The making of an evangelist

Jarrott, Reginald Edward

Point Halloran, Qld. : T.M. Pryce-Davies, 1993.
https://myrrh.library.moore.edu.au:443/handle/10248/6173

Downloaded from Myrrh, the Moore College Institutional Repository
While the title, 'the big smoke' usually refers to capital cities, this chapter will deal with capital city evangelism, and other types of cities.

Having said that, permit me to say that city evangelism can offer many types of effective evangelistic outreach because of the facilities available. There are in this kind of evangelism, some situations needing intense and effective prayer and preparation to make the best of the opportunities. These will apply to all city work, especially noting what kind of city it is.

Please note, whatever method we use, we need to give them Christ in all His sufficiency, remembering that in Him, all the fullness of the Godhead dwells in bodily form, and in Him [believers] have been made complete—Colossians 2:9-10. In 2 Peter 1:3 we are also reminded of Christ's sufficiency for every one who truly receives Him. One translation puts it, 'His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him [Jesus] who called us by His own glory and excellence (emphasis mine). So whatever you do in all situations of outreach in the big smoke let us make sure we give them Christ.

Those statements from Scripture being our major priority, then we need to survey the scene for our outreach effort in the big smoke. In doing this, you will notice that some cities are fairly compact and well integrated, while others are divided by a lake or river or harbour, as in Sydney, Australia.

To help you, I set out some ideas by asking certain questions.

1. What kind of city is it?

(a) Integrated.

(b) Separated (perhaps by a forest or parkland, etc.).

(c) Divided (by a river, lake, harbour or some stretch of water or land).

(d) Areas covered by capital and major city evangelism—central area; inner-suburban; suburban.

(e) Other areas within some cities or other types of city areas—slum or semi-slum (Rock cake and Rock of Ages evangelism—that is, meal evangelism); wharves (meetings on wharves in lunch hours); park-lands with speaker's corners; hospitals (visitation and tract evangelism); prisons (co-operative with prison chaplains in evangelism by holding evangelistic meetings).
(f) Other types of cities - country towns (combined with nearby city to make teams for outreach and invasion; provincial radio and TV opportunities and newspaper evangelism; industrial (e.g. railway workshop forum in lunch hour); tourist area cities (beach evangelism; caravan and camping area evangelism); small cities and small towns cooperation in outreach (e.g. a combined effort of Christians to minister to forestry camps during the weeknights or street evangelism.

Remember, the people's needs are the same and the gospel's power to save is the same no matter what sort of program we wish to use. It is always dangerous to water down the great Word about Christ and His saving power. It must always point to Christ the One and Only Saviour of mankind as it says in Acts 4:12, 'Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved'. And as Paul reminds us in Romans 1:16, 'For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth to the Jew first, and also to the Greek [gentiles or nations]'.

(g) Looking into 'Big Smoke' outreach more fully

Having decided not to water down the Gospel, just to make it a more palatable dose because God gave the Gospel, not man, remember in 2 Peter 1:3 it says that God tells us that in Christ He has granted to us everything pertaining to life and godliness through the true knowledge of Him (Jesus).

If God desires to give a strong dose which He considers is the right does, what right do His servants have to water it down, or to put other ingredients into it. After all, God knows best - He made us and can read everybody's heart even those to whom we are speaking to about the Gospel.

Let us remember the God who started a fire for Elijah, when Elijah was challenging the 450 priests of Baal on Mount Carmel (1 Kings 18:16-38). Even though the sacrifice and wood was saturated by water a number of times, that was not problem for God to start a fire. The same God is able to start a fire of devotion in the heart of unbelievers who hear a non-watered down Gospel.

Having god the message right then, let us start to plan. In the Living Bible• paraphrase, Proverbs 16:1-3 says that we can make our own plans but that the final outcome is in the Lord's hands. We will succeed if we commit our work to the Lord.

We need to ask what kinds of facilities and man-power may we employ?

* Backing by Christians and churches.
* Types of auditoriums.
* Transport availability or unavailability.
* Assess help available for outreach in areas of little man power.
* Advertising possibilities (buses, trains, lifts, waiting sheds, notice board outside the church; backed posters in bicycle frames, especially in towns where bicycles are used by hundreds.

Added personnel which may be needed for 'invasion' evangelism or crusade evangelism.
The platform team of speaker, musicians, testimony givers.
Visitation and build-up teams for house to house visitation and promotional and advertising build-up.
Finance team to work out budget requirements and how to meet it.
Office workers and follow-up teams if in a big crusade or large project.

A city in the cane fields

Coffee shop evangelism (an actual coffee shop run by a town businessman, who permitted us night after night to show Christian films, present Christian music and give us opportunities to preach the Word, and give testimonies. We use the platform in the corner when secular musicians came to 'entertain' the people buying coffee.

A city of major industry

We ran special meetings with a team from a city church in the Capital city and from other places, taking skilled workers for visitation; music presentation; children's work; special night rallies and various dinners reaching and leading to Christ some of the leaders of the city.

I call this 'invasion evangelism'. I was invited to be guest speaker, and we have a special night when the Pastor of the Capital city church flew up the approximately 380 miles to join his people and speak. Our visitation team visited every house in the city and also every caravan park dweller.

In another industrial city church in the coal fields - open air evangelism was very profitable in the heart of the city. Some of the converts later because find workers in the Baptist church which initiated the work, and many of those lay preachers found their feet in public speaking and in soul-winning in the streets of that city.

Another effort was a Park meeting each year for about three nights in the open air when this Baptist church tried to warn or to win the unsaved. Crowds attended and up to 1,200 (counted). The Baptist church only had 250 members and about 300-350 attending (on special occasions 500) usually. More will be given in detail on these meetings in the chapter, 'Where did that Tent Go?'

Successful methods of evangelism

Street and marketplace evangelism

Acts 17:16-17 says, 'Now while Paul waited for them at Athens, his spirit was stirred up in him, when he saw the city wholly given to idolatry. Therefore he disputed in the synagogue with the Jews and with devout persons, and in the market place, when he saw the whole city given over to idolatry'.

The most likely objection to this text, especially regarding the 'synagogue' and the market place, is that it may not be possible to do that today. However, if we ask God to help us make our plans, and look around a bit, we may find that we can reach the same people in a slightly different manner. God is a wonder-worker in knocking down 'Berlin Walls' and penetrating the 'Iron Curtain', and he says the things that are impossible with men are possible with Him.
Perhaps a 'Night in Israel' with secular films, a converted Jew to give a testimony, plus a question time centring around the relevance of the Old Testament promises and prophecies to modern days. Probably would need a neutral hall, and a 'Kosher Supper' for Jewish people. A similar type of right but centring around the market place with a film on the 'City of Bees'. Very good for bee-keepers and people interested in bees. It is a Moody science film with a Christian message.

In 1983 in Amsterdam as part of the 'International Conference for Itinerant Evangelists', a large number of delegates went out to various parts around Amsterdam, armed with the Billy Graham tract, "Do you know the Steps to Peace with God" in an English and Dutch version. My wife and I, along with others, went out to the beach area. I started to talk to two Dutchmen at different times. My wife spoke to other folks, and the other people made contacts also. God enabled me to lead my two contacts to Christ in a most unorthodox way by showing them in sign language of a type of Dutch version pointing to the Dutchman and the English version pointing to myself. He nodded to show he understood, and followed me page by page. At the end I showed him the decision to become a Christian section in Dutch. He read it carefully, and by signs, I asked him would he like to say 'Ja' (yes)? He nodded.

God send an English-speaking Dutch Christian to watch proceedings. He was elated after he asked the Dutch man did he understand. The same thing happened with the second Dutchman I approached, and my 'new Christian Dutch friend' did some follow-up and said they both understood very well and knew exactly what they did. I understand he followed them up later. The same technique can be used with other nationals or migrants.

• Cottage and parlour meetings

These areas are dealt with more fully in the chapter titled 'Power in that Cell', but I would like to define what is the difference.

In a Southern State of Australia, I held these two types of meetings for two days running. The first one was the parlour meeting in a house right in the area of a more affluent society. To the meeting there were invited people the church often failed to reach. The mayoress and some of the women's leaders of the city and their friends came. This differentiation was not because of any aim at 'class destination' but it was necessary to reach those in variously defined strata of life. These strata were already defined by the people themselves.

The next day we went to a very poor housing commission area with a roomful of mothers and their babies – some howling, squawking, but this was no deterrent to our meeting. We were grateful to God that these mothers and their little ones came.

The names cottage and parlour meetings are names of great age to define the different types of people who came to those types of meeting whether Christians or not.

God is no respecter of persons and yet Christ moved in the areas of different cultures, and medical conditions, sometimes where no one else would dare to go.
It seems that true evangelism will go where the people are, and having introduced them to Christ, they will be taken by him sometimes to places where they are not now. He is an expert at breaking walls and barriers down.

*Home films*

The home can be a big place in the scheme of evangelistic outreach. Again there are some ideas which have been dealt with elsewhere in the book.

There are at least three types of films can be used.

1. Strip films with a 35 mm projector. *Value:* They can be stopped at any place for discussion of subject matter.
2. 8mm or 16mm films. These are moving films and discussion areas have to be entered at the end. Stopping the film on the way through is not always practical or desirable. *Need:* an 8mm or 16mm projector and screen.
3. Video tapes - to be shown in conjunction with a TV set screen. Discussion is probably best at the end.

Sometimes with all these films, particularly 1 and 2 above, the leader needs to sum up with a short message or point out major areas for discussion. It is also a good idea, depending on the reticence of those in the meeting, to have someone appointed to start off the discussion. This usually helps the more timid to say something, provided the appointed person does not sound too 'threatening' in his presentation.

Subject matter is largely determined by who will be invited. It is a good idea to think of matters which, in general, would affect the lives of people, or overcome misconceptions about Christianity. Gospel film ministries in your area will be able to help you here, or Creation Science facilities, Moody Science films and the like can help. Some of the Billy Graham film production could be suitable also.

Invite people around and don't say 'They won't come'. Try them and they might surprise you.

*Theatre evangelism*

There are people around Australia still using this kind of evangelism or perhaps if you are in another country, in the area in which you live.

There are some basic ideas that need to be considered in doing this kind of evangelism. Here are a few:

* Your aim should be always in your mind or on paper before you start. For example who do you intend to reach? Why do you want to reach them? And other like questions.

* Try to envisage what kind of needs the people might have, especially non-Christians. Some problem areas are: worry; loneliness; what is the world coming to?; fear; what is life all about?; what happens after I die?

* Finance commitments and how to be met are consideration with which you may need some advice from somebody or a committee.
* Allow for advertising on a wide scale. You may need to get the backing of other churches in a community effort, or you can go it alone with your own church.

* The program. You can use films (see what size can be used in the theatre) or a speaker who is experienced in speaking to non-Christians on an everyday level. Good Christian music from the platform and the audience keep the music simple and to fairly well-known tunes.

* Follow-up literature for those who made decisions of one kind or another. Also, a free tract table near the exit - especially on the topic of the evening, and some on salvation and the future hope: restfulness found in Jesus will show a great counteraction to this restless age.

* A Christian bookstore may supply and man a section with suitable Christian books.

* Last and by no means least, have a concentrated prayer effort by enlisting Christians who know how to pray over all the arrangements and beyond.

Ú ì“Prison evangelism•ö

There are a few general ideas and hints which may be a help. First, you have to get permission to go into the jail from the authorities and the jail chaplain. A jail chaplain usually has a written authority from the relevant Department of the Government.

Second, you need to understand prisoners. Although, despite their protestations of innocence by some who are innocent, they know in their hearts their basic need. It is good to recognize this, but do not come in with an air of 'we are the goodies and you are the baddies'. That attitude is fatal to reaching them with the Gospel.

Because to say 'we sinners' not 'you sinners'. Of course, you may need to let them know that God has forgiven you, and you want to tell them what a wonderful things it is to be forgiven.

Because many of those in prison have never known from their earliest days what it is to be loved with a great caring love, they desperately need to know of the love of God for them. I worked in prisons as a chaplain and speaker for many years, and have seen grown prisoners with tears streaming down their faces, as they understood the love of Christ. They have understood lust, but real, genuine, pure, helpful love - No!.

This brings me to another point to note.

Third, because many of the prisoners are rapists and some are there for sexual abuse to children, you will not be allowed, usually, to bring children into the prison below a certain age, which may vary from State to State overseas.

Regarding ladies you take in, it is very essential they do not dress in a provocative way, but they should dress modestly as befits a Christian girl. Also, it is usually inadvisable to have the prisoners get too close to the women in your party, and especially to avoid acting as counsellors in a men's prison. In a women's prison this may be a
different thing. When in doubt, consult with the regular prison chaplain.

Fourth, a testimony of 'what I was; I had a need; I was introduced to Christ; Christ met my need; What I am now'. This is both a good basis for your testimonies or even for a complete message.

Fifth, bring a music team having a singing session of old favourite hymns, etc. Some like old hymns like 'For You I am Praying' or 'Tell Mother I’ll be There in Answer to her Prayer'. In singing, make sure your musical teams gather around your public address system microphone to give a good lead to their favourite hymns and choruses. Don't try any way-out stuff. Remember, most of the audience will probably have never been to church in their lives.

Refer all those who are inquiring, after you explain the way of salvation plainly, to the chaplain for any follow-up work. In a number of prisons they do have Bible classes.

•Please note this most important message. Whatever else you do, you must give them Christ crucified and risen again, the one and only Saviour of mankind who one day will come again in great glory, and meanwhile ever lives to make intercession for those who trust him.

Yes! Give the Christ as a saviour from sins penalty; from sins power; and one glorious day, from sin's presence. And, as always, bathe every effort in much prayer, seeking the wisdom and guidance of God, who has all the answers we need.

Church hall evangelism

This ideas can be widened to take in district halls of various sizes. It is good to remember while thinking about this type of evangelism that people need to be contacted through a variety of ways. People interest groups, such as musical groups, need to be used for reaching another area of people with the Gospel.

In my experience, halls of various kinds have been used for reaching a number of different types of people. The same Gospel, but given in a variety of ways.

Some of these ways, which seemed to work were:

•Coffee meetings - with Gospel music, testimonies and a short message to contact those attending the British Commonwealth Games, which were being held nearby. People were invited from the games for coffee and supper each night for a given period. There were some who responded to the Gospel.

•Organ recital on big pipe-organ in a Civic Hall drew a big crowd of music lovers with music both classical and sacred seeking to reach an area of music lovers of the district. An evangelist gave a Gospel message at an appropriate time in the night's program. This kind of thing could be used in the day time for shift workers, retired folk, aged people, housewives, etc.

•Films (moving and strip) and videos can all be used with a little thought and imagination giving variety to the presentation of the
Gospel. Always have a Bible-based evangelistic message by some tried and proven soul-winner. This may need to be a short and succinct message if a long film is used. Possibly a summing up of that Gospel film.

“International dinners• (or luncheons or morning teas) in a church hall or Civic Hall set up with kitchen facilities. The menu should include dishes from various countries, with a little flag of the country on a toothpick type 'pole'. Gospel music of many lands, with singers and items from many lands. Flags and posters of many nations on the walls and tables where possible. The message of interest to all nations by an evangelist sensitive to make the Gospel to be seen as an 'all nations' good news.

“Correspondence evangelism•. This can be a very profitable form of evangelism, as people have been won to Christ by a sentence in letters or part of a Gospel tract. Actually, a New Testament torn right down the middle by a husband and wife arguing about it, finally led them both to Christ, as one partner read one half and the other partner, the other half. The town part raised a question that needed to be answered. They had a temporary peace pact and came together with both parts, got the question answered and were saved at the same time.

Shut-ins can have a very effective outreach ministry by sending tracts on salvation, deeper life, future hope and other suitable topics. They can also be sent to business houses when sending money in payment of accounts, and in this way, 'Cast thy bread upon the waters for thou shall find is after many days' (Ecclesiastes 11:10).

One fine Christian known to me, who has since departed to be with Christ, used to write to anyone whose names he saw in the funeral notices, but he wrote mainly to those couples who had lost a little child. This Christian and his wife had lost a child, and because they knew first-hand the trauma experience and the comforting presence of the Living Christ also experienced, wrote to those grieving ones along those lines and gave them words of sympathy and comfort.

I came across another variation of this in another Australian State, where a group of young Christians used to look out for wedding notices (and engagement notices) and sent the couples a letter of congratulation, enclosing some Christian literature of the responsibility and purposes of marriage from a Christian point of view, making sure the 'good news of salvation' was in that literature.

There are no doubt other newspaper announcements which could be open to this form of correspondence evangelism, such as congratulations on birthdays, wedding anniversaries and such special occasions as seen in the newspaper.

“Men's evangelism•

This section shows how men can and should evangelise other men who have not come to Christ, or who have backslidden.

To begin the task, it is necessary to survey the field, understand patterns of life and concerns - the power of prayer and the tools of use.
1. Surveying the field.

(a) Church people - church members (nominal); relatives of women church members (husbands, uncle, brother, cousins, etc.); fringe people (adherents; relatives of adherents - as above).

(b) Outside people - civic leaders; leaders of organisations; professional people; trade union people; workmates; neighbours; men of the district; service clubs; homes for the aged; hospitalised; home sick with serious illness; on wharves; students; special groups (for example migrants).

2. The pattern of life for men.

(a) Usually different from women in home (for example, the women have been home all day and are glad to get out. The men have been out at work and are glad to stay home. (See observation of both women's and men's patterns of life in the next section - women's evangelism).

(b) Need to schedule programs around what men have to (or like to) do. For example: breakfasts; dinners - with a program varied and not too long; home meetings (use films, testimonies, or strip films on archaeology(?); offices; police groups; sports clubs (some Christians are chaplains to these clubs).

(c) Determine the kinds of areas of need men have, or find the things they are interested in - for example, the future of the world; mid-life crisis; the possibility of unemployment; insecurity (workwise or healthwise; the problem of growing children and teenagers; some men are in prison, what would be their needs?; see 'prison evangelism' notes given further ahead in this chapter; men and the responsibility of marriage from a Christian point of view; are we helping the world to go downhill?; are we using the wrong cures to cure a sick world?; will science, education, philosophy, politics, better conditions be enough to cure a world sin-sick in the soul. These things are good but are they cure?; do archaeological findings sometime show how accurate the Bible is?; some good reasons for believing the Bible is the Word of God.

(d) Cultivate friendship. An old United States farmer said, 'Every year during revival [crusade] meetings you people come and talk to me about my soul. But between one revival and the next I never see you. I wish you cared less about my soul and more about me'. That attitude set out above helped to win a neighbour to Christ. It took a long time and prayer and patience and help in times of need, but my neighbour gradually became less evangelistic and more ready to receive the Word of Christ.

Use your home. Home meetings, meals, not stiff and formal, but relaxed, (careful to have a strategic home if going a number of them). (Cf. the brother-in-law who came to Christ as one came looking for another. This actually happened in an Australian State. He was invited to stay for the meeting and got saved.)

Use letters, enclose tracts to suit the situation.

Distribute tracts (cf. Ú Ú”Thistledown Tract• - a man got out of his car and he saw a crowd - distributed the tracts - as a result, one
man became a pastor in Vietnam. The Ú“Thistledown Tract• has stories of how people were won to Christ by tracts.

Personal contacts (give a testimony). Start from where they are - build the testimony around it.

Use Ú“Steps to Peace with God•. Distribute this fine Billy Graham tract, and say it's a gift but needs some explanation to get the best use of it. Then give that explanation.

(e) The soul-winners prayer-life and practice needs: A clean life; a Spirit-filled life; a zealous heart; a list of friends and relatives to pray for; ask God to make you a 'fisher of men' - Christ said He would do this (see Matthew 4:19); be patient; be persistent - don't give up easily. Galatians 6:9 says, 'In due season we shall reap if we faint not'.

Seek out a friend with whom you can pray and who will go out with you from time to time.

(f) The soul winner's tools: for distribution (Bibles, special books and tracts; little books on how to deal with Roman Catholics and other cults; make out your own chain reference in the back of your Bible, and then in the margin of suitable texts in the Bible); counselling and follow-up materials (see book stores for these).

(g) Discussion times - list men you know; think of what you can do to reach them (studies on Ú“Christianity Explained• and similar studies); is there any way in which you can co-operate with someone else?; can you set a 'time table' to start this?; would letters, and tracts help?; lend Christian books, especially on prophecy and make sure they make salvation clear and plain.

Ú“Women's evangelism•

Many of the outreach ideas given in this chapter under other headings can apply to women's evangelism. To avoid repetition, I suggest you check those chapters. Also, check ideas in the chapters 'Power in the Cell' and then 'Post Natal Care for Follow-up Work with Inquirers'. The chapter 'Be My Guest (Hospitality Evangelism)' may be adapted to your own use as well.

Some special things to remember in women's evangelism:

In the men's evangelism section, it points out a difference in the styles of living in many homes. However, the statement I am about to make must take into account that in many homes both partners go out to work, although the present recession has changed that pattern somewhat.

The older pattern showed that women who have been at home most or all of the day are often glad to get out for a while to some function, so that all planning should take note of the various life-styles of women in the last decade of the twentieth century. The planner should try to capitalise on the pattern of life so as to have an effective program.

Men, by and large, have often been out at work all day, and many times don't wish to go out at night. So co-operating with this means planning around the meal time approach or the home approach. Again, because of
economic problems some men are home most of the day, while the wife has become the breadwinner.

In planning for the evangelism amongst women:

* Study the type of women you wish to reach, and pattern a program around their life-style.
* Sometimes, if it is a meeting with an evening meal, perhaps both husband and wife will have a night home together.
* In the non-professional women, day meetings may suit the women at home most days. If it is a ladies luncheon, and the time suits the professional women's lunch hour, perhaps the two types of life-styles can be brought together, with due noting of the time factors which dictate time available. For example, possible only lunch time for professionals, and children to be picked up by mothers at home.

Ú ¿Ó"•How to win (or reach) your friend)•ó

In order to reach friends and neighbours, there are usually some steps we should note. Of course, the Holy spirit like 'the wind blows where it listeth and we cannot tell where it comes from or where it goes', and He may choose to work despite our methods. However, usually we need some steps to follow.

1. Get right yourself.

Needs: assurance of salvation (and of call to be witnesses); soul preparation (Bible study, for example, marked Bible or make your own texts); to be in God's will with a cleansed life (through the blood of Christ); a filled heart - by the Spirit of God; a wisdom-filled mind (with the Word of God).

2. Ask God to lay someone on your heart.

(a) Get a concern (see Revelation 6:12-17 and 20:11-15). Pray the old chorus, 'Lord crucified give me a love like Thine'.
(b) Pray 'Lord lay some soul(s) upon my heart and win that soul through me'.
(c) Don't make up people's minds for them. Don't say, 'I won't ask them, they won't come'. You should ask them and you may be surprised. My wife and I have seen people come to Christ and were like fruit ready for plucking, and yet we were tempted, but didn't obey Satan's lie 'They won't be interested, they won't come'. But they did and got saved!

3. Ask the saviour to teach you.

Jesus said, 'I will teach you to become fishers of men'. Look to Him. Trust the Spirit to guide you.

4. Pray regularly for people.

(a) Think of those you feel need to be reached.
(b) Make a prayer list.
(c) Pray regularly for them.

5. Get busy (some simple methods).
(a) Give a testimony. What I was; I had a need; someone or something introduced me to Christ; Christ met my need; what I am now. This can be used in all sorts of situations.
(b) Ask if they are a church member.
(c) Give tracts.
(d) Write letters (and insert tracts, cuttings, etc.).
(e) Lend or give books, booklets, etc. (especially on things which concern people, for example, “Find the Hurt and Heal It?”).
(f) Cultivate friendship - invite to a meal or other function.
(g) Visit (two by two). Take a booklet especially printed with an invitation and message.
(h) Use coffee groups. Give a little gift, “Do you Know the Steps to Peace with God?” or “The Four Spiritual Laws” and don’t forget to explain it to them. Tell them you would like to explain the booklet (give them the message, let them keep the book.

“…”For simple counselling and follow-up techniques…”

See the chapter titled 'Post-Natal Care' where those techniques are treated in full, and can be applied to many of the situations in this chapter and other chapters.

Whatever you feel you ought to do about the suggestions you have read, then take the positive action outlined below:

* Tell God you will.
* Ask Him to help you.
* Start praying for someone.
* Start planning prayerfully around some of the ideas giving right away (if possible or as soon as you can). Don't delay it.

May God bless you as you put these ideas into operation.

“…”Migrant evangelism…”

Here is a great mission field in Australia, and may other countries right at our door. God has sent them to us to let them know about the love and saving power of Jesus.

Don't let the language barrier stop you. See if you can tell their group a most important message and that you will come as speaker (or arrange for a speaker) if they will arrange for an interpreter (see the chapter titled 'Across the Frontiers').

Take along tracts in various languages which can be obtained from Scripture Gift Mission in Australia, and the Bible Society of Australia. Make enquiries regarding other tract organisations to see what they have in stock. Some missionary societies may be able to help.

In large cities, there are usually sections of the city where migrants tent to shift into one area, so that they will be able to converse and socialise with neighbours and friends. This can apply in a lesser measure also to some of the larger country centres, or where migrants congregate around a special area.......... In the tropical part of north Queensland, in the sugar-cane fields, there are many Italians living close to one another, and it is not unusual to go into some towns and to hear Italian spoken more than English.
While this chapter is mainly about city evangelism, many of the ideas can be adapted to suit country areas. So those living in the country should take note of the things which could be done in the country areas.

If you are thinking of putting on an international night or migrant night, or meetings similar to this in the daytime, you are going to be faced with an interpreter problem, unless each ethnic group is situated together, and an English-speaking migrant is translating into the language of his people what is being said by the main speaker. Sometimes translators are in studio booths and are translating through a P.A. system which is 'honed' in on the particular group. As in big conferences, congress or United Nations meetings. If you are only dealing with one ethnic group you may be able to get an English-speaking migrant of that ethnic group to either give the Gospel message in their ethnic language, or translate it into English for any English speaking people present.

Another idea—deaf and dumb people, can have the message translated in the sign language of any group of deaf and dumb people. Some of the deaf and dumb schools have teachers who are very proficient in these areas.

Blind people usually cannot respond very well to visual aids, a point that can be overlooked. However, usually their hearing is not impaired and so can be spoken to and given an oral message. This is unlike the deaf people. For all these impaired groups, speak to school teachers of these handicapped groups, and ask which is the best way to communicate to any of the given groups mentioned in this section.

Seek to find out from experts dealing with these people, what is available of a Christian nature in written matters which can be used by the blind (e.g. Braille, and other messages on tape recorder which can be listened to).

When in doubt what to do, seek out the experts who are dealing with handicapped people all the while. Get ideas of what can be used and what appeals to the handicapped people concerned.

Camps and conventions can be used to great effect in a large or smaller scale. Contact some camp areas known to you or search out by you in your area. Find out what can be done with the camp or convention sites, and what age groups and other types of groups they cater for.

Look again at the chapter 'Church on the Move' for hints on building up meetings and/or the chapter 'Where did that Tent God?'. These can give general hints on conducting meetings on a large scale which would be adapted to suit requirements of this segment.

In existing camps and convention sites, see if they have equipment which can be used to build a program around. For example, overhead projectors, white boards, chalk boards, copying machines for notes, computers with word processor, video tapes and recorders.

Sometimes in attracting migrants to a camp or convention, a short film of life in the country or countries they came from can bring back happy
memories of other days. Use of a Gospel film in a migrant language (see Bible Societies, missionary headquarters) which would be very helpful in presenting the Gospel. Christian bookstores may have some films in other languages.

Finally and very importantly, whatever method you use, give them Christ in all His sufficient availability to meet every need, of every person of every age and every tongue. Remember, 'He is able to do exceeding, abundantly above all that we can ask or think, according to the power that worketh in us (Ephesians 3:20).

If we are ever going to start a fire in the big smoke or in country areas, God is going to be the One (using us) to start that fire. Our planning and methods will be empty and void of power unless God has put His seal of approval on them.

So get your program from the Almighty. Christians march best of all on bended knees, till God's approval on the program is seen and known. Ask Him to guide your thinking and give you great spiritual idea regarding the program and aims, the speakers, the build-up and regarding methods of inviting people to come to the planned meeting(s).

Whatever else you do, be sure to ask God to help you make your program God-directed, God-inspired, Christ-exalting and magnifying. Remember in planning, nothing should be too good for God. Strive for excellence.

Avoid humanistic philosophies. All people need Christ. Show them the need to repent and the need to be saved, and show them how to do both.

All people need Christ, the biblical teaching on the sinners need and the adequacy of Christ to meet their needs. So give them that soul-saving, spirit-blessing, satisfying Christ. The answer to their every need as the old chorus goes:

Christ is the answer to my need,
Christ is the answer, he's a friend indeed
Problems of life, my spirit may assail,
With Christ my Saviour, I can never fail,
Christ is the answer to my need.