



A P P E N D I X  
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*The author of this paper is a world authority on missions and evangelism. He gives several powerful and potent reasons why churches don't grow and offers solutions. This article makes compelling reading. Dr Roger Greenway (now retired) was a Professor of World Missiology at Calvin Theological Seminary. Dr Greenway served as a missionary in Sri Lanka and Mexico. He was a tenured Professor of Missions and Gospel Communication at Westminster Theological Seminary, and has written several works on urban missions.*

**Pastor Evangelists**

DR ROGER S. GREENWAY

LECTURING PROFESSOR

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At the meetings of the Consultation on World Evangelisation held in Thailand in 1980, **George Peters**, who for many years taught Missions at Dallas Theological Seminary, made several pointed comments about pastors and evangelism. He talked about the churches of Europe, where in his retirement he made annual visits addressing pastors and furloughing missionaries. Peters told us he had recently addressed a gathering of 350 European pastors, all of them conservative in their theology. He asked them how many had ever studied evangelism. Only five said they had ever taken a course in the subject. Twenty had attended at least a one-day workshop in evangelism. The vast majority had never received any formal instruction on how to do or organise evangelism. Was there any connection, Peters asked, between this lack of training and the major complaint throughout Europe that the churches weren't growing? He believed the "European churches and their leaders have never seen the connection between evangelism and pastoral ministry."

My own observations in other parts of the world bear out what **George Peters** said. When churches fail to represent the claims of Christ evangelistically to the unsaved world, various things happen. The gospel of God's saving grace no longer glows in pulpit and pew as it formerly did, and members slip away. Among the remnant, religious energies are directed toward other things, usually social issues and human development. Theologians add to the process by providing a conceptual framework of soteriological universalism that does not require personal conversion and thereby excludes biblical evangelism. Evangelism, in fact, is redefined as social action. As far as the churches are concerned, it is a downward spiral as unevangelistic leaders produce unevangelistic institutions, which in turn produce a body of people whose religious impulses go in many directions. Some of them even travel to distant parts of the world where they do many commendable things but lack evangelistic motivation and power. Such workers cannot produce growing churches. Though pastors are not the whole problem, they certainly are a key part of it. And, I would add, they can also be the catalyst for reversing the spiral.

**George Peters** made a second statement about the strategy missions agencies follow around the world: "I've just come back from a round-the-world tour of mission fields on behalf of several major boards, and I'm disgusted. I've seen a thousand small stagnant churches that weren't going anywhere. I told the mission executives they had better stop emphasising church planting until they've learned to make churches grow. The pastors don't know how to evangelise and the churches just hang on with a handful of members."

One of the dismal realities we don't talk about in mission literature, particularly literature of a promotional kind, is our planting of many churches that are as evangelistically sterile as many of our older churches in the West. Non-growing churches in places where receptivity to the gospel is generally high is an unresolved dilemma, and I believe God has raised up the Pentecostal churches partly as an indictment of the older denominations. The evangelistic sterility of mainline churches, including some that remain orthodox in their doctrine, is a terrible

witness to Christianity and in my opinion stands at the top of the list of the problems we face in world evangelisation.

I believe that the solution begins with the pastors who lead the congregations and the training they receive for ministry. Many years ago the great missionary statesman John R. Mott expressed this truth succinctly: “The secret of enabling the church to press forward in the non-Christian world is one of leadership. The people do not exceed their leaders in knowledge and zeal, nor surpass them in consecration and sacrifice. The Christian pastor... holds the divinely appointed office for inspiring and guiding the thought and activities of the church. By virtue of his position he can be a mighty force in the world’s evangelisation.”

In the first chapter of my book<sup>1</sup> I said the pastor’s responsibility in regard to evangelism was threefold. He must teach and preach evangelism from the Word of God, building a solid basis of understanding and commitment within the congregations. He must model evangelism in his own life and ministry, teaching by example and guiding others in the process. Finally, the pastor must mobilise the membership in ways that put feet to doctrine and theory. His role is that of organiser, equipper and catalyst. Under his leadership the members explore new possibilities for reaching their community and incorporate evangelism into every department of church life.

Much of my book has dealt with ways this can be done, and my purpose in the final chapter is to highlight certain issues and review the general framework of pastoral evangelism. I include a number of illustrations of pastoral evangelism in action, building around the three pivotal areas of modelling, teaching and organising. In response to the possible accusation that I have been unduly hard on pastors, I begin with some thoughts in their defense, things that need to be said though they imply a degree of admonition.

### ***In Defense of the Average Pastor***

First, something needs to be said about para-church organisations that specialise in evangelism and whose record in gaining

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1 Dr Roger Greenway. *The Pastor Evangelist. Preacher, Model and Mobiliser for Church Growth*. P and R Publishing Company. 1987.

converts frequently exceeds that of the established church. At the Consultation in Thailand, I heard pastors from various parts of the world complain they felt they were being victimised in the eyes of their people. Pastors, they complained, always got the blame when the church compared poorly with the highly charged efforts of para-church mission agencies. Often the members themselves, or the situation where the church was located and working, inhibited the kind of growth people demanded. The pastors gathered in Thailand pointed out also that para-church organisations were generally structured differently from the church. Their main intent was missionary service and outreach, whereas pastors and churches had a host of additional responsibilities besides evangelism. Workers in para-church mission agencies generally didn't have to counsel troubled families, conduct funerals, run women's groups or comfort the sick and elderly. They could focus on the purpose for which they were organised and maintained, *evangelism*. If their success in that department seemed to exceed that of the average pastor and the institutional church, the reasons were obvious.

The pastors' complaint is legitimate, and critics of the church need to be reminded that the ministries of the church go far beyond the specialized concerns of para-church organisations. They must remember, too, that the task of evangelism is not complete when people become believers. Discipleship is a long, ongoing process, involving years of instruction, guidance and discipline. Without churches to do this, what would become of the fruits of the para-church institutions? I am convinced that when the local church enjoys the leadership of pastors committed to evangelism, it takes a back seat to no other organisation in drawing sinners to Christ and nurturing them over the long haul to faithful and responsible discipleship.

Secondly, I defend those pastors who serve in difficult locations. There are rural communities where many residents have departed and few young people stay around. Pastors in declining communities see many of the talented people leaving, and they can easily become discouraged because all the exciting places of ministry seem to be somewhere else. Then there are inner city neighbourhoods where people's lives, in varying degrees, are shattered and torn apart by sin

and its consequences. Numerical growth is slow, and pastors spend much of their time healing wounds and holding members together against a barrage of negative forces. Some churches are located in places where they are cut off from the mainstream because of language or cultural differences, and yet the remnant is there and requires pastoral care.

Highly favourable locations can also be deceptive. There are communities so favourable that almost any church will grow, even without evangelism. In North America and Europe these usually are suburban locations where large number of middle-class families are moving in and can be counted on to join an evangelical church. Church planters rely on demographic studies to determine where these high potential locations are likely to develop, and they shape their strategy accordingly. From a practical standpoint this makes sense, and many of the highly acclaimed churches in America are built in this way. But the strategy, especially if it is followed to the exclusion of all others, has some serious drawbacks. It may represent the planned neglect of urban neighbourhoods where large numbers of people need to be evangelized and pastured. It tends to focus entirely on “our kind” of people, to the neglect of social and ethnic minorities. It may say in effect that the only churches worth planting and pastoring are those which promise, in businessmen’s terms, a high return on the investment. Therefore, in defense of some “low yield” pastorates I raise this word of caution. God’s people are found in many different locations and circumstances and all of them need mission-hearted pastors. Heaven will reward many who receive no laurels on earth. Let us not look down on those less-fertile fields, but honour the labourers for their perseverance.

Thirdly, in defense of pastors who feel frustrated over evangelism, something needs to be said about Christian colleges and seminaries which fail to provide adequate training in this area. What **George Peters** observed in the case of European-educated pastors is also true of schools on the other side of the Atlantic and in many Third World institutions. Most courses on missions and evangelism are heavy on theory but light on practice, and some graduates have never studied evangelism at all. Courses in the department

of practical theology are traditionally oriented towards the internal needs of congregations and not towards the evangelisation of the unsaved outside. It is no wonder, therefore, that pastors feel frustrated when churches decline and evangelism-minded lay people look elsewhere for direction. *Evangelism tends to have the same importance in the churches that it has in the seminaries, and for that reason our concern for evangelism through local churches carries us to the schools where church leadership is formed.*

Few people have known more about seminaries around the world and how well they succeed in producing pastor-evangelists than **James F. Hopewell**, associated as he was with the Theological Education Fund from its beginning in 1958, long before it had formal connection with the World Council of Churches and its viewpoint. Hopewell visited hundreds of theological institutions around the world with the specific purpose of cutting through the outer, superficial appearances and getting at the core of their mission and ministry. Defining “mission” as the witness Christians make outside the normal frontiers of the church, and “candidate” as the person being prepared by some theological institution for a career in Christian service, Hopewell said the following:

“The problem is that surprisingly few candidates are prepared to engage in that mission with any consistency or accuracy. And while this fault may be attributed to almost any aspect of modern church structure, it seems particularly encouraged by the pattern of theological education now practised in most seminaries around the world...

“Now I would like to contend... that most of these factors that comprise our understanding of typical theological education have been unconsciously designed to avoid, and therefore to hinder, the basic Christian intention of mission. And I do not mean to beat the anti-intellectual drum against higher learning. What rather concerns an increasing number of critics is that the very tool of higher learning has been misappropriated to perform a third-rate job for a second-rate church structure. In a time when our understanding of the ministry more and more implies its dynamic, missionary function, we continue to rely upon a system of preparation which at

its roots is essentially static and isolationist.”<sup>2</sup>

In view of the increased pressure building up today for leadership that knows how to evangelise, I predict Christian colleges and seminaries will have to revamp their programmes or face decline. The realities of a world in which the percentage of unchurched and unsaved people rises every year demand that church leadership be trained in new ways to meet the challenge. *Evangelism must be returned to its rightful place in the classroom and the church, or the trend toward para-churchism will become a stampede.*

Certain readers may want to challenge this, and so I invite them to reflect on the following. A well-known evangelical seminary that has always stood for scholarship and doctrinal conservatism recently sent a questionnaire to its alumni asking them to rank the courses they felt had been the most helpful in preparing them for pastoral ministry. As reported by the pastors, the top five were church history, Greek, history, systematics, and biblical theology. At or near the bottom were preaching, evangelism and church growth. Another questionnaire was sent to the elders and lay leaders of the churches being served by the seminary’s graduates. They were asked to indicate the chief *weakness* they observed in pastors. Surprise! The top three weaknesses were in communication, preaching and evangelism, areas that lie at the exact opposite of the “most helpful” courses identified by the pastors. That seminary, and many similar institutions, really has something to think about. The discrepancy in responses may reflect the quality of the teaching in the respective departments. In addition, it reflects a profound difference of perception between scholars and church members as to what people in the pew are looking for in their leaders. Certainly the members had detected certain deficiencies in the training received by their pastors and they were outspoken in their desire to see the gaps filled. That particular seminary is taking serious steps to shore up its weaknesses and I hope all pastor-training institutions will take warning.

### ***Areas in Which Pastors Preach and Teach Evangelism***

Responsibility for equipping members for Kingdom service

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2 James F. Hopewell, “Preparing the Candidate for Mission,” *International Review of Missions* 56:158-63.

and evangelism lies with the pastors, the spiritual leaders of God's people. The biblical pattern is teaching, modelling and organising. In teaching I include Sunday preaching, which in most churches is the chief didactic instrument. Unless the pastor's teaching-preaching proclaims the gospel and creates the atmosphere of evangelism in the church, it is unlikely that the church will become mobilised for effective outreach.

Members must be able to expect that in every worship service the good news of hope and salvation through Christ will be heard in such a manner that children, youth and the casual visitor will be able to grasp something of its meaning. Unfortunately, this is not the case in every church. Some time ago I was talking with an elder from a large Reformed congregation. I know the pastor of that church well, and he is a gifted speaker and deeply committed to the orthodox expression of faith. The elder, a man of long-standing leadership in the church, related to me how he and his wife had witnessed by word and deed for many years to his unchurched neighbours. Repeatedly they had invited the couple to attend church, but they had always refused. Finally, they agreed to go just once. "My wife and I took them to the Pentecostal church," said the elder. Surprised, I asked him why they had not taken them to their own church. "Well, you know how it is in our church," he replied. "Our preacher is great, but he is usually very deep, and we were afraid they wouldn't hear the gospel."

That was an awful indictment on the elder's church and its pulpit ministry. It sheds light also on the fact that that particular church has sent scores of members into para-church ministries, all of them legitimate in themselves but not contributing in any direct way to the growth of the congregation. Various attempts over the years were made by the church to develop an effective outreach programme, but nothing seemed to work. The church kept nourishing the faith of its members, many of whom went off to engage in evangelistic ministries through outside organisations, while the church hardly drew a new member except through its own children, occasional transfers and a few marriages.

The preaching of sound doctrine without a burning heart for



evangelism is as unbiblical as it is dangerous. Likewise are pastoral prayers without tears for lost souls. The evangelistic tone of the congregation is set on Sunday where the passion of the pastor's heart becomes evident and is transmitted to the members. In a sermon entitled "Without Christ – Nothing" **Charles H. Spurgeon** said the following: "You may have sound doctrine, and yet do nothing unless you have Christ *in your spirit*. I have known all doctrines of grace to be unmistakably preached, and yet there have been no conversions; for this reason, that they were not expected and scarcely desired. In former years many orthodox preachers thought it to be their sole duty to comfort and confirm the godly few. These brethren spoke of sinners as of people whom God might possibly gather in if he thought fit to do so; but they did not care much whether he did so or not. As to weeping over sinners as Christ wept over Jerusalem; as to venturing to invite them to Christ as the Lord did when he stretched out his hands all day long; as to lamenting with Jeremiah over a perishing people, they had no sympathy with such emotions and feared they savoured of Arminianism. Both preacher and congregation were cased in a hard shell, and lived as if their own salvation was the sole design of their existence. If anybody did grow zealous and seek conversions, straightaway they said he was indiscreet or conceited. When a church falls into this condition it is, as to its spirit, 'without Christ.' What comes of it? Some of you know by your own observation what does come of it. The comfortable corporation exists and grows for a little while, but it comes to nothing in the long run; and so it must: there can be no fruit bearing where there is not the Spirit of Christ as well as the doctrine of Christ. Except the Spirit of the Lord rest upon you, causing you to agonise for the salvation of men even as Jesus did, ye can do nothing."<sup>3</sup>

**Spurgeon** spoke directly to the point, and the only corrective for the "comfortable corporation" is to be led by pastors who have the heart of the Great Pastor, Jesus. His heart must increasingly become ours so that His ministry may shine through us. Preachers

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3 Charles H Spurgeon, *Sermons on Revival* (Grand Rapids: Zondervan, 1958), pp 187-88

and churches without Christ's Spirit of compassion for the lost have always been around. They display certain strengths for a while, even a long while, but eventually they divide, dwindle and close down unless they repent and return to the spirit of the Lord. In our day we see how thousands of renewed Christians spend their energies on ministries apart from organised churches mainly because of this condition.

Worship and preaching stand at the core of congregational life. Whenever churches have growth problems, you can be certain something is wrong with their worship life. On the other hand, preaching that is biblical, intelligible, winsome and delivered in the power of the Holy Spirit sets churches on fire and sends members into the streets charged with enthusiasm to draw others in.

**Lyle E. Schaller**, whose writings about the church and the ministry every pastor should devour, has given what he calls the "Seven Earmarks of Growing Churches." In an article that appeared in *Second Monday*, May 1981, Schaller says that churches that grow successfully through evangelism are characterised by the following elements, which I have slightly recast:

1. *Biblical Preaching*. To the surprise of many church members, says Schaller, more people on the outside are looking for good biblical preaching than we generally assume. They will come to a church where the preacher delivers an authentic word from the Lord and applies Scripture to the real needs of today. I will say more about this point later.
2. *Emphasis on Evangelism*. In growing churches, evangelism is not left to the pastor or a few "mission enthusiasts." Such churches have a cadre<sup>4</sup> of unpaid lay evangelists who are motivated by what they hear from the pulpit to go out and win others to Christ.
3. *Strong Emphasis on Fellowship*. Whereas in most traditional churches the membership circle is larger than the fellowship circle because a percentage of members do not get involved and never become active, the growing churches have a

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4 The nucleus of trained servicemen forming the basis of a military unit.

fellowship circle that is larger than the membership circle. Outsiders are continually being drawn toward Christ and His church by the services and activities of the congregation.

4. *Opportunities to Express Commitment.* Schaller says that growing churches recognize that different people have different gifts and different needs, and these churches intentionally present a wide variety of opportunities for members to affirm their faith, even in its early stages, and express their commitment through the church. When churches have only narrow programs and stifle creative expression, the gifts and talents of many members remain unused or people go elsewhere to express their commitment.
5. *Openness to New Leadership.* Growing churches take advantage of new leaders that come into the fellowship from outside the original “church family.” Nongrowing churches, however, keep the key leadership positions for people belonging to the “mainline families” that have run the church for a generation or more. A high percentage of churches fall into this category.
6. *Specialties in Ministry.* Churches that continue to draw newcomers into their fellowship are churches that, in addition to the basic ministries found in all congregations, focus on special ministries for which they become well known. These ministries are person-centred, are designed to meet particular needs, intentionally include an evangelistic dimension, and offer church members fresh opportunities to express their gifts and interests.
7. *A Pastor Who Likes People.* Surprisingly enough, not all pastors like people, and it shows. Some pastors prefer books and the solitude of their private studies to the topsy-turvy world of interpersonal relationships and bleeding people. They may be highly trained and skilled in professional ways, but they lack the essential ingredient of love for people.

I was called in once by the pastor of a large Presbyterian church in Mexico City to help him assess what was wrong in the Sunday School. The Sunday School director was highly educated, a professor in the denominational seminary, and he seemed to have

everything organised very well. In fact he took his position in the Sunday School seriously and chose the best curriculum. After a long talk with him, however, I discovered what the problem was. He realized it himself, and admitted, “I love organising and directing the Sunday school, but I hate kids.” The pupils felt it, the teachers chafed under his leadership, and the whole program suffered. I wonder how many stagnant churches suffer from the same problem.

Returning to point one of Schaller’s list of growth characteristics, we note that quality biblical preaching is absolutely essential. Preaching and Sunday worship set the tone for the whole life of the congregation. What happens on Sunday is the key. Here the character of the church is formed, directions are set, visions are shared, and the Spirit through the Word moves the church in one direction or another. Romans 10:17, a text that years ago I chose as the theme text of my pastoral and missionary ministry, is the clue to it all: “Faith comes from hearing the message, and the message is heard through the word of Christ.” Good biblical preaching builds Christians and makes churches grow, and this is the pastor’s foremost task.

**Edgar Whitaker Work** expressed it this way: “Courage in the ministry is a contagious spirit felt by others. When men preach in this spirit their preaching has a power of appeal that grips souls. You catch it in the way they use the Bible. You feel the strong word of truth coming to you as you listen to sermons of this kind. Circumlocutions<sup>5</sup> give way. Direct, positive ways of speech take their place. Plain, simple, straightforward utterance in the Gospel wins attention. Men feel the ribs and structure of the gospel. Again and again the preacher who is bold and outspoken in these ways makes irresistible use of his text. He thrusts it, as it were, beyond the mind, into the heart. He gives it imperative force with his hearers. They *must* hear, he will not let them close their ears.”<sup>6</sup>

### ***Modelling – Test of the Preacher’s Grit and Integrity***

Good preaching, however, does not stand alone. It must be

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5 An indirect way of expressing something.

6 Edgar Whitaker Work, *Every Minister His Own Evangelist* (Fleming, 1927) p.125

in combination with the whole ministry of the pastor and the life of the church. This principle has been reiterated in various ways throughout the book.

**Vincent Taylor** once said that the test of any theologian is, can he write a tract? Taylor was not interested in any kind of theology that did not help to evangelise. I would add another question: Can the titan in the pulpit lead one soul, in private, to Christ? It is one thing to deliver a fine sermon, and still another to take the message to the street, the sick room, and the house of mourning. These occasions occur over and over again in the normal routine of pastoring, and it is in these day-by-day situations that the pastor becomes the model for the congregation. The members can be depended on to take notice.

Pastoral visitation, particularly in homes and hospital, is a key to success in ministry and evangelism. When churches become stagnant and membership drops off, it is usually the case that the pastors and the elders have not been calling on the people. When it comes to visitation, there is little difference between the work of the local pastor and the work of the home or foreign missionary. Both require the aggressive pursuit of people. A Presbyterian pastor in Canada told me recently what had happened in one of the large churches in Toronto. "The pastors didn't think visiting was part of their job," he said. "They didn't even visit the families of the Kirk session and as a result the elders didn't visit either. The minister had the idea that if members needed help, they'd come on their own, and the minister didn't have to go out looking for them." The church he was describing was once one of Toronto's finest, but today it stands almost empty.

Visitation evangelism is one the great needs of the hour. Some sixty million people in the country are classified as "unchurched." That is, they are not members of a church, nor have they attended religious services for a six month period except for religious holidays. Many of them are not hostile to the Christian religion, and they show interest in religious subjects. They may buy religious books, including the Bible. What keeps them from joining the community of active believers? One reason is that they have not been personally invited to do so. Many pastors and congregations

are neglecting the fundamental step of going out after people and inviting them to attend the place of worship. Coupled with this is the need for evidence of pastoral concern and availability. Unchurched people generally have notions about organised religion and about clergy in particular, which can only be dismissed through pastoral visitation.

Pastors need to seek out every possible opportunity to talk to unchurched people about spiritual matters and dispel by personal word and example the false notions outsiders have about churches. In actuality, pastors by virtue of their office and the respect in which they are held in the community, have tremendous advantages when making calls. Pastors are the last professionals to make home visits, and seldom do they have a door slammed in their faces. And if they do, so what? They are then in good company, for Jesus was “despised and rejected of men” for their salvation.

I used to tell my students in the Juan Calvino Seminary in Mexico City that there were two pieces of leather they must expect to wear out if they wanted to plant churches and see them grow – the leather around their Bibles and the leather on the soles of their shoes. One student took this advice seriously, and when he told me that the church to which he had been assigned over the summer break had doubled in size, he added, “And maestro, I wore out three pairs of shoes!” He hardly needed to tell me, because churches seldom grow without a great deal of visitation. The concern the pastor shows in the time he spends calling becomes the model for the members of the congregation in their concern for one another and for outsiders. There is simply no substitute for the pastor’s visits, in the home, the hospital, and wherever people are found.

Furthermore, it is excellent therapy for pastors to engage regularly in direct evangelism on strange and unfriendly turf. They need to face the same world ordinary church members confront day after day. Away from the security of the pulpit and church building, pastors should expose themselves to hostile ridicule, barbed questions and instant rejection. Jesus exposed Himself in that way, and we should not avoid it.

In the rough and tumble of the world the evangelising pastor

gains fresh insights into the non-Christian mind. When hecklers in a prison block, a campus gathering, or the open street challenge his religious assertions, he learns new things about human depravity and the harsh realities of evangelism. He finds what it takes to prepare and preach evangelistic messages without the use of familiar clichés and the religious background we tend to take for granted in the church. In my own ministry, some of the hardest messages I ever preached were in the open air before a mixed audience of Buddhists and Hindus, where anything, including violence, might be expected. And I never felt closer to the ministry of Jesus, who was seldom on safe turf and was a street preacher who made Himself vulnerable to hostile listeners.

More important than formal study is prayer. It takes a lot for a teacher of homiletics to say that, but I do. When the pastor has a passion for souls, it shines through in everything he does and says, especially his prayers in private and before the congregation. Parishioners who breathe an atmosphere charged by evangelistic passion conveyed through the pastor's sermons and prayers, and attested by his ministry among them and their neighbours, eventually partake of the same spirit. It grows on them, and they touch others. Their prayers echo his, and his ministry carries over into theirs. As Edgar Whitaker Work put it, "The minister's own practice of prayer will have much to do with the evangelistic force of his sermons. If his sermon is based on prayer in the making of it, if he rises from his knees to go to the pulpit, a power goes with the sermon that opens the way to the hearts of men.

Prayer as a background to preaching is a condition we can little understand, and certainly cannot measure. Men of power in prayer cannot preach a sermon, no matter what the subject, without making it evangelistic."<sup>7</sup> Prayer makes the preacher, and prayer makes the pastor. Men of great prayer for the lost and straying turn churches into powerhouses of evangelism.

### ***Organising the Church for Evangelism***

Some pastors have special gifts in evangelism. Many do not.

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7 Edgar Whitaker Work, *Every Minister His Own Evangelist* (Fleming, 1927), p. 41-43

But all pastors have the responsibility to facilitate evangelism in and through their congregations. Pastoral leadership in evangelism extends from the pulpit and classroom to the people in the pew who are moved to action by the Word and the Spirit and encouraged by the pastor's interest and example. There is one step more, and it extends to the structures and programmes of the church, including new ones created intentionally with outreach in mind.

In this area it is especially important to define clearly the target people. In one church I pastored we spelled out repeatedly to the congregation that in the geographical area around the church we were aiming our evangelism programme toward the "unsaved, unchurched, and un-cared-for." There were plenty of people in all three categories. Some had a flimsy church connection but knew nothing of personal salvation through Christ. We worked through the Sunday school, youth organisations, and a chain of midweek evangelistic home Bible studies to reach them. Some of our neighbours had never connected to any church. We found that a midweek women's programme held at the church, which focused on fellowship and Bible study, proved to be one of the fruitful things we did to reach the unchurched. The physically and spiritually uncared-for were all around us, and the deacons were mobilised to respond to appeals for help, especially food, and to tie in their ministry with the overall evangelistic thrust of the church.

Physical and emotional needs are seldom found in isolation from spiritual needs, and evangelistic deacons are a church's vital link to a neighbourhood where there are poor, troubled, and unsaved people. Pastors should have no fear of social ministries so long as they are not given a higher priority than the spiritual. In the past, mainline denominations went wrong at the point when social service was given a higher priority than evangelism. Churches stopped their former activities in evangelism and spiritual outreach and shifted to social service as their main concern. That shift precipitated the downward spiral of those churches and denominations.

*In organising a church for evangelism, therefore, the key factor is to work out what you believe to be the biblical priorities and*



*then hang on to them tenaciously as you develop the program.* The relationship between the ministries of evangelism and social service is crucial, and in a biblically directed church, it will not be a question of *either ... or* but of *both ... and*. Evangelical churches can grow and keep growing when they emphasize soul-saving, life-transforming evangelism, and the promotion of justice and care for the poor. Priorities must be determined and maintained, but one without the other falls short of biblical principle and example. As **Harvie M. Conn** has forcefully pointed out, evangelism in the biblical sense means doing justice while at the same time preaching grace. Only then does the Holy Spirit – who in former ages moved the prophets in their ringing defense of the poor, and who shone through the healing, feeding ministry of Jesus and led the early church to establish diaconal ministries – communicate through the modern church the message of the forgiving and compassionate God.

#### ***A Pastor-Evangelist in Lima, Peru***

Pastoring an evangelical church in the South American country of Peru can be a dangerous occupation. Violent attacks have been made in recent years against Protestant churches, and many pastors have been killed. In defense of their people, church leaders have dared to speak out against the terrorists, some of whom have direct government connections, and pastors live in daily fear of reprisals for their defense of the innocent. Evangelical churches have plunged into relief ministries, gathering food, money, medicine, and clothing for the hundreds of widows and orphans left as victims of the violence.

Pastor Pedro Arana leads a Presbyterian congregation in Lima, and he is actively involved in church planting in other areas. He is deeply committed to the organised church, pastoral care of the members, leadership development in the congregations, and vigorous evangelism of a kind that multiplies believers and churches. He blends ministry to the soul and body and trains his members in the same way. His letters are filled with evidence of pastoral ministry of the highest order, combining care and development of believers with evangelistic outreach and

compassionate ministries among the poor. What follows is taken from one of Pastor Arana's recent letters: "I have a pastoral purpose in mentioning the severe weather we have been having, because the weather has been affecting the shape of our ministry. Last week we received a visit from two ex-convicts asking help to buy medicine and clothing. Both were released from prison five months ago. They have no documents, house, job, or any means to get work. One of them sleeps in abandoned cars, despite the cold weather. What, they asked us, could we offer them? Of course we offered the gospel of salvation. We also offered medical care. One of our deacons took them for a meal at a restaurant close to our church. I was reminded of the words, "You did it unto me." But as time passes, a more striking verse is sinking in: "When you have done all that you were told, say, 'Useless servants are we, because we have only done that which we should have done.'"

"A widow with three children, ages twelve, ten and four, all of them injured in some way by the floods in the north, made contact with our church. They currently reside in a desert-like section of the city of Lima, without water, electricity or toilet. They live in a small room made of wood with a straw mat as their roof. This does not protect them from the nightly dew which in turn has caused the children to be sick for several weeks. We supplied them with food and blankets, but what they really need is a room made of durable materials to be built on donated land. The deacons of the church have taken action, and we are in the midst of carrying out plans."

"In each of these cases the church has provided immediate solutions. But the most effective kind of relief, that of creating sources of employment, has been left uncompleted. We have not been able to take the next step toward development. The brethren who earlier accompanied me in both evangelism and social work now think that we should not take on more projects and programmes. But it seems to me that social transformation will then only remain a dream.

"There are basic needs that are growing in size and number each day, such as food, housing, clothing, health, education and jobs. I believe we should ask the Lord to stimulate our imagination in order to create new sources of work here in town and in the rural areas. It

will be difficult, but not impossible. There are several brethren who are taxi drivers and mechanics, but unemployed. We could start with two projects, the first one being a taxi service. Other brethren in the interior of the country have farms producing coffee, cocoa and wood, and they are being exploited by the “middle men.” If they had a truck, it would solve their problem. We have to organise the unemployed people or their needs will continue to go unmet.

“Should I start this task? A work like this is a lot to handle for a local congregation. I find myself looking for God’s direction just as I did in the early years of my ministry. How to carry out an urban pastoral ministry with so many spiritual, emotional, moral and material needs all around? How does one know how to start?”

Pastor Arana has made many good starts, as the correspondence between us reveals. He preaches and teaches regularly in four locations, developing young congregations in each place. He is busy training elders and deacons for each church and is involved in numerous programs of his denomination. And he has put his life on the line by identifying with other pastors in their protest against violence from terrorist and government forces. He is, in short, a pastor-evangelist, declaring the Word of God, caring for believers, organising the church for biblical ministries, and actively seeking the lost and wounded, bringing them home. In such people the Christian apostolate lives on.

(This chapter is kindly reprinted with permission from the ‘after word’ in **Donald McGavran**’s book entitled *Effective Evangelism. A Theological Mandate*. The ‘after word’ of this book is a chapter from Professor Roger Greenway called *The Pastor-Evangelist: Preacher, Model, and Mobilizer for church growth* (1987). I thoroughly recommend this book to you for further reading).