDIX A

CHARTER

KEITH FORDHAM EVANGELISTIC ASSOCIATION, INC.
UNITED STATES OF AMERICA
STATE OF LOUISIANA
PARRISH JEFFERSON

BE IT KNOWN that on this 22 day of July in the year of Our Lord Nineteen Hundred and Seventy Four, before me, STUART A. McCLENDON, Notary Public, duly commissioned and qualified in and for the Parish of Jefferson, State of Louisiana, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared:

KEITH FORDHAM

who declared that availing himself of the provisions of the laws of the State of Louisiana, and, particularly, Louisiana Revised Statute, Title 12, Section 201 in following, he does by these presents form and constitute a non-profit corporation or body politic in law for the objects and purposes and under the agreements and stipulations following, to-wit:

ARTICLE I

The name of the corporation is KEITH FORDHAM EVANGELISTIC ASSOCIATION, INC. and shall have perpetual duration.

ARTICLE II

The corporation is organized for and may engage in missionary, charitable, literary and educational activities, however, its primary purpose shall be the spreading of the Gospel of Jesus Christ through the preaching of His Word, winning lost men to a saving knowledge of Him, and using every available means in promulgating a witness of His saving grace. This may be done through and including the conducting of revival services, Bible conferences, printed literature, and the support of missionaries and the use of mass media. The corporation may engage in any religious, charitable, literary or educational activity in the furtherance of these ends, but is specifically prohibited from carrying on otherwise than as an insubstantial part of its activities, activities which are not in furtherance of one or more purposes, exempt by law.

ARTICLE III

The registered office of the corporation shall be 213 Imperial Office Bldg., 3301 N. Causeway Blvd., Metairie, Louisiana 70002.

ARTICLE IV

The registered agents of the corporation shall be:

STUART A. McCLENDON
213 Imperial Office Bldg.
3301 N. Causeway Blvd.

Metairie, Louisiana 70002

RICHARD L. GREENLAND
213 Imperial Office Bldg.
3301 N. Causeway Blvd.
Metairie, Louisiana 70002

ARTICLE V

The name and address of the incorporator is as follows:

KEITH FORDHAM
3912 Mirabeau Avenue
New Orleans, Louisiana

ARTICLE VI

The corporation is organized on a non-stock basis and all persons to be considered for membership must meet the qualifications set forth in the By-Laws and must profess faith in Jesus Christ as Savior and subscribe to the doctrinal statement.

ARTICLE VII

All of the corporate powers of the corporation shall be vested in a Board of Directors composed of not less than three nor more than nine persons, all of whom must be members in good standing. The Board of Directors shall elect its own officers who shall also be the officers of the corporation and who shall serve at the pleasure of the Board of Directors and may be members of the Board of Directors themselves. The first members of the Board of Directors shall be:

KEITH FORDHAM JAMES RAY WALDROP
SHIRLEY FORDHAM MRS. A. D. FORDHAM
A. D. FORDHAM

ARTICLE VIII

The Board of Directors shall elect and fix the compensation of a President, Vice-President and Secretary-Treasurer of the corporation who shall also hold the same offices on the Board of Directors.

ARTICLE IX

The first Board of Directors shall serve for one year from the date of incorporation or until their successors are duly qualified and appointed and directors shall serve until death, resignation, or removal by majority vote of the Board. The first Board of Directors is composed of the following individuals, who shall hold the following offices:

KEITH FORDHAM - President

3912 Mirabeau Avenue
New Orleans, Louisiana

JAMES RAY WALDROP - Vice-President
Lot 2-A, Bulldog Drive
Route 5,
Griffin, Georgia 30223

SHIRLEY FORDHAM - Secretary-Treasurer
3912 Mirabeau Avenue
New Orleans, Louisiana

A.D. Fordham
343 Pineridge Drive
Forest Park, Georgia 30050

Mrs. A.D. Fordham
343 Pineridge Drive
Forest Park, Georgia 30050

ARTICLE X

No part of net earnings of this corporation shall ever inure to the benefit of any donor, member, director or officer of the corporation or any private individual, and no donor, member, director or officer of the corporation or any private individual shall be entitled to share in the distribution of any of the corporate assets. Upon the dissolution, any assets of the corporation must be distributed to one or more organizations recognized by the Internal Revenue Service as one organized exclusively for religious, charitable, scientific, literary or educational purposes.

THUS DONE AND PASSED, in duplicate originals, in my notaries office in the City of Metairie, State of Louisiana, on the day, month and year first hereinabove written in the presence of BERTIE BLEDSOE and ALICE JOHNSTON, competent witnesses who have hereunto subscribed their names together with me, Notary, and the said appeared after due reading of the whole.

WITNESSES:

BERTIE BLEDSOE

KEITH FORDHAM

ALICE JOHNSTON

NOTARY PUBLIC

BY-LAWS

**OF
KEITH FORDHAM EVANGELISTIC ASSOCIATION, INC.**

The following by-laws, adopted by the Board of Directors at a meeting at Metairie, Louisiana, on the 29-day of July, 1974 shall govern the business of the organization except as the same may be, from time to time, abridged or amended.

Article I - Name and Status

Sec. 1. The name of this non-profit corporation as stated in its articles of incorporation is 'Keith Fordham Evangelistic Association, Inc.'

Article II - Purpose

Sec. 1. Scope. Keith Fordham Evangelistic Association, Inc. is organized exclusively for religious, educational, and charitable purposes.

Sec. 2. Method of attaining religious and educational purposes. The religious and educational purposes of Keith Fordham Evangelistic Association, Inc. shall be accomplished by the adoption and implementation of crusades, revivals and Bible studies that promote and expand the understanding of individuals of religious principles that are set forth in the Bible. Such programs and activities consist of and/or include the conduct of various religious and religious-educational activities such as broadcasting, production and/or distribution of radio or television programs of religious nature, conduct of regularly scheduled public and/or private lectures, sermons and teaching institutes of a religious nature, and the publication and distribution of religious newspapers and magazines, articles, books, brochures and other types of writings.

The foregoing programs and activities shall be based upon and at all times shall be consistent with the following beliefs:

- a. The Bible is the mind of Christ, and is the inspired, the only infallible and authoritative word of God.
- b. There is one God manifested in three personalities and externally expressed as the Father (the Planner), the Son (the Executor), and the Holy Spirit (the Revealer).
- c. The personality of Satan and his present control over unregenerate man does exit.
- d. Christianity is based upon belief in:
 1. The deity of our Lord Jesus Christ.
 2. His sinless life.
 3. His miracles.
 4. His vicarious and atoning death through His shed blood.
 5. His bodily resurrection.
 6. His ascension to the right hand of the Father.
 7. His personal return in power and glory.
 8. The fall of man and his lost estate, which makes necessary a rebirth through belief in the Lord Jesus Christ.
 9. The reconciliation of man to God by the substitutionary death and shed blood of our Lord Jesus Christ.
 10. The resurrection of believers unto ever-lasting life and blessing in Heaven, and the resurrection of unbelievers unto ever-lasting punishment in the torments of Hell.
 11. The present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life.
 12. The Church as the indivisible Body of Christ, bound together by the Holy Spirit, consisting of those who are born again in Christ and for whom He shall come again.
 13. Christ's great commission to the Church to go into all the world and preach the Gospel to every creature, baptizing and teaching those who believe.

Sec. 3. Method of attaining religious, charitable and educational purposes.

The attainment of Keith Fordham Evangelistic Association, Inc.'s religious, charitable and educational purposes shall be accomplished through means to be determined by the Board of Directors. At the time such purposes are determined, they shall be recorded in the minutes of the Directors' meetings.

Article III - Contributions

Sec. 1. Keith Fordham Evangelistic Association, Inc. at the direction of the Board of Directors or the Officers, may receive contributions of money and property from individuals, organizations or corporations.

Article IV - Board of Directors

Sec. 1. The Board of Directors shall consist of at least three and no more than nine members.

a. Initial Board of Directors. The initial Board of Directors of Keith Fordham Evangelistic Association, Inc. shall consist of five members named in the Articles of Incorporation. The initial members of the Board of Directors shall serve until their resignation, death and removal.

b. Vacancies on Board of Directors. Vacancies on the Board of Directors created by the resignation, death or removal of a member of the Board of Directors shall be filled by election of the remaining Directors.

c. Resignation of Directors. Any Director may submit his or her resignation as a Director at a meeting of the Board of Directors. Upon acceptance of such resignation by the Board of Directors, such person shall no longer be a Director. Failure to sign the Statement of Faith attached to these by-laws as Exhibit A by any director at or before the annual meeting of the Board of Directors constitutes such Director's resignation from the Board of Directors.

d. Removal of Directors. Any Director may be removed by the affirmative vote of two-thirds (2/3) of the Board of Directors.

e. Election of Additional Directors. The existing Board of Directors may at any time elect additional Directors to serve under provisions listed above.

f. Directors Subscription to Statement of Faith. Each member of the Board of Directors at or before the annual meeting of the Board of Directors shall subscribe to the statement of Faith that is affixed hereto as Exhibit A.

Article V - Officers

Sec. 1. Number. The officers of Keith Fordham Evangelistic Association, Inc. shall be a President, one or more Vice-Presidents (the number thereof to be determined by the Board of Directors), a Secretary-Treasurer, each of whom shall be elected by the Board of Directors. Such other officers and assistant officers as may be deemed necessary may be elected or appointed by the Board of Directors. The President of Keith Fordham Evangelistic Association, Inc. may hold only one office. Any two of the other offices may be held by the same person.

Sec. 2. Election and Term of Office. The officers of Keith Fordham Evangelistic Association, Inc. to be elected by the Board of Directors shall be elected annually by a majority of the entire Board of Directors. Each officer shall hold office until his successor shall have been duly elected and shall have qualified or until his death or until he shall resign or shall have been removed in the manner hereinafter provided.

Sec. 3. Removal. Any officer or agent elected or appointed by the Board of Directors may be removed by a majority of the Board of Directors whenever in its judgment the best interests of Keith Fordham Evangelistic Association, Inc. would be served thereby.

Sec. 4. Vacancies. A vacancy in any office because of death, resignation, removal, disqualification or otherwise, may be filled by a majority of the entire Board of Directors for the unexpired portion of the term.

Sec. 5. President. The President shall be the principal executive officer of Keith Fordham Evangelistic Association, Inc. and, subject to the control of the Board of Directors, shall in general supervise and control all of the business and affairs of Keith Fordham Evangelistic Association, Inc. He shall, when present preside at all meetings of the Board of Directors. He may sign, with the Secretary or any other proper officer of Keith Fordham Evangelistic Association, Inc. thereunto authorized by the Board of Directors, any deed, mortgages, bonds, contracts, or other instruments which the Board of Directors has authorized to be executed, except in cases where the signing and execution thereof shall be expressly delegated by the Board of Directors or by these by-laws to some other officer or agent of Keith Fordham Evangelistic Association, Inc., or shall be required by law to be otherwise

signed or executed; and in general shall perform all duties incident to the office of President and such other duties as may be prescribed by the Board of Directors from time to time.

Sec. 6. The Vice-President. In the absence of the President or in the event of his death, inability or refusal to act, the Vice-President (or in the event there be more than one Vice-President; the Vice-President in the order designated at the time of their election, or in the absence of any designation, then in the order of their election) shall perform the duties of the President, and when so acting, shall have all the powers of and be subject to all the restrictions upon the President. Any Vice-President shall perform such duties as from time to time may be assigned to him by the President, or by the Board of Directors.

Sec. 7. The Secretary. The Secretary shall: (a) Keep the minutes of the Board of Directors' meetings in one or more books provided for that purpose; (b) see that all notices are duly given in accordance with the provisions of these by-laws or as required by law; (c) be custodian of the corporate records and of the seal of Keith Fordham Evangelistic Association, Inc. and see that the seal of Keith Fordham Evangelistic Association, Inc. is affixed to all documents the execution of which on behalf of Keith Fordham Evangelistic Association, Inc. under its seal is duly authorized; and (d) in general perform all duties incident to the office of secretary and such other duties as from time to time may be assigned to him by the President or the Board of Directors.

Sec. 8. The Treasurer. If required by the Board of Directors, the Treasurer shall give a bond for the faithful discharge of his duties in such sum and with such surety or sureties as the Board of Directors shall determine. He shall: have charge and custody of and be responsible for all funds and securities of Keith Fordham Evangelistic Association, Inc.; receive and give receipts for moneys due and payable to Keith Fordham Evangelistic Association, Inc. from any source whatsoever, and deposit all such moneys in the name of Keith Fordham Evangelistic Association, Inc. in such banks, trust companies or other depositories as shall be selected; and (b) in general perform all of the duties incident to the office of Treasurer and such other duties as from time to time may be assigned to him by the President or by the Board of Directors.

Sec. 9. Salaries. The salaries of the officers shall be fixed from time to time by two-thirds (2/3) of the entire Board of Directors present or by vote of proxy and no officer shall be prevented from receiving such salary by reason of the fact that he is also a Director of Keith Fordham Evangelistic Association, Inc.

Sec. 10. Officers Subscription to Statement of Faith. Each officer shall each year, upon his or her election by the Board of Directors, subscribe to the Statement of Faith that is affixed hereto as Exhibit A unless said Officer has already signed the Statement as a Director. Failure to sign the Statement constitutes the resignation of such Officer from the office he is holding.

Article VI - Fiscal Year

Sec. 1. Period. The fiscal year of the organization shall commence on January 1 and continue until the following December 31.

Sec. 2. Change. The incoming officers shall recommend to the Board of Directors any change in the fiscal year deemed necessary; said change shall require a majority vote of the entire Board of Directors.

Article VII - Finances of Keith Fordham Evangelistic Association, Inc.

Sec. 1. Sources of Funds. Keith Fordham Evangelistic Association, Inc. shall be supported with contributions of money and property received from foundations, corporations, organizations, groups, or individuals.

Sec. 2. Deposit of Funds in Bank. Keith Fordham Evangelistic Association, Inc. funds shall be deposited in a bank account. The Board of Directors shall by appropriate resolution select a depository for Keith Fordham Evangelistic Association, Inc.'s funds and authorize the establishment of a bank account in Keith Fordham Evangelistic Association, Inc.'s name.

Sec. 3. Audit. There shall be an audit of the Treasurer's records at the close of each fiscal year. The C.P.A. audit shall be conducted by an auditing firm appointed by the Board of Directors. The Audit shall be completed within ninety (90) days after the close of Keith Fordham Evangelistic Association, Inc.'s fiscal year.

Article VIII - Operating Policies

Sec. 1. Board of Directors and Operating Policies. The Board of Directors shall hold monthly meetings to be called by the President by giving at least three (3) days notice, such meetings to fall during the second week of the given

month. The Board of Directors shall act on such business matters as are required by the Articles of Incorporation and By-laws, such as approval of the budget, authorization of expenditures of funds, appointment of personnel, appointment of committees, and approval of reports. The Board of Directors shall consider these problems which may be presented to it by the Board members, by a committee, by staff, or by contributors to determine which problems come properly within the purposes of Keith Fordham Evangelistic Association, Inc. and the way in which Keith Fordham Evangelistic Association, Inc. may deal with such problems. The Board of Directors shall determine what authority shall be delegated to committees.

Sec. 2. Annual Meeting of Directors. The annual meeting of the Board of Directors of Keith Fordham Evangelistic Association, Inc. shall be the regular meeting held during the month of April. At such meeting, the Officers of Keith Fordham Evangelistic Association, Inc. shall be elected by the Board of Directors as provided in these By-Laws. The audit of the Treasurer's records shall be presented to the Board of Directors for review and appropriate action, if necessary. Any Director who has not subscribed to the Statement of Faith for the ensuing year shall do so at the annual meeting.

Sec. 3. Committees. Keith Fordham Evangelistic Association, Inc.'s program shall be operated by the President, supplemented by activities of the various committees established by the Board of Directors.

Sec. 4. Ex-officio Status of President. The President of Keith Fordham Evangelistic Association, Inc. shall be an ex-officio member of all committees of Keith Fordham Evangelistic Association, Inc.

Sec. 5. Joint Undertakings. Keith Fordham Evangelistic Association, Inc. may, through Board action, participate in joint projects or programs with other groups, corporations, agencies, or organizations. The Board of Directors shall designate Keith Fordham Evangelistic Association, Inc.'s representative to work with other groups, organizations, agencies, or corporations and shall authorize such action as may come within Keith Fordham Evangelistic Association, Inc.'s policy, such action to be subject to ratification by the Board of Directors.

Article IX - Conduct of Business

Sec. 1. Roberts Rules of Order Revised. All proceedings and other business meetings of Keith Fordham Evangelistic Association, Inc. shall be governed by and conducted according to Roberts Rules of Order Revised.

Sec. 2. Quorum. At the following meetings of Keith Fordham Evangelistic Association, Inc., a quorum shall consist of the following number of individuals in attendance of a meeting:

<u>Description of meeting</u>	<u>Number of Individuals in Attendance</u>
Board of Directors	Simple majority
Committees	Simple majority

Sec. 3. Vote. At any meeting of the Board of Directors or a Committee, the majority vote of those present shall be required for any action, except in instances in which the Articles of Incorporation, By-Laws, or laws of the State of Louisiana require otherwise. Each duly constituted member of the body shall have one vote.

Article X - Amendment of By-Laws

Sec. 1. These by-laws may be amended from time to time at any meeting of the Board of Directors by the affirmative vote of two-thirds (2/3) of the entire Board of Directors present or by vote of proxy. Any proposed amendment to the by-laws must be submitted in writing 30 days prior to the next meeting.

Keith Fordham Evangelistic Association, Inc.

By: _____

Keith Fordham, President

ATTEST:

Secretary-Treasurer

EXHIBIT A **BY-LAWS**

OF
KEITH FORDHAM EVANGELISTIC ASSOCIATION, INC.
STATEMENT OF FAITH

Subscribed to by Each Member of the Board of Directors and Each Officer of Keith Fordham Evangelistic Association, Inc. Each Year

-
- A. I believe the Bible to be the Mind of Christ, and to be the inspired, the only infallible and the authoritative Word of God.
- B. I believe in one God manifested in three personalities and eternally existent as the Father, the Son, and the Holy Spirit.
- C. I believe in the personality of Satan, and his present control over unregenerate man.
- D. I believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
- E. I believe in the fall of man and his lost estate, which makes necessary a rebirth through belief in the Lord Jesus Christ.
- F. I believe in the reconciliation of man to God by the substitutionary death and shed blood of our Lord Jesus Christ.
- G. I believe in the resurrection of believers unto everlasting life and blessing in Heaven, and the resurrection of unbelievers unto everlasting punishment in the torments of Hell.
- H. I believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life.
- I. I believe that the church is the indivisible Body of Christ bound together by the Holy Spirit, consisting only of those who are born again in Christ and for whom He shall come again.
- J. I believe in Christ's great commission to the church to go into all the world and preach the gospel to every creature, baptizing and teaching those who believe.

Member of Board of Directors; Officer

Apply for employer identification number by filling our Form SS-4 from the Internal Revenue Service. This Form can be requested from the IRS or filled out on line on the Internet. This will give you the tax identification number you need to give to all churches in place of your Social Security number. The tax ID number will also help you set up bank accounts. The government will want this number every time you fill out a form.

The next step is to fill out Form 1023c, which is the Application For Recognition Of Exemption. **Get on the Internet and type in IRS Form 1023 and you will find a sample of a ministry who has filled out the year 2000 form.**

The following information are attachments we filled out in 1974 on the form for that year.

Part III. Activities and Operational Information.

3. Give a narrative description of the activities presently carried on by the organization, and also those that will be carried on. If the organization is not fully operational, explain what stage of development its activities have reached, what further steps remain for the organization to become fully operational, and when such further steps will take place. The narrative should specifically identify the services performed or to be performed by the organization. (Do not state the purposes of the organization in general terms or repeat the language of the organizational documents.) If the organization is a school, hospital, or medical research organization, include sufficient information in your description to clearly show that the organization meets the definition of that particular activity that is contained in the instructions for Part VII-A on page 3 of the instructions.

The purpose of the organization is to lead men to a personal relationship with Jesus Christ. Personal soul-winning and preaching the Gospel of Christ in churches, on streets, and in any place will be the main function of the organization. Television, tapes, records, and tracts will all be used to get the Gospel message to every human being that can be reached. All of these efforts will be directed to all of mankind for Christ's sake.

The organization is not in operation at this time, except for praying. Keith Fordham is completing his educational work at New Orleans Baptist Theological Seminary and is not free to carry out the functions of the organization at this time. In January, 1975, Keith Fordham will complete his education and will be free to engage in the activities of the corporation mentioned above--mainly preaching of revivals. At that time a bank account will be set up for receiving contributions from individuals and churches to support the functioning of the association. A salary will be set up for Keith Fordham which will not exceed \$12,000 for the first year and possibly less depending upon the contributions received. Books will be set up to keep up with all financial actions at this time.

Part III. Activities and Operational Information.

All of the corporate powers of the corporation shall be vested in a Board of Directors composed of not less than three nor more than nine persons, all of whom must be members in good standing. The Board of Directors shall elect its own officers who shall also be the officers of the corporation and who shall serve at the Pleasure of the Board of Directors and may be members of the Board of Directors themselves.

The Board of Directors shall elect and fix the compensation of a President, Vice-President, and Secretary-Treasurer of the corporation who shall also hold the same offices on the Board of Directors.

The first Board of Directors shall serve for one year from the date of incorporation or until their successors are duly qualified and appointed and directors shall serve until death, resignation or removal by majority vote of the Board.

(b)Specialized knowledge, training, expertise, or particular qualifications.

Special Knowledge:

Keith Fordham holds a B. A. degree with majors in History and Religion from Samford University, Birmingham, Alabama.

He will be receiving a Master's of Divinity degree from New Orleans Baptist Theological Seminary in January, 1975.

Training:

Keith had his salvation experience on October 30, 1960.

Later, he surrendered his life to full-time Christian service and God opened the opportunity for him to be licensed to preach the Gospel on December 6, 1967, by the Calvary Baptist Church in Forest Park, Georgia.

On April 25, 1971, he was ordained to the Gospel ministry by the Calvary Baptist Church of Forest Park, Georgia, at the request of the Lake Highlands Baptist Church of Birmingham, Alabama.

Keith Fordham's experiences in preaching consist of the following: Summer Youth Director at Calvary Baptist Church, Forest Park, Georgia, 1970.

Assistant Pastor at Lake Highlands Baptist Church, Birmingham, Alabama, from February to August 1971.

Associate and Interim Pastor of Bethel Baptist Church, Jonesboro, Georgia from September 1971 to May 1972.

Minister of Evangelism at First Baptist Church, Biloxi, Mississippi from May 1973 to February 1974.

Interim Pastor of First Baptist Church of Bude, Mississippi from May to July 1974.

Revival Evangelist preaching more than 50 revivals, including youth revivals. Has been youth pastor, camp pastor, youth rally speaker, and supply pastor on many occasions, serving in Alabama, Georgia, Louisiana, Mississippi, Nevada, Ohio, and Virginia.

APPENDIX B

CONFERENCE OF SOUTHERN BAPTIST EVANGELISTS FIRST CONSTITUTION OF THE CONFERENCE OF SOUTHERN BAPTIST EVANGELISTS 1959

PREAMBLE: In the course of the spread of Christianity, God has called men into special service as evangelists. Christian fellowship is necessary to the development of Christians in the faith; inspiration is a vital part of growth in the Christian virtues; and information correctly related can make one more effective in reaching the lost for Christ.

NAME: The name of this Conference shall be: "Conference of Southern Baptist Evangelists"

PURPOSE: The purpose of this conference is to promote fellowship among those engaged in evangelism among Southern Baptist Churches and to provide inspiration and information to assist the evangelist to better serve the Lord Jesus Christ and the churches among whom they minister.

MEMBERSHIP: The membership of this conference shall be composed of members of Southern Baptist Churches who are certified as messengers to the Southern Baptist Convention by their respective churches and who devote their lives to the service of Jesus Christ, the Son of the Living God as occupational evangelists, commonly known as General Evangelists, Singer Evangelist Denominational Workers who serve Southern Baptist Churches as Evangelists, and Southern Baptist Pastors, Educational Directors, and Ministers of Music who devote a portion of their time as Pastor-Evangelist.

OFFICERS: The officers of this conference shall be President, Vice-President, Second Vice-President, Secretary, and Treasurer.

QUALIFICATION, ELECTION, AND TERMS OF OFFICERS: The officers of this conference shall be chosen from the qualified membership who attend the Southern Baptist Convention. The five officers shall be chosen by majority vote of the membership attending the conference session for the election of officers.

The term of the president shall be limited to one year from the date of installation. No president shall succeed himself. At least two years shall elapse before a president can succeed himself.

All other officers shall serve for one year until their successors are chosen and installed. In the event of the resignation or death of the president, the first vice-president shall automatically become president and take over all duties and responsibilities of the president.

DUTIES DEFINED: President - The president shall preside at the opening of the annual meeting of the conference and at such other sessions as may be necessary. He shall act as Chairman of the Executive Committee. He shall give oversight to all the business and functions of the conference and direct its growth and development to further the fellowship and inspiration of the membership in the work of Christ.

First Vice-President - The first vice-president shall perform all the duties of the president in his absence from any conference or executive committee meeting. He shall preside at one of the sessions of the conference if there is more than one session.

Second Vice-President - The second vice-president shall perform the duties of the first vice-president in his absence. He shall succeed the first vice-president in the event of resignation or death. He shall act as parliamentarian for the conference. He shall be designated membership vice-president and shall aid the secretary in enrolling new members. He shall be chairman of the auditorium or meeting place committee to make arrangements for the annual conference.

Secretary - The Secretary shall record all minutes of the meetings on conference, including the executive committee and keep the records thereof.

Treasurer - The treasurer shall keep and disburse all funds of the conference upon the joint signature of one other officer. He shall give report of all receipts and disbursements of the annual conference.

EXECUTIVE COMMITTEE: The executive committee shall carry on all business of the conference between the annual meetings and shall give a report of all of its activities at the annual business session of the conference. One

of the duties of the executive committee shall be that of the program committee to provide, promote and produce the program for the annual conference.

The executive committee shall be composed of the elected officers and one member from the Department of Evangelism of the Home Mission Board of the Southern Baptist Convention, and one member from among the Directors or Secretaries of Evangelism of one of the state conventions and a pastor from one Southern Baptist Church. A quorum for the transaction of business of the executive committee shall be five.

TIME, PLACE OF MEETING - QUORUM: The annual conference of Southern Baptist Evangelists shall meet during the time and at the place that Southern Baptist Convention meets each year. It shall hold its meetings at such hours as the convention is not in session so that all its members may attend the meetings of the convention.

A quorum for the transaction of business at any meeting of the conference shall be twelve.

AMMENDMENTS: This constitution may be amended by a majority vote of the conference after the amendment has been offered at a prior meeting of the conference. No amendment shall be voted upon during the session in which it is offered.

SECOND CONSTITUTION AND BY-LAWS 1973

NAME: Shall be, CONFERENCE OF SOUTHERN BAPTIST EVANGELISTS

PURPOSE: This organization shall serve as a tool, both for the individual evangelist and the Southern Baptist Convention as a whole, to spread the gospel of Jesus Christ -- thus, its purpose shall be:

1. Fellowship among its members -- and with all other individuals in the Lord.
2. Offer to its members a means of expressing the convictions of the conference to the Southern Baptist Convention -- and to a lost world.
3. Provide opportunity for the evangelists to be a yearly source of inspiration to pastors and laymen of the Southern Baptist Convention.
4. Act as a teaching instrument -- sharing with the convention and pastors the ministry and gift of the evangelist, according to Eph. 4:11 -- thus, fulfilling the Great Commission.

MEMBERSHIP: Membership shall be available to all Southern Baptist -- upon written request being received by the central office -- notifying the conference of the decision to enter full-time vocational evangelism.

A membership dues and directory listing fee of \$30.00 (current) per year, per space in the directory, shall keep the membership active and in good standing. The \$30.00 shall serve a dual purpose -- as DUES and DIRECTORY LISTING FEE.

The fiscal year shall run from business session to business session -- during the Southern Baptist Convention meeting in June of each year.

The \$30.00 must be received by the Central Office by December 31 of each year for listing in the Directory. However, the dues portion may be paid up until the business session -- thus, keeping membership active.

Honorary [non-voting] membership only -- available to retired pastors, active pastors, denominational employees, etc. Name only listed in the annual directory -- upon receipt of dues.

PROCEDURE TO JOIN THE CONFERENCE:

1. Send written request to the Central Office.
2. Furnish glossy print (black & white) for the Directory (2X3 or 4X5 or 5X7 -- no larger please)
3. Remit: \$30.00 one person, one picture, one space in the Directory -- \$30.00 two people, one picture, one space -- \$60.00 group picture, two spaces.

OFFICERS: 1. President: Shall preside at all meetings, plan and direct the annual meeting -- but with advice and help from all the other officers -- and shall act as Chairman of the Executive Committee.

2. Vice-President: Shall assume the office and responsibility of the president upon the president's resignation, death, or circumstances rendering him incapable of fulfilling the responsibilities of his office.

3. Music Director: Shall plan and direct the musical portion of the annual meeting.

4. Assistant Music Director: Shall assist the Music Director in his responsibilities.

5. Pastor-Advisor: Shall represent the attitude of the pastors to the conference -- and serve as a spiritual advisor to the officers and body of the conference.

6. Executive Director: Shall direct the Central Office, print and distribute the yearly directory, handle all correspondence, minutes, and monies of the conference and shall be responsible for the physical arrangements for the annual meeting, namely: hotel reservations, place of meeting, breakfast meeting, etc.

BY-LAWS

1. The officers shall serve as an Executive Committee between sessions.
2. No officer shall serve in the same office for more than one consecutive year however, with the exception of the Executive Director.
3. All program personalities shall be evangelists members of the Conference of Southern Baptist Evangelists with the possible exception of one guest spot, but which shall be filled with a Southern Baptist personality only.
4. No expenses or honorariums shall be paid to any program personalities.
5. These by-laws may be amended at any time by vote of the conference.

CONSTITUTION AND BY-LAWS

1982

NAME: Shall be, CONFERENCE OF SOUTHERN BAPTIST EVANGELISTS

PURPOSE: This organization shall serve as a tool, both for the individual evangelist and the Southern Baptist Convention as a whole, to spread the gospel of Jesus Christ thus, its purpose shall be:

1. Fellowship among its members and with all other individuals in the Lord.
2. Offer to its members a means of expressing the convictions of the conference to the Southern Baptist Convention and to a lost world.
3. Provide opportunity for the evangelists to be a yearly source of inspiration to pastors and laymen of the Southern Baptist Convention.
4. Act as a teaching instrument sharing with the convention and pastors the ministry and gift of the evangelist, according to Eph. 4:11 -- thus, fulfilling the Great Commission.

MEMBERSHIP: Membership shall be available to all Southern Baptist Evangelists upon written request being received by the Secretary/Treasurer's office notifying the conference of the decision to enter full-time evangelism and upon payment of annual dues by May 15 of each calendar year. Membership shall be effective for one year from the Tuesday of the annual Southern Baptist convention meeting. Membership dues, determined annually by the Conference, shall keep the membership active and in good standing. Only individuals who have paid annual dues shall have voting privileges.

OFFICERS

PRESIDENT: 1. Plans and presides over conference programs and meetings.

2. Goes to meeting place and determines best site and time for meeting and program with concurrence of Vice-President.

3. Chairman of Executive Committee.

4. Appoints all Committee Chairmen and with assistance of each chairman selects all committees.

5. Make financial decisions within the framework of financial policies determined by the Executive Committee.

6. Responsible for communication of information and news to Conference members, and serves as spokesman to the media on behalf of the conference.

VICE PRESIDENT: 1. Shall assume the office and responsibility of President upon the President's death or resignation or circumstances rendering him incapable of fulfilling the responsibilities of his office.

SECRETARY-TREASURER: 1. Records all business at meetings and prepares minutes. 2. Receives handles and disburse all monies in accordance with policies determined by Executive Committee. 3. Prepares financial report for annual business meeting and opens books to audit upon request of the Executive Committee. 4. Maintains a list of all members who are in good standing and have voting privileges at the annual meeting.

MUSIC DIRECTOR: 1. Plans and directs the musical portion of all programs and meetings in cooperation with the President.

ASSISTANT MUSIC DIRECTOR: 1. Assists the music director. 2. Shall assume the office and responsibility of the Music director upon the Music Director's death or resignation or circumstances rendering him incapable of fulfilling the responsibilities of his office.

PASTOR ADVISOR: 1. Serves as the spiritual advisor to the conference. 2. He serves as Ex-officio member of the Executive Committee.

PARLIAMENTARIAN: 1. Advises the President on parliamentary matters during business meetings.

HOME MISSION BOARD LIAISON OFFICER: 1. Creates a closer relationship between Evangelism Department of the Home Mission Board and the Conference of Evangelists. He shall be appointed by the Home Mission Board and approved by the Conference of Southern Baptist Evangelists at each annual meeting. 2. He serves as Ex-officio member of the Executive Committee.

COMMITTEES

The Conference of Southern Baptist Evangelists shall establish the following committees.

1. EXECUTIVE COMMITTEE

Comprised of all elected officers each year. President serves as chairman of this committee and may vote only in case of ties. President appoints committee chairmen with recommendations of the Executive Committee.

2. PUBLICITY COMMITTEE

A. Set up and run booth at Southern Baptist Convention.

B. Publicize conference and all meetings and programs.

3. FINANCE COMMITTEE

A. Keep abreast of the financial needs and keep conference informed.

B. Works closely with Secretary-Treasurer.

POLICIES:

FINANCIAL

1. All monies will be received by the Treasurer and deposited in an account styled "Conference of Southern Baptist Evangelists."

2. Funds shall be disbursed on the single signature of either the Treasurer or President only for the following expenditures listed in order of priority.

A. Printing, mailing and all other reasonable related expenses.

B. Reasonable travel and lodging expenses for President or Vice President to travel to city of annual meeting to choose meeting and program sites.

C. Publicity materials as determined by the publicity committee.

D. Booth at the Southern Baptist Convention.

E. Annual meeting.

(1) Publicity

(2) Ticketing

(3) Reservations

F. Any other expenditures necessary to carry out the purpose of the Conference of Southern Baptist Evangelists.

EXECUTIVE COMMITTEE

Shall be made of all elected officers.

TERM OF OFFICE

No officer shall serve in the same office for more than one consecutive year except the Secretary-Treasurer, who shall serve for two consecutive years. (This rule shall take effect beginning with the 1982 election of officers).

ELECTION OF OFFICERS

Officers shall be elected at the annual meeting by secret ballot -- by a simple majority of those present who are current in membership. Only members who have paid dues by May 15th of that year may vote in the June meeting.

PROGRAM PERSONALITIES

The President and Music Director are free to invite whomever they feel led to ask.

These amendments were effective June 10, 1982 and may be amended subsequently upon the recommendation of the Executive Committee in accordance with the appropriate provisions of Roberts's Rules of Order.

The business meeting of COSBE 2002 removed the following Amendments:

Amendment was made to the by-laws at the June 13, 1989 Conference of Southern Baptist Evangelists meeting in Las Vegas, stating that the President, if elected, may serve a term of no more than two consecutive years in office.

Amendment was made to the By-laws at the June 14, 1994 Conference of Southern Baptist Evangelists meeting in Orlando, Florida to elect a "Secretary-Treasurer Elect at the beginning of the second year of the Secretary-Treasurer's two-year term of office. The Secretary-Treasurer Elect would automatically take over as Secretary-Treasurer. This would enable continuity in business for the Conference.

Amendment was made to the By-laws at June 11, 1996 Conference of Southern Baptist Evangelists meeting in New Orleans stating that the office of the president would now be a two year term.

CONSTITUTION AND BY-LAWS 2002

NAME: Shall be, CONFERENCE OF SOUTHERN BAPTIST EVANGELISTS

PURPOSE:

This organization shall serve as a tool, both for the individual evangelist and the Southern Baptist Convention as a whole, to spread the gospel of Jesus Christ thus, its purpose shall be:

1. Fellowship among its members and with all other individuals in the Lord.
2. Offer to its members a means of expressing the convictions of the conference to the Southern Baptist Convention and to a lost world.
3. Provide opportunity for the evangelists to be a yearly source of inspiration to pastors and laymen of the Southern Baptist Convention.
4. Act as a teaching instrument sharing with the convention and pastors the ministry and gift of the evangelist, according to Eph. 4:11-12 thus, fulfilling the Great Commission.

MEMBERSHIP:

Membership shall be available to all Southern Baptist Evangelists upon written request being received by the Secretary/Treasurer's office notifying the conference of the decision to enter full-time evangelism and upon payment of annual dues by May 15 of each calendar year. Membership shall be effective for one year from the Tuesday of the annual Southern Baptist convention meeting. Membership dues, determined annually by the Conference, shall keep the membership active and in good standing. Only individuals who have paid annual dues shall have voting privileges.

OFFICERS

PRESIDENT:

1. Plans and presides over conference programs and meetings.
2. Goes to meeting place and determines best site and time for meeting and program with concurrence of Vice-President.
3. Chairman of Executive Committee.
4. Appoints all Committee Chairmen and with assistance of each chairman selects all committees.
5. Make financial decisions within the framework of financial policies determined by the Executive Committee.
6. Responsible for communication of information and news to Conference members, and serves as spokesman to the media on behalf of the conference.

VICE PRESIDENT:

1. Shall assume the office and responsibility of President upon the President's death or resignation or circumstances rendering him incapable of fulfilling the responsibilities of his office.

SECRETARY-TREASURER:

1. Records all business at meetings and prepares minutes.
2. Receives, handles, and disburses all monies in accordance with policies determined by Executive Committee.
3. Prepares financial report for annual business meeting and opens books to audit upon request of the Executive Committee.
4. Maintains a list of all members who are in good standing and have voting privileges at the annual meeting.

5. Sends letter between Thanksgiving and Christmas to each COSBE Member asking for dues, and listing those who have paid. Sends follow up letter to the same effect by April 1.

SECRETARY-TREASURER ELECT:

1. Shall assume the office and responsibility of Secretary-Treasurer upon the death of the Secretary-Treasurer or resignation or circumstances rendering him/her incapable of fulfilling the responsibilities of the office.
2. Shall be in training for the position of Secretary-Treasurer.

MUSIC DIRECTOR:

1. Plans and directs the musical portion of all programs and meetings in cooperation with the President.

ASSISTANT MUSIC DIRECTOR:

1. Assists the music director.
2. Shall assume the office and responsibility of the Music director upon the Music Director's death or resignation or circumstances rendering him incapable of fulfilling the responsibilities of his office.

PASTOR ADVISOR:

1. Serves as the spiritual advisor to the conference.
2. He serves as Ex-officio member of the Executive Committee.

PARLIAMENTARIAN:

1. Advises the President on parliamentary matters during business meetings.

NORTH AMERICAN MISSION BOARD LIAISON OFFICER:

1. Creates a closer relationship between Evangelism Department of the Home Mission Board and the Conference of Evangelists. He shall be appointed by the North American Mission Board and approved by the Conference of Southern Baptist Evangelists at each annual meeting.
2. He serves as Ex-officio member of the Executive Committee.

COMMITTEES

The Conference of Southern Baptist Evangelists shall establish the following committees.

1. EXECUTIVE COMMITTEE

Comprised of all elected officers each year. President serves as chairman of this committee and may vote only in case of ties. President appoints committee chairmen with recommendations of the Executive Committee.

POLICIES:

FINANCIAL

1. All monies will be received by the Treasurer and deposited in an account styled "Conference of Southern Baptist Evangelists."
2. Funds shall be disbursed on the single signature of either the Treasurer or President only for the following expenditures listed in order of priority.
 - A. Printing, telephone, mailing and all other reasonable related expenses.
 - B. Reasonable travel and lodging expenses for President or Vice President to travel to city of annual meeting to choose meeting and program sites.
 - C. Publicity materials as determined by the Executive committee.
 - D. Booth at the Southern Baptist Convention.
 - E. Annual meeting, publicity, ticketing, reservations.
 - F. Any other expenditure necessary to carry out the purpose of the Conference of Southern Baptist Evangelists.

TERM OF OFFICE

No officer shall serve in the same office for more than one consecutive year except the Secretary-Treasurer, who shall serve for two consecutive years.

ELECTION OF OFFICERS

Officers shall be elected at the annual meeting by a simple majority of those present who are current in membership. Only members who have paid dues by May 15th of that year may vote in the June meeting. The

President shall instruct members at the annual meeting to give plenty of time for multiple nominations to be made before calling for nominations to cease.

PROGRAM PERSONALITIES

The President and Music Director shall choose all program personalities from within the COSBE family. Only dues paying members of the conference shall be on the program. No expenses or honorarium shall be paid to any program personalities.

CHANGING OF BY-LAWS

These by-laws may be amended only at the annual meeting of the conference. Only dues-paying members may submit amendments. (It takes a two-thirds majority to change the by-laws.)

SAMARITAN'S FUND

This has been established to help members of COSBE in times of crisis. All monies are sent to the financial department of the North American Mission Board, invested by the financial department of NAMB and distributed by the officers of COSBE in consultation with our Pastor-Advisor and the NAMB liaison. Only a portion of the interest accumulated may be distributed so as not to deplete the entire interest fund. Any member of COSBE may request assistance by writing the President of COSBE and explaining the need. The officers then meet and prayerfully consider the request. Financial assistance will be immediate. The amount of the fund and disbursements should be included in the financial report at the annual meeting of COSBE.

COUNCIL OF ACCOUNTABILITY

This council will be put in place to serve as a voice for all members of COSBE. It has been designed to serve as a platform for any Southern Baptist evangelist who has a legitimate grievance against any person, church or secular organization, which seeks to bring harm, dishonor or injury to his/her ministry. To address any issues which bring into question the integrity of any Southern Baptist evangelist and or his ministry due to unethical conduct or moral impropriety and, if necessary, take appropriate measures to resolve such issues. Appropriate measures may take the form of: (a) written correspondence, (b) personal interviews with the council and parties involved, (c) censorship by the council, and (d) most drastic, removal from membership from COSBE.

The purpose of this procedure is for the restoration, not destruction of one's ministry. It is the intent of the Council of Accountability to serve as an official voice for COSBE by expecting all members of COSBE to maintain the standards set forth in the Statement of Affirmations. This holds us accountable to Christ, our peers and ourselves. The officers of the Council of Accountability and their terms of service will consist of three elected officials who are members of COSBE and have been endorsed by the North American Mission Board. At least one shall come from the preaching area and one from the music area. The officers to be elected are chairman, vice-chairman and Secretary. They are to be elected by popular vote of the members of COSBE at its annual business session and will serve a four –year term with a chairman elect being elected in the third year.

Also serving with the elected Council will be the president of COSBE, the liaison of the North American mission Board and the pastor-advisor of COSBE.

Notes

Introduction

1. Billy Graham, A Biblical Standard for Evangelists (Minneapolis: World Wide Publications, 1984), pp. 1-2.
2. Ibid. p. 6.

Chapter 1

3. Jean McKechnie, ed., Webster's New Twentieth Century Dictionary of the English Language (Second Edition, 1979), p. 976.
4. Ibid.
5. Ibid., p. 1552.
6. Ibid.
7. Ibid.
8. C. E. Autrey, Basic Evangelism (Grand Rapids, Michigan: Zondervan Publishing House, 1959), p. 107.
9. James A. Stewart, Invasion of Wales by the Spirit (Fort Washington, Pennsylvania: Christian Literature Crusade, n.d.), p.68.
10. Richard Harris, conference interview held at the Home Mission Board, Atlanta, Georgia, January, 1987.
11. James A. Stewart, Evangelism Without Apology (Lansdale: Revival Literature, 1967), pp. 9-10.
12. John Bisagno, interview held at Georgia Evangelism Conference, Savannah, Georgia, January 21, 1987.
13. C. C. Randall, Professor of Evangelism at New Orleans Baptist Theological Seminary, personal letter.
14. Delos Miles, Professor of Evangelism at Southeastern Baptist Theological Seminary, personal letter.
15. Graham, Biblical Standard for Evangelists, p. 6
16. Jim Hylton, Just Sittin' Pretty (Kalamazoo: Master Press, Inc., 1976), p. 121.
17. Ibid., pp. 121-122.
18. J. Vernon McGee, Exploring Through Ephesians (Laverne, California: El Camino Press, n.d.), p. 56.
19. Wuest's Word Studies: Ephesians and Colossians (Grand Rapids: Wm.B. Eerdmans Publishing House, 1953), I, pp. 100-101.
20. M. H. Shepard, "Evangelist," The Interpreter's Dictionary of the Bible, (New York: Abingdon Press, 1962) II, p. 181.
21. John R. Rice, The Evangelist and His Work (Murfreesboro: Sword of the Lord Foundation, 1968), p. 19.
22. W. E. Vine, An Expository Dictionary of New Testament Words (Old Tappan, New Jersey: Fleming H. Revell Company, 1966), II, p. 44.
23. Harold Lindsell, The Holy Spirit in the Latter Days (Nashville: Thomas Nelson Publishers, 1983), p. 107.
24. W. A. Criswell, The Baptism, Filling and Gifts of the Holy Spirit (Grand Rapids: Zondervan Publishing House, 1973), p. 65.
25. Dr. H. L. Willmington, Wilmington's Guide to the Bible (Wheaton: Tyndale House, 1983), p. 664.
26. Lewis Sperry Chafer, True Evangelism (Grand Rapids: Zondervan Publishing House), p. 6.
27. George E. Sweazy, Effective Evangelism (New York: Harper & Row, Publishers, 1953), p. 166.
28. J. D. Douglas, ed., The Work of An Evangelist (Minneapolis: World Wide Publications, 1984), p. 143.
29. McKechnie, ed., Webster's Dictionary, p.632.
30. G. Campbell Morgan, Evangelism (Grand Rapids: Baker Book House, 1976), p. 55.
31. R. Alan Streett, The Effective Invitation (Old Tappan, New Jersey: Fleming H. Revell Company, 1984), pp. 34, 70, 135-136.
32. Roy J. Fish, Professor of Evangelism at Southwestern Baptist Theological Seminary, personal letter
33. Robert J. Wells and John R. Rice, eds. How To Have Revival. (Wheaton: Sword of the Lord Publishers, 1946), p. 111.

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34. Streett, Effective Invitation, p. 126.
35. A. T. Robertson, Word Pictures in the New Testament, vol. 3: Acts of the Apostles (Nashville: Broadman Press, 1931), p. 326.
36. Herbert Lockyer, All the Men of the Bible (Grand Rapids: Zondervan Publishing House, 1958), p., 276.
37. Douglas, ed., Work of Evangelist, p. 163.
38. Walter B. Knight, Knight's Master Book of New Illustrations (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), p. 737.
39. William Barclay, The Acts of the Apostles (Philadelphia: The Westminster Press, 1955), p. 71.
40. Robertson, Word Pictures, vol. 3, Acts, p. 111.
41. Robertson, Word Pictures, vol. 3, Acts, p.361.

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42. Wells and Rice, eds. How to Have Revival, p. 22.
43. Phone interview with music evangelists Ron and Claudia Henderson from Albany, Georgia, 24 February 1987.
44. Shirley A. Fordham, "Shirley's Sayings," God's Way 12, (October 1986).
45. Douglas, Work of Evangelist, pp. xv-xvi.

Chapter 5

46. John R. Bisagno, The Power of Positive Evangelism (Nashville: Broadman Press, 1968), pp.38-42. **Please note that John Bisagno gave me personal permission to update some of his material. These updates are in bold faced print.
47. Ibid., pp. 42-45.** Please note that John Bisagno gave me personal permission to update some of his material. These updates are in bold faced print.
48. Ibid., pp. 45-47.** Please note that John Bisagno gave me personal permission to update some of his material. These updates are in bold faced print.
49. Revival Training Seminar Notebook : A Training Manual of the Home Mission Board Southern Baptist Convention (Atlanta: Home Mission Board, 1981), p. 105.
50. Charles M. Becton, "How to Kill an Evangelist--with Kindness," The Baptist Messenger (5 January 1978), Reprinted from the Oklahoma Baptist State Paper.
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55. Idem, Master Book, pp. 503-504.
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57. Idem, Master Book, p. 499.
58. Idem, Knight's Treasury, p. 280.
59. Ibid, p. 288.
60. Ibid, p. 284.
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62. Ibid, p. 278.

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65. T. Dewitt Talmadge, 500 Selected Sermons, vol. 3, (Grand Rapids: Baker Book House, 1978), p. 155.
66. Talmadge, 500 Selected Sermons, vol. 8, pp.343-344.
67. Sweet, Story of Religion, p. 347.
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69. Ibid.
70. Robert G. Torbet, A History of the Baptists, Third Ed. (Valley Forge: Judson Press, 1963), pp. 455-456.
71. John Scott Trent, Evangelists In Action, (Orlando, Florida: Daniels Publishers, 1971), p. 19.
72. Cassette tape of Don Womack from Memphis, Tennessee, then Executive-Director of the Conference of Southern Baptist Evangelists, n.d.
73. Personal interview with Tom McEachin, Associate Director, Mass Evangelism Department of the Home Mission Board, 24 February 1987.
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TO ORDER BOOK

Keith Fordham Evangelistic Assoc., Inc.
P.O. Box 249
Fayetteville, GA 30214-0249

Name_____

Address_____

City_____

State_____ Zip_____

Phone_____

Introduction

¹Billy Graham, A Biblical Standard for Evangelists (Minneapolis: World Wide Publications, 1984), pp. 1-2.

²Ibid., p. 6.

Chapter 1

³Jean McKechnie, ed., Webster's New Twentieth Century Dictionary of the English Language (Second Edition, 1979), p. 976.

⁴Ibid.

⁵Ibid., p. 1552.

⁶Ibid.

⁷Ibid.

⁸C. E. Autrey, Basic Evangelism (Grand Rapids, Michigan: Zondervan Publishing House, 1959), p. 107.

⁹James A. Stewart, Invasion of Wales by the Spirit (Fort Washington, Pennsylvania: Christian Literature Crusade, n.d.), p.68.

¹⁰Richard Harris, conference interview held at the Home Mission Board, Atlanta, Georgia, January, 1987.

¹¹James A. Stewart, Evangelism Without Apology (Lansdale: Revival Literature, 1967)., pp. 9-10.

¹²John Bisagno, interview held at Georgia Evangelism Conference, Savannah, Georgia, January 21, 1987.

¹³C. C. Randall, Professor of Evangelism at New Orleans Baptist Theological Seminary, personal letter.

¹⁴Delos Miles, Professor of Evangelism at Southeastern Baptist Theological Seminary, personal letter.

¹⁵Graham, Biblical Standard for Evangelists, p. 6.

¹⁶Jim Hylton, Just Sittin' Pretty (Kalamazoo: Master Press, Inc., 1976), p. 121.

¹⁷*Ibid.*, pp. 121-122.

¹⁸J. Vernon McGee, Exploring Through Ephesians (Laverne, California: El Camino Press, n.d.), p. 56.

¹⁹Wuest's Word Studies: Ephesians and Colossians (Grand Rapids: Wm.B. Eerdmans Publishing House, 1953), I, pp. 100-101.

²⁰M. H. Shepard, "Evangelist," The Interpreter's Dictionary of the Bible, (New York: Abingdon Press, 1962) II, p. 181.

²¹John R. Rice, The Evangelist and His Work (Murfreesboro: Sword of the Lord Foundation, 1968), p. 19.

²²W. E. Vine, An Expository Dictionary of New Testament Words (Old Tappan, New Jersey: Fleming H. Revell Company, 1966), II, p. 44.

²³Harold Lindsell, The Holy Spirit in the Latter Days (Nashville: Thomas Nelson Publishers, 1983), p. 107.

²⁴W. A. Criswell, The Baptism, Filling and Gifts of the Holy Spirit (Grand Rapids: Zondervan Publishing House, 1973), p. 65.

²⁵Dr. H. L. Willmington, Willmington's Guide to the Bible (Wheaton: Tyndale House, 1983), p. 664.

²⁶George E. Sweazy, Effective Evangelism (New York: Harper & Row, Publishers, 1953), p. 166.

²⁷J. D. Douglas, ed., The Work of An Evangelist (Minneapolis: World Wide Publications, 1984), p. 143.

²⁸McKechnie, ed., Webster's Dictionary. p.632.

²⁹G. Campbell Morgan, Evangelism (Grand Rapids: Baker Book House, 1976), p. 55.

³⁰R. Alan Streett, The Effective Invitation (Old Tappan, New Jersey: Fleming H. Revell Company, 1984), pp. 34, 70, 135-136.

³¹Roy J. Fish, Professor of Evangelism at Southwestern Baptist Theological Seminary, personal letter.

³²Robert J. Wells and John R. Rice, eds. How To Have Revival. (Wheaton: Sword of the Lord Publishers, 1946), p. 111.

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³³Streett, Effective Invitation, p. 126.

³⁴A. T. Robertson, Word Pictures in the New Testament, vol. 3: Acts of the Apostles (Nashville: Broadman Press, 1931), p. 326.

³⁵Herbert Lockyer, All the Men of the Bible (Grand Rapids: Zondervan Publishing House, 1958), p., 276.

³⁶Douglas, ed., Work of Evangelist, p. 163.

³⁷Walter B. Knight, Knight's Master Book of New Illustrations (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), p. 737.

³⁸William Barclay, The Acts of the Apostles (Philadelphia: The Westminster Press, 1955), p. 71.

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⁴⁰Robertson, Word Pictures, vol. 3, Acts, p.361.

Chapter 4

⁴¹ The Work of an Evangelist International congress for Itinerant Evangelists Edited by J. D. Douglas, World Wide Publications Minneapolis, Minnesota, 1984 pp 143-145. The Evangelist's Gift and Ministry by Stephen F. Olford

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⁴⁵ The Time of My Life: The Autobiography of J. Harold Smith, Daniels Publishing Company, Orlando, Florida. 1981. Pp 22-24.

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⁴⁹ Fifty Years On The Battlefront With Christ: A Biography Of Mordecai F. Ham By Edward E. Ham, published by the Old Kentucky Home Revivalist, The Hermitage Press Nashville, Tennessee

⁵⁰ Preaching From the Prophets by Kyle M. Yates. Pp 3-4, Broadman Press, Nashville, TN. 1942. Please note that Keith's words are in italics.

⁵¹ NAMB, Southern Baptist Evangelists strategize to help churches with no/low baptisms By J. Gerald Harris, Editor, Christian Index Published August 3, 2006

⁵² Malcolm McDow points out in [FireFall: How God Has Shaped History Through Revivals](#) on page 63, by Malcolm McDow and Alvin Reid published by Pleasant Word, a division of Wine Press Publishing, PO Box 428, Enumclaw, WA 98022 printed 2002

⁵³ Total Church Life by Darrell Robinson p 11

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⁵⁵ Wells and Rice, eds. How to Have Revival, p. 22.

⁵⁶ Phone interview with music evangelists Ron and Claudia Henderson from Albany, Georgia, 24 February 1987.

⁵⁷ Shirley A. Fordham, "Shirley's Sayings," God's Way 12, (October 1986).

⁵⁸ Douglas, Work of Evangelist, pp. xv-xvi.

Chapter 5

⁵⁹ John R. Bisagno, The Power of Positive Evangelism (Nashville: Broadman Press, 1968), pp.38-42. **Please note that John Bisagno gave me personal permission to update some of his material. These updates are in bold faced print.

⁶⁰ *Ibid.*, pp. 42-45.** Please note that John Bisagno gave me personal permission to update some of his material. These updates are in bold faced print.

⁶¹Ibid., pp. 45-47.** Please note that John Bisagno gave me personal permission to update some of his material. These updates are in bold faced print.

⁶²Revival Training Seminar Notebook : A Training Manual of the Home Mission Board Southern Baptist Convention (Atlanta: Home Mission Board, 1981), p. 105.

⁶³Charles M. Becton, "How to Kill an Evangelist--with Kindness," The Baptist Messenger (5 January 1978), Reprinted from the Oklahoma Baptist State Paper.

⁶⁴**Shane Craven gives insight the following 2008 article Guest Pastor's Comments: The Team of Pastor and Evangelist by Shane Craven Magazine *The Voice of the Evangelist* on page 50**

⁶⁵**Bailey Smith sent the following statement on a video tape to be played at the COSBE Worship service in 2008**

⁶⁶Conference interview with Richard Harris, Home Mission Board, Atlanta, Georgia, 15 January 1987.

⁶⁷"Sam Cathey's Message," God's Way 10,(March & July 1984).

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⁶⁸Knight, Master Book, p. 500.

⁶⁹Idem, Knight's Treasury,p. 279.

⁷⁰Idem, Master Book, pp. 503-504.

⁷¹Idem, Knight's Treasury, p. 280.

⁷²Idem, Master Book, p. 499.

⁷³Idem, Knight's Treasury, p. 280.

⁷⁴Ibid., p. 288.

⁷⁵Ibid., p. 284.

⁷⁶Ibid., p. 286.

⁷⁷Ibid., p. 278.

Chapter 7

⁷⁸*Charles M. Alexander: A Romance of Song and Soul Winning* by Helen C. Alexander and J. Kennedy Maclean. Sword of the Lord Publishers, Murfreesboro, TN 1995., pp.61- 68
⁷⁹—*Gospel Banner from Knight's Treasury of Illustrations* by Walter B. Knight William B. Eerdmans Publishing Company Grand Rapids Michigan pp42- 43, 1963

⁸⁰ Knights Treasury of Illustrations by Walter B. Knight, Wm. B. Eerdmans Publishing Company, Grand Rapids , Michigan 1967, pp 366

⁸¹ By C.E. Matthews in *The Southern Baptist Program of Evangelism* pp. 86- 101 Revised Edition 1958 Convention Press Nashville, Tennessee pp.156- 157.

⁸² Knights Master Book of New Illustrations by Walter B. Knight, Wm. B. Eerdmans Publishing Company, Grand Rapids , Michigan 1965. Pp 628-629

⁸³ *Charles M. Alexander: A Romance of Song and Soul Winning* by Helen C. Alexander and J. Kennedy Maclean. Sword of the Lord Publishers, Murfreesboro, TN 1995., pp.25- 26.

⁸⁴ *Charles M. Alexander: A Romance of Song and Soul Winning* by Helen C. Alexander and J. Kennedy Maclean. Sword of the Lord Publishers, Murfreesboro, TN 1995., pp.61- 68

⁸⁵ Ibid

⁸⁶ By C.E. Matthews in *The Southern Baptist Program of Evangelism* pp. 86- 101 Revised Edition 1958 Convention Press Nashville, Tennessee pp.162.

⁸⁷ Knights Treasury of Illustrations by Walter B. Knight, Wm. B. Eerdmans Publishing Company, Grand Rapids , Michigan 1967. Pp 365

⁸⁸ Three Thousand Illustrations by Walter B. Knight, Wm. B. Eerdmans Publishing Company, Grand Rapids , Michigan 1957. Pp 461-462

⁸⁹ By C.E. Matthews in *The Southern Baptist Program of Evangelism* pp. 86- 101 Revised Edition 1958 Convention Press Nashville, Tennessee pp.159.

⁹⁰ Ibid pp 159-160

⁹¹ Revivals 101: A Concise "How To" Manual on revivals published by Victory Hill Publishing Company Sumter, SC 29151. Printed 2008 pp 45.

⁹² Ibid p 45.

⁹³ Ibid pp45-46.

⁹⁴ <http://www.hopepub.com/html/main.isx?sub=27&search=152>

⁹⁵ By C.E. Matthews in *The Southern Baptist Program of Evangelism* pp. 86- 101 Revised Edition 1958 Convention Press Nashville, Tennessee pp.164.

⁹⁶ Three thousand Illustrations for Christian Service by Walter Knight, William B. Eerdmans, Grand Rapids Michigan 1957. P649.

⁹⁷ The following is taken from the biography of Spurgeon by Arnold Dallimore (Moody Press, 1984), pages 18-20

⁹⁸ ⁹⁸ The following is taken from the biography of Spurgeon by Arnold Dallimore (Moody Press, 1984), pages 18-20

⁹⁹ Ibid

¹⁰⁰ ¹⁰⁰ The following is taken from the biography of Spurgeon by Arnold Dallimore (Moody Press, 1984), pages 18-20

¹⁰¹ Please note that the Chapter “The Unified Service and the Invitation” by C.E. Matthews in his book *The Southern Baptist Program of Evangelism* pp. 86-101 Revised Edition 1958, Convention Press, Nashville, Tennessee, have been updated and converted for the 21st century and illustration added.

¹⁰² John R. Bisagno, How to Build an Evangelistic Church (Nashville: Broadman Press, 1971), pp. 151-152.

Chapter 8

¹⁰³ This information was taken from the 1913 Southern Baptist Convention Annual and other material sent to me by Bill Sumners, Director of the Southern Baptist Historical Library and Archives.

¹⁰⁴ William Warren Sweet, The Story of Religion in America (New York: Harper & Row, Publishers, 1950), pp. 346-347.

¹⁰⁵ T. Dewitt Talmadge, 500 Selected Sermons, vol. 3, (Grand Rapids: Baker Book House, 1978), p. 155.

¹⁰⁶ Talmadge, 500 Selected Sermons, vol. 8, pp.343-344.

¹⁰⁷ Sweet, Story of Religion, p. 347.

¹⁰⁸ Interview with Jesse Hendley at First Baptist Church of Lithia Springs, 23 February 1987.

¹⁰⁹ Ibid.

¹¹⁰ Robert G. Torbet, A History of the Baptists, Third Ed. (Valley Forge: Judson Press, 1963), pp. 455-456.

¹¹¹John Scott Trent, Evangeliasts In Action, (Orlando, Florida: Daniels Publishers, 1971), p. 19.

¹¹²Cassette tape of Don Womack from Memphis, Tennessee, then Executive-Director of the Conference of Southern Baptist Evangelists, n.d.

¹¹³Personal interview with Tom McEachin, Associate Director, Mass Evangelism Department of the Home Mission Board, 24 February 1987.

¹¹⁴Trent, Evangeliasts, pp. 41-42.

¹¹⁵ This report was handed out at the annual COSBE business meeting June 2008.