PAROCHIAL EVANGELISM
BY THE LAITY

by
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Published for the
LONDON DIOCESAN CONFERENCE
by the
CHURCH INFORMATION BOARD
CHURCH HOUSE, DEAN'S YARD, WESTMINSTER S.W.1
Price sixpence
1952
That the laity have an indispensable part to play in evangelism is no new idea. To begin with, it is Biblical. Evangelism belongs to the LAOS, the people of God, ministers and their congregations together. The Christian Church is the New Israel, whose function is not only "to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (that is, worship) but also to "show forth the praises of Him who has called us out of darkness into His marvellous light" (that is, witness). 1 Peter 2:5, 9.

In the second place, lay evangelism is a practical idea. We are continually hearing of the shortage of clergy, the unreached masses, the growth of materialism and the widening gulf between the Church and the people. If we are to be realistic, it is plainly impossible for the multitudes in Great Britain to hear the Gospel, unless the chief burden is borne by the laity.

In the third place, lay evangelism is already a generally accepted idea in this country. Archbishop William Temple expressed his conviction in the words: "There can be no widespread evangelism of this country unless this work is undertaken by the laity." The report "Towards the Conversion of England", which stirred thousands of readers, popularized the idea and was widely discussed. But the idea has remained largely a theory. Much has been said. Little has been done. It is my purpose to outline a scheme by which the average parish can convert theory into practice.

INTRODUCTORY

Before making this attempt, I hasten to make a few introductory statements, whose purpose is to disarm possible criticism. Firstly, I write not as an expert but as a learner who has tried to follow where God has led. Secondly, I should have preferred to forgo the use of the personal pronoun, but unfortunately I cannot. Evangelism cannot be discussed in the abstract, and therefore I can only write of it in the context of my experience at All Souls, Langham Place. I have been specially asked to emphasize the fact that what I am describing in this pamphlet is not unpractical theorizing. It has actually been put into practice in our parish, although perhaps not quite so tidily and successfully as is here suggested. I hope that what I write will be to the glory of God and not to the glory of man.

Thirdly, since I am writing about All Souls, I must explain that, contrary to what most people suppose, All Souls is a fairly normal parish. It has a residential population of between ten and twelve thousand of all kinds of people. I mention this in order to assure my readers that we are all tackling similar problems, mutatis mutandis.

The initial problem with which we are all confronted is that the laity do not, usually, offer themselves for evangelistic service. They are busy, diffident and ill-equipped, and the clergy are tempted to complain that their lay people will not shoulder their responsibilities in evangelism. I would venture, however, to suggest that if anyone is to blame for this situation it is ourselves. Until the clergy make it abundantly plain that they expect their lay people to take a big share in the parish's evangelistic work, they will never volunteer. They must therefore grasp the following three facts:-

1 They must realize that we believe in evangelism

I am sorry that it should be necessary to say this, but I believe it is. The principal reason in my judgment why there is so little effective evangelism to-day is that we clergy have, in many cases, ceased to believe in it. We are no longer expecting to see moral miracles. We have lost our faith in the power of Christ to bring new life to men and women. We need to recapture the primitive enthusiasm and unshakeable faith
of the Apostles. We need to believe that the Holy Spirit is still convincing the world of sin, still testifying to Jesus Christ, and still regenerating sinners. It is only when we catch fire that the fire will spread to the laity.

(2) They must realize that we believe they must evangelize
They will never offer for this work unless it is part of our regular teaching ministry that evangelism is a duty resting upon every Christian. We shall teach them that their first duty is to worship and their second to witness. Every Christian is to be a worshipper and every Christian is to be a witness. The commission to proclaim the Gospel was given by Jesus not just to the Apostolic band but to the whole Church.

(3) They must realize that we believe they must evangelize in their parish
There are three spheres in which it is a Christian’s duty to bear witness to Jesus Christ. The first is in his home; the second is in his work; and the third is in his parish. Our slogan might well be “Worship in the Church involves witness in the parish”. We shall not, therefore, just encourage our people to engage in this work; we shall expect them to do so. We shall not appeal to them for help. We shall state that it is their plain Christian duty. This surely is the closest possible approximation to the New Testament ideal of local worshiping, witnessing congregations. This may be a humbling experience for us, as our church and parish will cease to be a one-man show, but the decentralization will be healthy and the results thrilling.

If we make these facts clear to the lay members of our congregation, the time will soon come when some will offer themselves for evangelistic work. When they come forward, it will be first for training. There may only be two or three, half a dozen or a dozen, but we shall have the opportunity of banding them together into a team for three months’ or six months’ training. I cannot imagine a more important task to which to put our hands. We shall be following the example of our Blessed Lord, who gathered twelve men around Him for training. This task is of such urgency that we should feel it worth our while to exclude ruthlessly from our programme other and lesser tasks.

The trainees will want us to set them a high standard. They will be in earnest. We must honour their vision. At All Souls we have found it helpful to enrol volunteers, so that they feel themselves committed. We have insisted on regular attendance at the training classes just as at Confirmation classes. We have set them an examination covering the whole syllabus, having warned them of it before the course began, so that they could take notes during the classes. The Bishop of Willesden has kindly come at the conclusion of each series of classes to commission successful candidates and to present them with a signed certificate of training.

THE SYLLABUS
We have tried to give candidates a simple but thorough introduction to the subject of evangelism. It seems necessary to stress that evangelism is not just a matter of technique. Would-be workers will need to have a clear grasp of the purpose of God in the gospel, of man’s need of Christ’s atonement, of the power of the Holy Spirit for Christlike living, and of God’s family, the Church, into which the believer is born again.

But even sound Biblical theology and good practical technique are not enough. Successful evangelism is the work of the Holy Spirit through us. The most important thing of all is that we ourselves should be humble, obedient, prayerful, surrendered Christians. We may even discover in the course of training that some of the volunteers are not themselves truly converted, and we shall have the privilege of leading them to Christ before they can lead others to Him.

An outline syllabus which we have used is as follows:-

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All this will be a minimum of training, and we may very well find it necessary to expand it. When the training is completed, and the trainees have been commissioned, the work can begin. This work may be conveniently divided into three:

THREE STAGES

(1) Let us give the priority to PRAYER. Not all commissioned workers will be good at visiting or good at leading their friends to faith in Jesus Christ or good at speaking in public. But all can pray. All can engage in the ministry of intercession for those who are strangers to the grace of Christ. May I make a plea for the revival of the old-fashioned prayer meeting or its equivalent? Free prayer is not the exclusive heritage of the Free churches. It was surely when the early church met together for prayer that the miracles began. If we expect our commissioned workers and Sunday School teachers and Bible class leaders and all the faithful nucleus of the Church to meet together every week to wait upon God and to pray for the evangelistic thrust of the parish, the work cannot fail of blessing.

(2) VISITING. It is wise, at least in the early days, to divide the commissioned workers into pairs. Each pair will then be allotted a street or a number of houses or flats to visit. It may take them many months to cover their beat, but by systematic weekly visiting they will succeed. They will go armed with a Bible and some suitable evangelistic literature. They will also be supplied with a notebook in which their report will be given. These books are handed in monthly, so that the Registrar can transfer the facts to the card index. The Vicar can then follow up specially promising contacts. Names of children and young people can be passed on to the Sunday School Superintendent and Bible Class Leaders. Quarterly meetings are held for commissioned workers, at which further training is given, and problems are discussed.

It should be clearly understood that this visiting is not undertaken for a period of three or six months in preparation for a mission, but regularly month after month, year after year.

It may later be necessary to appoint District Supervisors to co-ordinate the visiting in limited areas of the parish and to act as a liaison between the Vicar and the growing band of visitors. The beginnings will be small and unambitious, but as years pass and mole workers are trained and commissioned, it should be possible to covet the whole parish. We cannot be satisfied until every single house and flat in the parish is the spiritual responsibility of a Church member under the Vicar's general direction.

But visiting is seldom an end in itself. Sometimes the person visited has been prepared by the Holy Spirit, and the visitor has the joy of leading a seeker to the Saviour there and then. Sometimes it is possible to read the Bible and pray with those who are visited. Sometimes literature may be left. Often there will be talk and discussion, and always friendly relations are being established with non-churchgoing residents in the parish. But this is not the ultimate object of visiting. It prepares the way for the third kind of service in which commissioned workers can share.

(3) INVITATIONS. When commissioned workers have made contact with people in the parish, they will be in a position to bring them to special meetings designed for outsiders. Three such may be mentioned:

(a) Open-air Services. It should be possible for us to cover the strategic sites of the parish in the course of the Summer months by holding open-air services on Sunday nights after Evening Prayer. For this kind of service, it is rather the thickly populated street than the much frequented thoroughfare which will be selected. A collapsible stand is more or less essential, and should be clearly marked in front with the Church's name. This is at least a good public witness. Public address equipment is helpful but not always necessary if the service is in a residential street. Commissioned workers can be detailed to distribute during the preceding week printed letters announcing the service, and can personally invite their contacts to come, or to open their windows to listen. A number of Church people will probably come on to the open-air service after Evening Prayer to help swell the crowd and lead the singing. One or two more experienced commissioned workers may be able to speak a few words of personal testimony during the service, and all the
visitors in that street will be busy during the next few weeks following up the service as they visit. If our Lord preached regularly in the open air, we should not be afraid to do so. We can bring the Church to the people, if the people will not come to the Church.

(b) House meetings. Sometimes a specially friendly person in one of the houses visited is willing for an informal meeting to be held in his house or flat. He can then invite his friends and neighbours from the same block of flats or the same street to come and meet the Vicar and hear about the Church’s work. This gives the Vicar a wonderful opportunity not only to describe the work of the Church but to explain simply the Church’s message. The commissioned workers visiting in that street will of course be present. They may have distributed the invitations and helped with the catering arrangements and will carefully keep touch with all those who come.

(c) Guest Services. Once a month we adapt Evening Prayer to suit non-Churchgoers. Plenty of notice is given both in the parish magazine and in Church on the previous Sunday. Regular Church people know about it anyway, as the guest service comes round regularly on the second Sunday evening of each month.

It is to this service in particular that commissioned workers seek to bring (not just by inviting but by fetching) those they visit. It is not necessary to alter the liturgical form of Evening Prayer, but the pages are announced and some simple explanations given and the atmosphere made slightly more homely, in order to help strangers unaccustomed to the service. Hymns, Psalm and Lessons are carefully chosen, and when the sermon comes the preacher disregards any Christians who may happen to be present. He proclaims simply and clearly the good news of salvation in Christ to all who will trust in Him. He boldly preaches of sin and man’s alienation from God. He joyfully uplifts the Christ who “once suffered for sins, the just for the unjust, that He might bring us to God” (1 Peter 3:18). As an ambassador for Christ he beseeths men and women to be reconciled to God by turning from their sins and committing themselves to Christ.

After the blessing there is a short continuation service to which any who wish to hear more are invited to stay. In this after-service the preacher explains the A.B.C. of how anyone may find Christ as his Saviour and Lord and know that he is reconciled to God. In the concluding prayer an opportunity is given for any to whom God has spoken to accept Christ in the silence of their hearts. Those who have done so are requested to come and speak to the preacher, who remains on the chancel step. This helps them to nail their colours to the mast and it also enables him to obtain their names and addresses, to give them a booklet to guide them in the Christian life, and to introduce them there and then to a specially-trained worker who can help them in their early problems. They will then be visited or written to during the following week, and drafted into “nursery classes” for Bible reading and prayer. The purpose of these weekly groups is to build up newborn babes in Christ into the full fellowship of the Church.

In all this work the commissioned workers have an indispensable share. The Vicar may preach the gospel at a guest service, but his preaching will be ineffective unless commissioned workers bring unbelievers to hear him. Again the Vicar may lead one or other of the “nursery classes”, but his task will be made much easier if one or two commissioned workers come and set an example in the discussion of the selected Bible passage and in the prayer time.

**OPPORTUNITIES**

The opportunities for service open to commissioned workers are many and various. One hopes that a training course might form part of every parish’s annual work, and occupy as essential a place as the Confirmation class. As the idea comes to be accepted, more Church members will volunteer.

It should then be possible for the stronger parishes to help the weaker. Such an opportunity came our way in 1951, and I have been asked to mention it. We were invited to conduct a mission in another parish. It gave some of our commissioned workers a further valuable opening. Twenty of them came up with me nightly for a fortnight and did a magnificent piece of service. Then came the conviction, after the mission was over, that the association begun between the two parishes could not be abruptly severed.
Gradually we became sure that God was beckoning us to a courageous step, and, to cut a long story short, eight of our commissioned workers virtually left our Church and joined the other. It was a big sacrifice. They maintained their contact with us, but threw themselves into the life of the other Church. It was intended that a kind of “spiritual blood transfusion” should take place. I cannot pretend that it has been an unqualified success. There have been unforeseen problems. But it was a noble venture, breathing the spirit of the Acts of the Apostles. It seems possible that other such transfusions of spiritual life could be attempted, as bigger and bigger task forces of commissioned workers become available in the parishes.

Such a long-term policy of parochial evangelism by the laity might turn the tide in England, if God prospered it. We must expect every Christian believer to be an active Church member. We cannot afford to have associate members who want privileges without responsibilities. But even then, success is not guaranteed. My mind goes to the striking statement in Acts 2:47: “The Lord added to the Church daily such as should be saved.” Ultimately, evangelism is not a technique. It is the Lord of the Church Who reserves to Himself His sovereign right to add to His Church. We need to humble ourselves before God and seek His face. Then, if we are expectant in faith He will add to His Church, not from mission to mission or even month to month but daily, such as are being saved.
PAROCHIAL EVANGELISM BY THE LAITY
OUTLINE TRAINING SYLLABUS

Introduction
Not just a teaching course but a training school. Clearly defined purpose (viz. training for evangelism) has determined the syllabus, which is divided into three sections:-

(A) Theological, because we cannot preach the gospel unless we understand it. We need to have a clear grasp of the Christian message. It is "good news", adapted to man in his need. Therefore we begin with the Christian evaluation of man.

(B) Personal, because the evangelist's devotional life is more important than his technical competence. We must have a real experience of Christ ourselves before we can help others. What we are is more powerful than all we say.

(C) Practical, because there is a technique to be learned (like playing the piano, rowing a boat, knitting socks, etc.).

(A) THE THEOLOGY OF THE EVANGEL

(1) The Degradation of Man.
Man is a paradox. "Dust of earth and breath of God." "And to conclude, I know I am a man which is a proud, and yet a very wretched thing." "Our very miseries are so many indications of our greatness, for what is nature in a beast is utter degradation in a man. Ours are the miseries of a king who has lost his throne."

i) Man's dignity. Significance of his creation "in the image of God." (Gen. 1:26-27.) He is endowed with unique faculties, which distinguish him from the animals. He is capable of:-
   (a) rational thought. (Ps. 32:8,9; Isa. 1:3,18)
   (b) moral choice. (Deut. 30:19; Josh. 24:15)
   (c) spiritual experience. "Where art thou?" (Gen. 3:9.)The power to think, to choose and to pray.

ii) Man's degradation. Man has fallen from his original dignity. The three chief consequences of sin are:-
   (a) estrangement from God. (Is. 59:1,2; 1 John 1:5)
   (b) bondage to self. Sin is inward. (Mk. 7:21-23)
   (c) disharmony with fellows. Cf. Cain and Abel. This sin is universal (Ps. 14:1-3; Isa. 53:6; Rom. 3:25; 1 John 1:8,10).

All are sinners. Therefore all need the good news which can liberate men from these three results of sin.

(2) The Redemption of Christ.
This refers particularly to the first consequence of sin.

(i) Christ came to save. He also came as a teacher, an example, a reformer, but the New Testament reveals Him chiefly as a "Saviour" (e.g. Matt. 1:21; Luke 2:10-11; 19:10; 1 Tim. 1:15, 1 John 4:14)

(ii) Christ died to save. Although there are dangers in isolating one phase of His saving career from His Incarnation to His final Return in glory, the Biblical writers lay emphasis on the Cross as the basis of redemption. So did Christ Himself. (Mark 10:45; John 10:10-11; Matt. 26:28). N.B. The centrality of the Cross in Old Testament, gospels, epistles, Revelation and church custom. Three metaphors of the cross may be selected for special study:-
   (a) "Propitiation": the removal of sin's defilement (expiation).
   (b) "Justification": the removal of sin's condemnation. Acceptance "in Christ".
   (c) "Reconciliation": the removal of sin's alienation. The restoration of the sinner to fellowship with God.

The necessity in each case of "faith" which appropriates God's grace in Christ.
(3) The Sanctification of the Spirit. This refers particularly to the second consequence of sin. But the principal themes of the doctrine of the Holy Spirit are surveyed.

(i) Who is He? (His Person). His Personality. His Deity.

(ii) What does He do? (His Work). He is the executive of the Godhead today.
   (a) In the World. He convinces of sin (John 16:8), points to Christ (John 15:26), causes the new birth (John 3:5-8), indwells the believer (1 Cor. 6:19-20), “seals” us for God (Eph. 1:13-14; 4:30).
   (b) In the Church. His work in the Church is especially associated with illumination (1 Cor. 2:6ff. “The Spirit of truth”), sanctification (e.g. Gal. 5:16-26 - our growth in holiness), fellowship (e.g. Eph. 4:3-4 the one Spirit creates the one Body) and service (1 Cor. 12, Spiritual gifts; the one Body and the many members).

(4) The Fellowship of the Church. This is an essential part of the gospel. In the unity of the Church the third consequence of sin (disharmony) is removed. Christ reconciles us to one another as well as to God. The Jew-Gentile reconciliation is the great New Testament example (Eph. 2-3). Several Biblical metaphors illustrate the two restored relationships of man to God, and man to man.

(i) The Family. We are united to Christ by faith and are thereby children of God (Gal. 3:26). This is symbolized and sealed in baptism (v. 27). Therefore no distinctions remain (v. 28). Being all children of God, He is our Father, and we are "brethren" (cf. 1 John 3:14; v. 1). The metaphors of the Kingdom and the Flock stress the same dual relationship.

(ii) The Koinonia. Acts 2:42. This word reveals the basis of our fellowship. It is our common participation in the grace of God (Phil. 1:7) and in the Holy Spirit (Phil. 2:1; 2 Cor. 13:14), which makes us one. This fact finds its chief expression in the Holy Communion (1 Cor. 10:16-17).

(iii) The Body. This metaphor teaches the variety of spiritual gifts distributed by the one Spirit. All Christians have the “gift of the Spirit”, but not all have the same gifts (1 Cor. 12; Eph. 4).

(iv) The Building. Coming individually to Christ, the Living Stone (1 Peter 2:4), we, as living stones, are being built up into a spiritual house (1 Peter 2:5-10. Cf. Eph. 2:19-22, etc.).

(v) The Bride. This metaphor looks forward to the final consummation when the Bridegroom will return to claim His perfected Bride (Eph. 5:25-33; Rev. 19 and 21). Only then will the Saviour have removed all trace of the fearful ravages of sin.

(B) THE LIFE OF THE EVANGELIST

Introduction: Turn from truth to life; from theology to ethics; from the intellectual and the doctrinal to the devotional and the personal. We may have clear understanding and a highly developed technique, and yet be useless, for evangelism is not just a human task. It is a work of the Holy Spirit through men and women. So the greatest secret of success is not theological or technical but spiritual. We must live the life of Christ. We must be “meet for the Master’s use” (2 Tim. 2:21).

(1) Conversion and Assurance. The first two requisites. It is impossible to win somebody else to Christ unless we both belong to Christ ourselves and know it (Cf. John 1:40-45.) Distinguish between three words:-

(i) Regeneration. Not the same as conversion. Regeneration is God’s work. Conversion is ours. Regeneration is the New Birth, i.e. A deep, inward, revolutionary change effected by the Holy Spirit; signified and sealed in baptism; and described in Scripture by reference to a new “heart”, “nature”, “creation”. It cannot be other than sudden, like birth. Months of preparation precede it. Years of growth follow it. It may not be outwardly dramatic, nor may we be conscious of it, but the passage from death to life is instantaneous.
Conversion. The word is used in the New Testament in an active sense. It is not that we “are converted” (the A.V. is misleading), but that we “turn”. This turn is repentance (the turn from sin) and faith (the turn to Christ). So repentance + faith = conversion. This process may well be gradual, although it often culminates in a decisive step.

Assurance is the certainty that God has accepted us. God means us to possess it (1 John 5:12-13). We cannot have peace ourselves or help others unless we know we are ourselves “justified”. How can it be obtained?

(a) through the finished work of Christ (e.g. Heb. 10:12).
(b) through the sure word of God (1 John 5:9-12). N.B. The sacraments of the gospel are “clothed”, dramatized words. They are “signs to which are annexed promises” (Hooker). They confirm our assurance.
(c) through the inward witness of the Spirit (Rom. 8:16).

Faith and Obedience. The Christian life is not lived by feelings. It is lived by faith and discipline. Both are essentially reasonable because they are our response to God’s word, trusting His promises and obeying His commands.

(i) God’s Word deserves to be trusted. We need to store up in our minds the promises of God, and reckon on them by faith, whatever we feel like. Faith is taking God at His word (cf. Num. 23:19; Rom. 4:21).

(ii) God’s Word deserves to be obeyed. We do not obey because we feel like it but because God is our God and it is our duty (Matt 7:21-27; Jas. 1:22-27).

Prayer and Bible Reading. “The daily time of intimate companionship with the Lord” (William Temple) is vital to health and growth. If it is to be balanced, this time will include both Bible reading and prayer.

(i) God speaks to us through His Word. We must read humbly, prayerfully, diligently, systematically, obediently.

(ii) We speak to God through prayer. Our prayer should be disciplined, biblical (because all prayer of whatever kind is a response to God’s self-revelation) and balanced (including worship, confession, thanksgiving, intercession and petition).

Worship, Fellowship and Service. We thus seek to fulfil our Christian obligation in the three great relationships of life:-

(i) to God: Public, regular, spiritual worship.
(ii) to the Brotherhood: Fellowship during the week as well as on Sundays.
(iii) to the World: it is for this purpose that the training is being given.

(C) THE TECHNIQUE OF EVANGELISM

Introduction. Repeat: first the life, then the theology and the technique.

(1) How to lead a friend to Christ.

Introductory. The need for love, courtesy, prayer. If someone asks “how can I become a real Christian?” it is essential to have a clear message. It will probably include five phases:-

(i) He must recognize his need. Christ came to call “not the righteous, but sinners to repentance”. He must be aware of his sin and its consequences.

(ii) He must understand the Cross. Jesus Christ came and died for sinners. “He bore our sins in His own body on the tree” (1 Peter 2:24; 5:18, etc.).

(iii) He must count the cost. Jesus discouraged irresponsible enthusiasts (Luke 14:25-33). The “cost” includes repentance (forsaking sin), surrender (“let him deny himself, take up his cross and follow me”, Mark 8:34) and “open confession” (Matt. 10:32-33; Rom. 10:9-10).

(iii) He must revise his whole life. Personal acceptance of our Lord is the beginning. Now follow months of readjustment in moral behaviour, and in making time for worship, fellowship, private devotion and service.

(2) How to meet common objections.
There are many “excuses” for rejecting our Lord. Some of the commonest are:-

(i) **Doubt.** Distinguish between convenient rabbit-holes and genuine stumbling-blocks! Don’t be side-tracked by the prevaricating dilettante. Show the earnest seeker Christ’s promises (Matt. 7:7; John 7:17). Get him to start reading the gospels in a spirit of genuine enquiry. God rewards those who diligently seek Him (Jer. 29:13; Heb. 11:6).

(ii) **Pride.** The indifferent and the self-sufficient who have no sense of need. Show them the greatest commandment (Matt. 22:37-38) and the holiness of God and the dangers of rejecting. God’s remedy for sin is Christ (e.g. Heb. 2:3; John 3:18-19). The self-righteous need to be taught that “good works” cannot earn salvation (Eph. 2:8-9; Gal. 2:16; Rom. 3:19-20, etc.).

(iii) **Sin.** “Too much to give up.” Rubbish! John 10:11 (“life… more abundantly”). Phil 3:7-8. Christ is such gain that all else is loss.

(iv) **Fear.** (a) of failure “I couldn’t keep it up”. No, but He promises strength. Phil. 4:13; Isa. 40:29-31; 41:10, 13, etc.

(b) of friends and ridicule. The apostles counted it a privilege to suffer for Christ (Acts 5:41; Phil. 1:29); and don’t forget His sufferings (Heb. 12:5). Ours are nothing in comparison.

(c) Sloth. Many postpone any decision. But to-morrow is uncertain (Prov. 27:1; Luke 12:16ff.), and God says “today” (Isa. 55:6; 2 Cor. 6:2; Heb. 3:7-8).

(3) How to visit from house to house.
See visiting in the context of evangelism, which is patient and persevering. This includes evangelism by:-

(i) **Prayer.** Intercede faithfully for those you visit.

(ii) **Friendship.** We shall have to win their hearts before we win their souls. We may take weeks to get behind their defences. This will require great perseverance.

(iii) **Invitation** to services, a mission, open-air meetings, home meetings, clubs, etc. Literature. Carefully chosen books can be left even when few words are spoken.

(iv) **Conversion.** This (described above) may not come for a long time. Wait patiently and prayerfully.

Practical hints: before (prayer, what to take with you); during (manner, opening words, courtesy, do’s and don’ts, etc.); and after (report, prayer, follow-up).

(4) How to speak in public.
Certain principles may be outlined. All speaking or preaching should be:-

i) **Biblical.** Not man’s views but God’s news. Know your Bible!

ii) **Genuine.** Not a cold lecture but a message warmed by personal experience.

iii) **Relevant.** Know your audience as well as your Bible. Adaptability.

iv) **Simple.** Simple words, short sentences, homely illustrations, many repetitions.

v) **Challenging.** Preach for a verdict of some kind.