The making of an evangelist

Jarrott, Reginald Edward

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In this chapter I intend to deal with the subject under the headings:

The Ageless
The application to all ages

The basic Gospel never changes and neither will God's Word pass away in time or in eternity. In Matthew 24:35, Jesus makes the statement, 'Heaven and earth shall pass away, but my words shall not pass away'. Indirectly in Hebrews 1:10-12 it points out the Lord shall always remain, and implies so shall His work, in whatever form He desires to give it. These two texts say, 'And, Thou, Lord in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shall thou fold them up, but thou art the same, and thy years shall not fail'.

So the Word of God describing His holiness, righteousness and the essential being of God will still stand in eternity.

It is good, in these days, to see that both the written Word (the Bible) and the Living Word (Jesus) will remain for all the ages of eternity and of course in this world's time left to it.

There is a tendency in these days in trying to present the Gospel we try to make it relevant to accepted thought patterns of our day. In doing so, sometimes we water down the truth of Gospel because we don't think it will 'please the people'. In doing so, we become irrelevant........ as preacher of the Gospel.

In Acts 17:18-34 when Paul was speaking to the philosopher on Mars Hill he took some current beliefs head-on despite the consequences. Two areas in which he did this was the current belief:

(a) In an unknown God.
(b) In the thought of a resurrected body, they didn't want to hear about. They 'knew' otherwise.

Paul wasn't over-awed by their learning. He knew the truth about God, and so he gave them that truth, and if it didn't win them to Christ, he would warn them about the consequences anyway. He said, 'The unknown God (and as some would say 'unknowable') I declare unto you. You are religious but has it got you to God. The one you worship ignorantly I declare unto you'.

Although he was more tactful, these words are the truth he preached, plus the fact that this God he preached is going to judge them too.

Then he turned to the subject of the resurrection of the body. This really cut right across much current thinking viz. 'that the body was the prison house of the soul, and that sometimes you did yourself a good turn by committing suicide. This type of thinking meant they could
hardly wait until their body was 'tucked away' in the earth, and they certainly didn't want to hear about a resurrection of the body.

Dr Billy Graham believes that when he preaches to intellectuals and philosophers and academics of all kinds, they are sinners and desperately need a Saviour, whether they know it or not, and he 'homes in' on that level, which of course is God's truth.

The results obtained by Paul and Billy Graham is the same as is found in Acts 17:34 - some cleaved and believed; some mocked and others procrastinated ('We will hear thee again of this matter') but all were warned. These two texts show us that reactions are much the same today.

The statement made by somebody that 'if you marry this generation you will be a widow in the next', seems to be a reminder not to sacrifice truth, for the current view-points held today. If those view-points are really true we won't have to sacrifice real truth - the truth of God.

It might have been a different story if those Athens philosophers believed that there would be a resurrection of the body, they would recognise it as 'truth'. This scene was a practical demonstration of the truth.

Paul taught the Christians in Colossians 2:8, 'Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ'.

Ú Ù"The application to all ages Ù

In view of the previous section, while we don't change the basic truth, we can alter our methods of presenting that truth.

Even in that passage in Acts 17, Paul presented something a poet of theirs said, 'We are also his offspring' (verse 28).

Recently Billy Graham was in South America holding a crusade preaching as usual the 'truth of God' but using a satellite to reach an estimated 70 million people per night. There is no auditorium in the world that could take 70 million people, and in this use of modern methods of presentation numbers previously unthought of, were reached.

'Knowledge is increasing' as the Bible prophesied, but it is also increasing at an alarming rate, so that it is virtually impossible to keep up with all the tools of presentation at our disposal.

It is good to take note of some things being used, video tapes, other electronic devices, laser techniques, besides radio, television, computers, satellites, up-to-date printing techniques. Then we have passed in some measure from the old blackboard visual aid to many other kinds. The strip film or over-head projector can be excellent teaching methods because they can be stopped anywhere and lead into visual explanation and discussion if so desired.

I realise, as I did when I was giving the names of greats, and their books we can learn by, written in a previous chapter, that the same applies to visual aid techniques and use of electronics.
As I write this I know certain experiments are being undertaken to make some of the items mentioned above, to be obsolete, so it becomes essential for the reader to keep abreast of new methods.

In dealing with the ages in this chapter, I intend to give some methods and approaches in winning people to Christ. Set out below are the areas I intend to cover:

1. Children (ages 9-13 years).
2. Youth and young adults (up to 30 years of age).
3. Middle-aged (30-55 years).
4. Older people (55 years and upward).
5. The sick, dying and elderly.
6. Funeral evangelism.
7. High school evangelism.
8. Miscellaneous ages or groups.

It is important that children should be brought to know the Lord at a very early age, so that their whole life may be given over to God.

Polycarp, the Bishop of Smyrna, lived in days of the early Christian church. He died a martyr's death at the age of 94, and told his persecutors that he would not deny Christ as they commanded him to do. He then said, 'These 86 years have I served him and he has done me no harm, why should I deny him now - my Lord and my God'. Converted at eight years of age served Christ over a period of 86 years.

I have come across a number of cases of fine Christians who came to Christ at a young age, and some about five years of age and went on to serve the Lord, even as ministers of the Gospel.

In my own experience, I have seen this happen in quite a number of cases. One case of a six-year-old who went on strongly for Christ, and his mother said he was the best Christian in the family. Or another case when I was holding a crusade in a north Queensland town, when both the crusade organist and pianist said they were led to Christ by me at an early age.

We not only can, but ought to lead children of a responsible age to Christ. There are, however some things we should note carefully:

While I believe and know children can come to Christ at a very early age, I usually choose the ages nine to 13 years as a good base, whilst not forgetting to let the younger ones know in very simple terms that Jesus loves them and has died to be their Saviour.

(a) As a great (and only sometimes) opportunity to reach children for Christ.
(b) As a field primarily of 'unreal' results.
(c) The emotionalists paradise.

Children's evangelism can show up the fact that (b) and (c) above do not necessarily apply. It depends how it is done. Remember, Jesus said that some would offend 'these little ones who believe in me', and to Peter, 'Feed my lambs' which implies evangelising children (Matthew
18:6-7; Mark 9:42; John 21:15 (implying that if Peter loved Jesus he would feed His lambs).

Evangelising children

1. General

* Children can (and ought) to be evangelised (cf.. Polycarp and others).

* But they must be made to understand clearly (caution with very young children).

* Remember they are children (limited vocabulary - limited ideas, etc.).

* Remember they have a tendency to say 'yes' to adults (cf.. Japanese).

* Remember to repeat things time and time again until they really know.

* Remember to use simple words, short sentences and everyday ideas.

* Assess their mental age (their age potential) (cf.. Maroubra Bill). A 23 year-old with a mind of a six year old is a six year old mentally.

2. The evangelistic message

* Pray much to prepare your own heart (don't ever say 'they are only children', or you may miss another Spurgeon).

* Ask God to anoint you for the task (Isaiah 61:1).

* Prepare well (usually get one idea central in message).

* Here is an example of the 'polished shaft method' (that is, one idea).

* The method is to bring that one point home (trusting God's spirit).

* Avoid emotionalism.

3. The appeal

* Caution needed; avoid psychology; 'friendship' response, 'parent' response, 'teacher' response, must be 'Jesus' response.

* Make trebly sure (or more) that they know it is for life.

* Tell them what it really means.

* Methods used are varied (my method is raised hand while all pray).

4. Counselling and follow-up
* Base it on the fact: 'Jesus never lies' (see Revelation 3:20; 1 John 5:11-12).
* Be loving, kind, patient and careful to see they really understand.
* Show them how to use the material (see 'My Life's Decision').
* Seek to have a chapter per week 'follow-up' for eight weeks.

5. Some sample children for practice:
   * Salvation.
   * Assurance.
   * Re-dedication.
   * 'Missionary', etc.

Types: Backwards; sub-normal; bright; ordinary - Christ died for them all.

In taking on this God-given task there are a few things we need to watch.

(a) That they understand clearly what they are being told and asked to do.

(b) Avoid like a plague the 'mass psychology' that can be easily produced among children.

In one situation in an overseas country, I had some many young people respond - that I started the message age, and went over it more carefully - the result? Many more responded.

Between the two presentations of the Gospel I used every method I know how, to try to get to avoid emotionalism, and doing this response, because others did it, or fathers or mothers would like them to. My wife's comment on this part was that she began to wonder if anyone would respond as I warned them so much. I asked them to step forward again, and even then after all that, more stepped out than after the first time. Later I learned that they made the basis of a flourishing youth group in that church.

In short, I will not make an appeal for them to give their lives to Christ until I am as sure as I can be after questioning them, that they are clear that they really know what they are doing. Then I made the appeal in such a way as to avoid mob psychology.

With the group above, it was a Boys Brigade group and because they were in ranks and my 'follow-up technique' had to be different. After warning them time and time again about not promising God that which they did not mean with all their heart, and after telling them about what would be expected of them by God. Also, that a discussion of this kind was meant for life and was life-changing which meant they would have to let people know that Jesus was their Saviour, and He expected him to stand up for Him in times of temptation by saying, 'No!' to many things people would have them do which were wrong.
I reminded them that Jesus would come into their hearts to pull out all the weeds of sin, and would stay there day by day to keep the garden free from weeds. This we must be willing for Him to do.

Sometimes, it would mean we would need to help in the home by doing things we hated to do, but to do it for Jesus sake, then I asked these Brigade Boys to step out because they felt they must do this for Jesus and not because anyone else was doing it.

In all instances of dealing with children aged between nine and 13, I asked the leaders to take eight weeks of follow-up with a different study each night based on my counselling material 'My Life's Decision' which has these subjects with easy to read and study materials sprinkling with a great deal of art material done by a Christian commercial artist.

The subjects are an expansion of a letter from myself. This letter reads like this:

'Hello there, dear young friend,

This is a great time in your life! You have given yourself to Jesus. He has come into your life because He said He would, and you know Jesus doesn't tell lies.

When you become a Christian you are like a little baby and you need to grow in the Christian life. How do we grow?

• By feeding: The Bible is food for our souls, just like bread is food for our bodies. So read the Bible every day if you don't, you will grow weak and sickly in your soul.

Read John's Gospel, ask yourself, 'What does this say to me? If there is something here that I should obey, or some prayer I should make because of what I read? Does it tell me about God?'.

• By breathing: Prayer is like air to the soul. We need air for our body, so we need prayer to keep our soul healthy. Thank God for all the lovely things about us. Thank Him for all He has done for you. Ask Him to forgive your sins. Ask Him to bless others. Ask Him to help you to live for Him.

• By exercising: We exercise our bodies when we wish to grow strong, and we need exercise for our souls too. We get this when we tell others about Jesus, when we do good to others, when we show our love. We should behave in such a way so that other people will be glad that we have become Christians.

• By learning: We go to school to learn and this helps our mind to grow. We should go to church to learn more about God and this helps our souls to grow. We grow to love God and God's people much better when we go to God's house, and to God's Sunday School.

• By remembering safety rules: And here is a good safety rule for our souls: Remember it is not what we feel in our hearts that matters, but what God says to us in His Word. When we read God's Word, we should always say to ourselves ...
God says so, and I believe it and that settles it!

If you remember these things, and read this letter every now and then, you will grow big and strong in the soul.

God bless you. Keep growing.

Your friend,

R.E Jarrott.

Always, if possible, I counsel the children myself after an appeal, and give them the 'My Life's Decision' literature to study. I would pray for them and then ask each one to pray aloud thanking God for what they believed happened to them that day. I did this for two reasons.

1. To get them praying in public and witnessing for Christ.
2. It told me whether they fully understood what had happened. If any seemed doubtful, I got them aside separately and checked up on what they knew about it all.

After this, I turned them over to the leaders to arrange classes, preferably the next time they come together, encouraging them to get the children to bring their counselling material with them.

The chapters were these and they fitted in with the adult material (which chapters are in the brackets).

Chapter 1 I'm Alive (Salvation).
2 I know I'm Alive (Assurance).
3 Growing Up (Soul Preparation).
4 Sharing Time and Something to Do (Witnessing and Getting Busy for God).
5 Hiking with God (Going with God).
6 Acting Bravely (Failure and Victory).
7 Watching the Compass (A Skilled Workman).
8 Following the Leaders (Learn from Others).

The book is a dual purpose book both counselling and a Bible study help to use as 'a refresher' from time to time. Also, it is written to suit a six to eight year mental age and those aged nine to 12 years actual age. This saves embarrassment of a child of 12 years has only a 'mental age' of an eight year old. Tell him just to start on the six to eight years and work up.

Now when I am appealing in a Sunday school, I don't ask them to step forward.

At one time I used to send them outside and ask them to come back, but I felt I could actually play into the hands of Satan by doing this, as often parents or the church bus or local bus took the children away and Satan snatched away the seed.

Instead, I found it profitable to do it another way, and remarks to me years after by parents and church leaders have agreed saying things like this: 'There is no doubt the children you lead to Christ certainly go on'. This is not put in as a boast because God should receive all
glory, but it does give to the fact that children can truly be won to Christ. I listened to the Devil's lie long enough that they were only moved emotionally.

The method then, is to avoid mob psychology at all costs. When making an appeal, I do the following:

(a) Pray for them that God will make them really know what they are doing.

(b) Pray two prayers - one of which they can make their own.
(i) Asking Christ in as Saviour
(ii) Asking Christ to be Lord of their lives.

(c) Get them to repeat (i) or (ii) silently so that nobody else can hear it. This avoids influencing others.

(d) Tell them that in a moment they will be asked to raise their hand if they prayed either prayer but they need to do it carefully so as not to bring anyone else, and very quietly (I ask all the children to keep bowed in prayer, not looking around).

(e) I ask the leaders or Sunday school teachers to look to see who raises their hands when I ask them to, and make a note of it for the classes to follow.

(f) Later I ask those who raised their hands to come with me for a few moments of counselling. There I go over the procedure mentioned previously in this chapter. There I try to ascertain that they really know what they have done.

(g) As mentioned, God has blessed this method, and I never intend to play on the 'emotions' of children just to get 'results', neither do I intend to play into the hands of the Devil to give him the chance to steal away the seed.

• Note: There will be more studies on children's counselling in a later chapter.

Some general thoughts

Children's evangelism can be a very useful source of 'recruitment to Christ', and indeed ought to be used. Some methods and approaches need to be studied. Suggested areas of approach and possible materials are:

(a) Study the particular language and understanding of the age group. Don't use words or thought patterns they do not understand. Country children are different from city children; small children need a different approach from older children. Try to assess their mental age.

(b) Avoid dangers in appeals to the too young.

(c) Study “How to Tell Bible Stories”, by William May or some similar book.

(d) Get “C.S.S.M.” pamphlet on visual aids - projectors, tape
(e) Talk with experts in children's evangelism for hints on presentation of message.

(f) Study a book on blackboard drawing or one like "Winning Children to Christ", by Wally Guildford, or "Chalk Talks". In these days, study how to prepare transparencies for and how to use the overhead projector. Use the white(?) board.

(g) Study methods used to gain a crowd. Advertising; variety in program; music (include choruses); incentive prizes; room decoration; object lessons; picture puzzles; scrambled texts; puppets, etc.

(h) Never forget that while we need to study all methods possible, finally 'It is not by might, nor by power, but by My spirit, says the Lord of Hosts'. To forget this, prayer and spiritual preparation is to fail.

(i) Simple counselling, with careful, prayerful and methodical approach.

(j) In your ministry, read widely and thoughtfully on children's work. It will pay great dividends, and help you win souls for Christ.

• Youth and Young Adults (for our purposes, 14-30 years)

  teenage evangelism and older youth

These people fall into two main groups at least with possibly a third which in some measure overlaps the first two.

They are:

1. The 'church' teenager.
2. The non-church teenager.
3. The institutional teenager.

Some years ago a Christian worker with teenagers wrote, 'Three out of four young people are outside the church - anybody's church'. What the figures are at the time of writing this book is not known by me, but I suspect the position could be worse.

To reach them, we need to find out what their needs are. This is a basic step. Then what are some things of interest to them?

(a) Who am I? Are there dependable answers to what a human being is?

(b) How can I be the person I would like to be?

(c) What expectations can I reasonably hold for my life?

(d) Where can I find a model for the manhood into which I am moving?

Although frequent complaints made by youth are that the church fails to explain itself and its precepts; that it fails to stress its true meaning frequently enough; that it is not reaching the people, and that many sermons are too vague and muddled. This may be true and preachers
should take note and seek a remedy, but it is also true that real Christianity can offer the best answer in the world to the four questions outlined above.

Ú Ú“The church teenagers•@

These teenagers, like others, are said to feel the 'generation gap', but as one writer pointed out in a magazine, there has always been a generation gap and always will be. Older people also have a generation gap, but still seek to work together. I would like to add that when the Holy Spirit is in revival power in a church, the 'gap' becomes a non-issue.

Whatever method is used to 'win and inspire' the 'church' teenagers, one thing is certain and necessary they need to be 'put into the arena for Christ' - out of the grandstand as mere passive watchers entertained, and into the area of conflict, of Christian adventure, of risk and of death to self. The early Christians, young and older, died in the area of Colosseum in Rome.

Youth are laymen ••now• - it has been pointed out. Therefore, they are responsible along with adults for the church's total ministry, for example, evangelism of the lost (including the social implications). When Jesus challenged all ages in his day, he did not hand them a cushion to carry, but a cross - a daily cross.

So when considering methods, entertaining young people may have some part, but we need to give them a cross. That is Jesus' standard for living.

Their future is here - now. They are not only the future church but they are also the now church - the present one. 'To regard youth as laity broaden their responsibility as members-in-mission rather than members-in-participation' says Howard Elles, (Ú Ú“Evangelism for Teenagers•, page 16). This will help keep the youth you have, help them to find the identity, intimacy, ultimate meaning they are searching for in life. 'Teenagers involved in evangelism is the story of this search and this offer'. In the earlier days of Christian Endeavour, evangelism and social implications were a regular part of a young Christian life.

1. Renewal groups - (small cells).

Daily devotions.

Regular worship in small groups and in weekly public worship.

Sacrificial giving. Portion of time and money regularly.

Disciplined study of the Christian faith; how to create concern; how to win the lost; how to nurture the converts.

Unapologetic witness in daily life, in word, in work.

Usually a house meeting is best. Attendance at 10-12 consecutive meetings is necessary to get a group going. An agreed 'cut-off' period
allows the group to voluntarily continue, divide, or enlist others. Need to study facts of Gospel and how they feel about them. Do the facts touch their own lives? They need an encounter. The group accepts responsibility for evangelistic mission in the world, and intercessory prayer is a part of it.

2. Another form of 'Cell Group' is detailed later in this book.

3. Depth Bible study groups.

(a) Try to understand the Bible passage. For example, on God, Christ, sin, love, joy, peace, forgiveness, justification, conversion, etc. Put it into your own way of saying and thinking it.

(b) Think of what it is saying to you - jot it down. Does it alter my thoughts and actions?

(c) Share with your group your 'translation' and others' translations. Think about them.

(d) Share what your verse has already said to you - what you feel you must now do in the light of it. Be not only a 'hearer' but a 'heeder' and a doer.

A popular series of studies at the present time is “Christianity Explained”.

4. Different type of youth night.

First Methodist Church, Springfield, Illinois (a downtown church) has as its regular Wednesday evening a 'youth' night.

3.30 pm Study or fellowship. Two rooms are provided - one for talk; one for homework.

4.30 pm Choir rehearsal - one and a half hours rehearsal per week.

6.00 pm Snack (hamburgers ordered and brought in from nearby. Drinks available from the Coke machine or 'ice-box').

6.30 pm Worship. Effort to stimulate young people to ask about things arising for study or devotional subject and to contact other young people to join in the program.

8.00 pm Fellowship circle - helping young people to express acceptance and Christian love for each other.

This Methodist Church in the USA, encourages their youth group to gather in a circle with interlocking arms and hands. As they stand quietly in prayer, someone offers a prayer for God's blessing: 'Dear Heavenly Father, we give this circle to thee'. They then seek to pray that God will focus their attention on someone whom they should focus their love and prayer. Soon someone is nominated as the one to be honoured with loving appreciation. Later it came naturally to remember others who are not present with intercessory prayer by name. (cf. Rosalind Rinker's book on 'Conversational Prayer'.

Ú ..Ú"The non-church teenagers and institutional teenagers...
•High school ministry•

Ministry in the High schools by encouraging Christians to work in outreach groups. Buzz groups in lunch hours, discussion groups on Christian films (including film-strips); videos and literature; rallies; selected speakers with messages on outreach; Gospel; Christian growth and special testimonies by Christian sportsmen, Christian Karate champions, converted TV or ex TV stars; or other types of people who have a testimony worth hearing. Subjects should seek to meet the Spiritual needs of non-Christians and newly converted teenagers. Have some outings - barbecues, etc.

•Coffee shop meetings•

These can be held in a hall, preferably on neutral ground, or could be all right in a church hall drop-in centre.

Young people are selected and trained to serve as waiters and hosts. The Program should not be one of compromise of Christian principles but could include artists (musical or lightning sketch), all should be committed Christians and of 'top quality' technically; performers of various types; films; dramatic skits (based on life's needs and answers); forums (a speaker for a short presentation, then open question time on the subject matter given).

•Youth emphasis week•

Focussing on local church activities and High school students; street fishing and evangelistic rallies.

Visiting teenage institutions, orphanages; youth detention centres (permission and careful guidance needed here); Christian groups which may need basic teaching on salvation; police clubs; local civic youth groups and other areas.

For youth emphasis week, there is a group opportunity to invite other church groups, to help in special outings with special church rallies in a neutral hall. Carefully design your program and chose a speaker where attitude and message will appeal to people 'outside'

Prayer groups are essential throughout the week, with someone to talk to or show the young Christians participating the value of concentrated prayers.

Make your aim a saturation with the Gospel of the youth communities in your area.

•Some other methods used:•

Ú ÐÖ”High school holiday assistants•

A church in Wisconsin, USA, employs high school students as holiday-time assistants to work closely with the pastor in order to encourage potential candidates for the ministry. The idea could be used by selecting one or two good Christians, who may feel the call of God while
doing it. They would be unpaid in Australia, unless the church feels generous enough to help them.

Ú Ú“Recreational leadership for blighted neighbourhood•, in order to help the underprivileged – to help them have healthy bodies and most importantly, healthy souls.

Ú Ú“Aid to crippled children•. Volunteers may serve as counsellors, teachers, companions to handicapped children. Help teach arts and crafts, plan parties, help with music, dramatics and nature study. (I feel that friendship could serve as a good base for preaching the Gospel – or holding a mission – type meeting. If only one cripple – need to get the Gospel through on friendship basis.)

Ú Ú“Evangelism on the beach•. Christians concerned about numbers of youth on beaches at holiday time – ripe for mission. Decide to let 'nobodies tell other nobodies' what Christ meant, so avoided the 'familiar faces'.

Strategy included song feasts, camp fires, games and food on the beach, an open invitation to join the crowd. Quiet times in the nearby church building, where the unconventional evangelists lived in sleeping bags at night (will need separate sleeping sections for male and female in order to obey the Bible injunction. 'Keep from all appearance of evil' (1 Thessalonians 5:22). It would be a shame to be in danger of spoiling a good testimony, however innocent it may be. They would study their Bibles during the mornings, kept on their toes for the no-holds-barred encounter on the beach every afternoon and evening.

Ú Ú”Candy-striper• (volunteer services and nursing aides, called by this name because of distinctive candy-like uniform). Contact with patients can give opportunity to witness and serve.

Ú Ú”Teenagers in civil rights issue•. In Nashville, Tennessee, the community changed its mind quickly because young people demanded integration in downtown theatres and eating facilities.

This could be used as a type of friendship-building leading to evangelism. The Australian Aborigines and/or migrants of some types would substitute for the Negroes in America. Or used also as taking a moral stand on some TV and media issues (for example pornography, abortion, etc.).

Ú Ú”Intentional communities•. Enlist students from 16-20 years of age for 10 weeks, coming from diverse backgrounds to work in day camps, low income housing projects, playgrounds, and pre-school playrooms.

Two persons designated as 'stewards' may work as common labourers (during vacation) to help support the community while others work as volunteers. This is something like the Kibbutz idea in Israel.

Openness and honesty are the prerequisites as the 'family' stands before one another in despair, anger, hostility, fear, mistrust, confession, repentance and rebirth.

This is a different type of camp. If adapted it can be used to win people in the camp and outside in witness in the new areas in 'invasions' on the area.
Christian witness work-camp. The young people pay to attend, are bedded down in church halls, or on mattresses. Eat together. Meet for training and preparation in class sessions and prayer groups each day.

Rest of time knock on doors and pound pavements with invitations to rally and church services conducted by the witness team (of great value and assistance to small churches).

Holiday time evangelists. Theological students given two weeks intensive concentration and practice in evangelism. Serve in local communities across nation as day camp workers and counsellors, or in other ways. (Great possibilities for developing of Australia or state-wide evangelistic drive by students).

Invest your end of semester time on holidays to work with migrant children, work for a year in Asia or Africa, work with crippled or institutionalised children. Perhaps have an exchange with an overseas student.

Weekend work camps. Coming together for orientation, youth from suburbs and city leave for a field trip on foot or by bus. Assigned to discover how they can work with children and what their mothers want for their children. See how needs can be met in recreational and spiritual ways.

These are different from the ordinary type of youth evangelism ideas. Please now consider the three below:

1. What of the ideas above appeal most?
2. What ideas being used by you can be shared?
3. What is the place of youth evangelism? 'Arena or grandstand' - doers or watchers?

Students and overseas students

G. Kearie Keegan in “The Student in World Crisis” says, 'This is an age of crisis. The Chinese word for crisis, .......... is made up of two characters - one meaning 'danger', the other 'opportunity'. To the Chinese, crisis means 'dangerous opportunity'.

In the world of the Christian student, there is dangerous opportunity - the student is flung into the ferment of the social crisis, possibly in family life; race relations; moral issues; social crisis generally.

'The Christian student has a tremendous stewardship ... who knoweth whether thou art come to the kingdom for such a time as this?' (Esther 4:14).

Dr Elton Trueblood (”The Predicament of Modern Man”, Harper & Brothers publication, p. 32) said, 'What mankind desperately needs is justice, mercy, and truth but what we are offered is some ugly stained glass windows and a holy tone and a collection plate full of dimes'.

Family disintegration, race prejudice, class strife, alcoholism, crime and war are not the results of ignorance but the results of sin.
The most pressing need of the hour is not for more information, more meetings, more organisations, but for more of the evangelistic dynamic which enabled eighteenth century Christians to go forth conquering and to conquer.

'Having received the "high calling" of God in Christ Jesus the Christian student's goal to be the salt of the earth in a world whose moral putrefaction is a stench in the nostrils of God - to be the light of the world in a social order "where lights are dim and even the stars wander".'

The Christian student is responsible for meeting this crisis constructively.

(a) Build his own home to be a Christian institution and seek to bring others in to find Christ irrespective of race, colour or creed. A lecturer and his wife at Armidale used every Sunday afternoon so that Asian and other students could come and cook their national-type meals at his home. Later they met irrespective of creed or beliefs to hear the Gospel given by the host.

(b) Rid his own soul of race prejudice.

(c) In moral issues be Christ's man from head to foot, and give no chances for flesh to have its fling.

(d) Don't serve God and mammon - get rid of idols. Lenin's declaration that 'There is nothing in the world except matter and its motion' is false. Therefore serve God.

(e) Avoid 'class distinction'. Men of all degrees of ability are sinners and need Christ, and are candidates to become sons of God ... both manager and labourer, rich and poor can be changed.

(f) Remember the people of other 'poorer nations' (Deuteronomy 8:13,17). 'When thy gold and silver is multiplied, and thy cattle and flocks are multiplied ... beware lest thou forget the Lord thy God and say my right hand has gotten me this wealth'. God gave the wealth for the purposes of stewardship to share out evangelistic 'know how', our money, our skills, to keep the 'poorer nations' out of the spiritual and perhaps material poverty.

(g) We must join issue with the communist who believes that the individual possesses value only as an instrument: he serves the state, or more correctly, the party and its program.

The separation of church and state is a separation of junctions rather than an organisational separation.

The church has a two-fold relationship to the world.

1. 'In it yet not of it' - the divine human institution.
2. Within history - as a human institution, so many in history may have a big stake in political structures of society.

Some questions we might ask:
1. Do we Christians tend to move away from the working people? If so, why and what can be done?

2. Are we as abreast of the needs of our world, its students and people as we should be? That is, do we understand the problem?

3. What method can we use to correct social evils in our community?

4. Have we enshrined secularised, materialistic values, and sanctified social injustices - even defending them verbally and otherwise?

5. Seek for a New Testament church where the disease of sin and the life-giving cure of Christ are a reality. Seek for the non-Christian students. Evangelistically speaking, what did Jesus mean when he said, 'in the world but not of it', in relation to art, science, government, law and literature? Should we avoid these fields or 'evangelise' through them. Should the art of the world be used only as a 'propaganda' method for Satan. Compare art in a gallery in East Berlin used by communists to infiltrate minds of school children.

Again, should only 'ungodly' men write the editorial s or the tracts to feed the minds of the 'illiterate' (both mentally and spiritually)? Compare a Christian editor in a Townsville, Queensland, newspaper.

In 1957, according to Mr Eric Fife, Missionary Secretary of IVF in the US, there were 10 million students in the world. By 1963 it has risen to 15 million. 'It took 300 years for students in the USA to reach three million and six years later it had doubled. What is it now.

The student world is exploding before our eyes. Will they be pagan or Christian. They have a spiritual vacuum - will they find the peace of God? Eric Fife says, 'They are a responsible group of people. One can be direct with them and honest with them providing it is done in love and it is done in an overflowing spiritual experience. They are not looking for an intellectual gospel ... they are looking for an intelligent gospel'. They will accept a childlike faith but never a childish faith. They are not a problem to world evangelism. They are a key to world evangelism. They constitute the greatest reservoir of evangelistic manpower there is in the entire world, they have got to be evangelised'.

Mr Garcia, representative for Campus Crusade in Mexico says, 'Don't ever believe that students are difficult to reach. Don't ever believe they are not interested in the Gospel. They are the most susceptible segment of society apart from little children'.

The students are hungry for truth. We need to confront them with the living truth, Jesus Christ. They are searching for a career, a flag: and an authoritative preaching of the Gospel will bring a massive response from the uncommitted students of the world. (See 'World Congress on Evangelism Paper, Vol. 1, Paper 1, p. 294 - 'One race, one gospel, one task'.

How can we reach them?

1. Be real 'live' witnesses, preach the Gospel without shame and apology, enlist them for Christ, active in the local church.
2. Recruit workers to specialise in this evangelism. Set teams if need be.

3. Training needed:

(a) The ministry of the Spirit in the life.
(b) Methods of personal evangelism, including: what to say and how to present the Gospel; how intelligently to understand and communicate with other contemporary college men and women; practice of personal evangelism.

Utilise every available means in reaching them: films; printed pages; Bible study groups; direct witnessing and preaching; opportunities in university or outside in special meetings; in dinner or home groups.

Your attitude and mine should be to trust in the God of the impossible; to ask God to remove any barriers and to destroy unbelief in their hearts and ours; to ask God to inflame our hearts for the student world; to ask God for multiplied tens of hundreds, or even thousands of workers to this 'over ripe' harvest waiting to be reaped: ask God to make universities beacon lights for Him in this age.

• Acknowledgments

In this chapter and other parts of this book, some of the material has been gathered in various and long-forgotten ways. As I never intended to write a book at the time, some could be quotes or summaries made by me of lectures, messages given, cuttings, congress materials, etc. Although I have tried to track down any authors of materials, this has been impossible. Consequently, I wish to apologise to the people from whom I received material and to acknowledge my indebtedness, and to you, my readers, for not being able to furnish further details for any extended study of them. However, a great deal of the material is my own, having been given in seminars, articles and booklets written.

Ú Ú”Ú”Young Marrieds•

Methods useful in this very important group:

* Home meetings for young marrieds.
* Film evenings.
* Discussion groups - topics suitable to the group.
* Evangelistic training groups for Christian young marrieds.
* Cell groups.

For a good outline of how to run a 'cottage meeting, see Ú Ú”How to work for Christ', Dr R.A. Torrey, pp. 192-201.

Ú Ú”Ú”Upper Classes•

Years ago the 'cottage meeting' was used to reach middle class, working class and poorer people and the 'parlour meeting' was used to reach the rich people and the society groups. The church did not make this distinction in the first place, but recognised the distinction already made so as to reach all men.
The 'parlour meeting' was similar to the cottage meeting in conduct but was held in the home of a Christian of wealth and position who invited intimate friends along. For a complete outline, see How to Work for Christ, pp. 202-204. This is an almost forgotten ministry, although Billy Graham has done something along these lines in conjunction with his crusades. There appears to be a dearth of material on this form of evangelism.

INDUSTRIAL WORKERS

While by and large all men come to God the same way, that is, through the cross of Christ and there is no respect of persons, it does seem that there could be profit in planning some special meetings for industrial workers and trade unionists.

1. Need an informal type of meeting.

2. Leaders could be Christian unionists. (May need to discuss with them Trade Union approach).

3. Could discuss the Christian approach to the labour market for example.

4. Some music.

5. Some items suitable to the group.

6. A testimony or two.

7. Sometimes a brilliant speaker.

8. Question times could be used.

9. The 'forum' type of meeting has been found profitable and major railways workshops in the lunch hour with at least 20 minutes speaking and 10 minutes question time.

NEW HOUSING AREAS

To take advantage of a great opportunity as mentioned previously:

1. Do a survey of the area - make out limits of operation.

2. Survey the groups in the area, for example: church people; their children, teenagers, relatives, friends; parents of Sunday school children, youth groups; fringe people (the occasional attenders); outsiders - adults, youth and teenagers, children, children in institutions such as hostels, aged people's homes (not usually in new areas), factories, seasonal workers, soldiers, etc, miscellaneous groups of people.

3. Seek to establish friendship. Welcome to the area; seek point of contact; ask (if opportunity arises) to come to a home to have a meeting; get as many as possible to Sunday school, youth groups, etc. (utilise friendship of your young people to influence them).

5. Friendship evangelism.
6. Use guest service method.
7. Film evenings, etc.
8. Discussion groups, of selected people.
9. Do research on other methods of approach. Make them feel it is a personal invitation.

Methods most suitable:

1. Seek to establish friendship - give help in various ways.
2. Give them opportunities to meet with their own people (perhaps in a hall).
3. Give them facilities to have an evening to remember their own land: food, dress, have a testimony from one of their own, own music.
4. Get tracts in their own language. Make sure these are sound - not SDA, JWs, etc.
5. Let them know they are most welcome and that you are glad to have them.
6. Some evangelistic outreach has been done with interpreters in another room off from the main service as the pastor or evangelist preaches.
7. Do a survey of your area around your church. Seek to make contact. Use their migrants (Christians?) to do it. Seek to understand the culture of the people.
8. As with all methods - pray much. Ask God to help you reap.
9. Remember, a fellowship in this generation which speaks another language will in most cases one day become united in the English-speaking church. If it doesn't it can still be an evangelistic agency.

Middle aged (30-55 years of age) - this grading is for our purposes only.

As this chapter suggests, its aim is to apply the ageless gospel to all ages. Because there are so many of the things said before which also apply to this section, and the next 'Older People' and should be noted in these statements.

There are some other things that should be noted.

* All ages have the same basic spiritual needs, and the cure is the Christ of the ageless gospel.

* Try a list of 'middle aged' people in your area.
* Try to eliminate what their interests would be, and from that see what program or approach is most likely to be a bridge to the Gospel.

* In my experience, a 'home outreach meeting' similar to a coffee morning for neighbours and unsaved relatives could be of great value. People have morning tea and meals which are always of interest to them, or a night meeting where people can come to find friendship and hear the gospel.

* These meetings do not need to be too churchy in their format. Non-Christian neighbours can feel threatened by that type of meeting, and we would be if invited for morning tea which turned out to be a Melbourne Cup party tuned into that big horse race.

* We need much prayer, but most needs to be before and after, with just small prayers seeking God's blessing on the morning.

* Singing hymns and choruses should be limited because non-Christians generally don't know many sacred songs. The result is terrible singing and embarrassment to non-Christians.

* Get a few Christians along to help with tea, coffee, etc.

* The program I used usually was as follows:

10.00-11.30 am (allow approximately one and a half hours, slightly longer at night).

10.00-10.30 Morning tea

10.30 Hostess welcomes all.

10.35 Brief prayer, ask God to bless the neighbours and their families and the meeting. This depends on who is there and who might be threatened by even this 'bit of church'. Though many people love someone to pray for them and their families.

10.40 Getting to know you (a non-threatening session).
(a) Give their names to the group, and where they came from originally. For example, England, Holland, Victoria, Brisbane, etc. Ask them what part of the place; (b) Ask them what their hobbies are or some interest they would like to have for a hobby. My hobby is oil-painting; (c) Tell them you have a speaker (or a message if you are the speaker) who gives clues how to find peace in this troubled world.

Sometimes I have used Billy Graham's tract ÚDo You Know the Steps to Peace with God•. I had enough small booklets to give as a gift to each person, and then said the little diagrams in the book need explaining by whoever is presenting it.

After the message by the speaker, or the explanation in the tract, say 'It is a shame to give an answer to us all without showing how to apply it'.
•The appeal

This statement can lead us into making an appeal. To keep it low-key, I usually ask them if they mind if we pray together so that I may show them how to obtain peace of heart by praying two short prayers.

1. A short prayer asking Jesus Christ into their hearts. This is especially for those desiring peace of heart by asking their Saviour into their heart.

2. Another short prayer for those who have already asked Jesus into their hearts but have let things drift - asking forgiveness and asking Jesus to be Lord of their life again.

Then ask them to keep their heads bowed and eyes closed, while we ask those who prayed either of those prayers or wished they had done to kindly raise their hand so we can give them further help at their convenience.

Have the hostess to help you to see who raised a hand in order that we might give them further help and possibly some free literature which would need some initial explanation. As soon as hands are raised, ask them to put them down. Then later ask them when meeting to stay behind for a few moments and give them follow-up literature by a counsellor or two.

•Invitations

These can be sent out before the meeting by nice RSVP cards, or a letter of invitation, or by phoning - whichever is more convenient. If sending cards, have a working bee consisting of a few Christians to help you.

•Night meeting programme

* Have supper last (otherwise it would be too soon after the evening meal).

Instead of speaker have a film or video. Of course an outstanding speaker of some note would be suitable.

A Christian relative of mine invited non-Christian men (husbands of non-Christian women attending a day Bible class). The men came, watched and heard explained a strip film on archaeology and the Bible, then asked questions. This question and answer time was of so much interest to them, that the meeting went overtime at their request.

Subjects which need to be looked at are those which raise questions non-Christian men need answered. So prepare a list of the things you think would be of interest to them. For example:

* The future of this world from a Biblical point of view?
* Will Christ come again? If so, what will happen to all the people?
* Did Christ really come to earth?

These and other questions like it. Remember the 'natural man' - the one who does not have a personal experience of God - cannot understand the things of the Spirit of God; they are foolishness to him. He needs
someone with spiritual discernment to show him the way to light, by spreading light on the teaching of the Bible. See 1 Corinthians 2:14 and 1 Peter 4:15 and give a reason to every man that asks to know about the hope that is in you).

• The appeal

When you judge the time is right, make an appeal on the same lines as used in the coffee hours in this chapter. Also, some of the ideas from other groups in this chapter. For example, adults dinners are applicable to this age-group as well.

OLDER PEOPLE (55 years and upwards)

There are a few extra things to note when dealing with older people. However, many of the ideas above can be adopted for this group also. They may need some modifications because of the age and infirmity of some of this group.

Some of the special needs have to do with wrong attitudes:

* Failing to take into account the urgency which surrounds them. The very old have 'one foot in the grave' and often they do not know the Lord's salvation. Even at the lower end of this age range, death is always a possibility by accident or serious illness.

* Thinking that because they may have charming personalities and other nice ways that they will go to heaven. Some people of all ages, can be 'delightful pagans'. Remember, when dealing with any group 1 John 5:12, 'He that has the son [Jesus] has life [eternal]; and he that does not have the son of God does not have life'.

* By failing to take into account physical problems associated with the elderly - blindness or failing sight; deafness; deterioration of thinking ability; complete ignorance of the Gospel truth; mobility problems in standing or moving or even sitting for too long; lack of complete control of bodily functions.

* Need to take into account also the emotional problems. This gives us a clue as to how to give the message. These can be fear of approaching death and death itself; tendency to be worried greatly if message is not given tactfully or far too forcibly; money fears; is there an after-life and how do I get there? What will my family think if I get too religious? These are only some of the things that bother them.

Because a basic rule in evangelism is 'to find the hurt' and seek to use the Gospel to heal it, it is a good idea to talk to older people from time to time to see what they need answers for.

It may be very necessary for some people in an extremely nervous condition not to be confronted with the more terrifying sections of the Bible. You may need to take the more assuring passages to dwell upon like Matthew 11:28, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest'.

I use Psalm 23 quite a lot in the following way:

God promises (through Jesus)
Verses 1-3     A happy life
Verse 4     A happy death (also the shadow of death could mean terminal or very serious illness).
Verses 5-6     A happy eternity.

This Psalm is very productive in soul-winning because it touches on deep and urgent truths with a soft approach.

When dealing with any of this group who seem skeptical, it is often necessary to give some 'shock treatment' by letting them see the sterner side of God shown in some of the Scriptures, and tell them to try to be smart with truth is to play with 'forked lightning'. A good example of this was the way God showed me how to deal with a very arrogant high school lad. In a very cheeky way, he said, 'You prove to me there is a God'. God answer's a quickly telegraphed prayer, so I said, 'You prove to me there isn't. You have the problem, I don't'.

Ú ÉÓ”THE ELDERLY•œ

A lovely text is Isaiah 46:4, 'Even to old age I am He; and even to hoar hairs will I carry you. I have made and I will bear; even I will carry and I will deliver you'.

Ú ÉÓ”The task is urgent•œ

* Close to the end of life - how long can they be sure of?
* Nearing eternity - bliss or eternal loss?
* Facing death soon - afraid; bewildered; ignorant of what it means?
* Do they have God's presence or God's absence in life?

Note: These may be the most urgent people to reach, even before youth? It is always hard to assess, but certainly this is an urgent field.

Ú ÉÓ”Misconceptions•œ

* After a certain age it is almost impossible to reach these older people. Harder but by no means impossible.

The Scriptures have this to say about them:

Psalm 130:3-4 - forgiveness.
John 6:37 - will not be cast out.
2 Peter 3:9 - not any should perish.
Hebrews 7:25 - will save to uttermost.
Isaiah 55:7 - abundantly pardons.

Ú ÉÓ”Where can they be found?•œ

1. In aged people homes (opportunities by visiting and services held).

In family homes (can be reached by visitation).

In hospitals.

2. By discovering how 'other people hurt' within themselves.
(Loneliness, fear, worry, bereavement, regrets, backslidden? Guilt, bewilderment, frustrated (can't go or do what they used to). Missing company of friends or church congregations.

3. Scout around your church area.
   1. Search out institutions where they attend (for example, aged peoples groups - secular or church).

* List aged people you know in the area by asking your church folk who they know.

* List the name, address, phone and try to find out where you think they 'hurt' - lonely needing helping; cultivate a bridge of friendship; later read, pray and explain.

* See to get music teams or visitation teams to go from time to time to see them.

* If they are well enough, seek to get them to plan a coffee morning to do outreach themselves or invite them to outreach coffee mornings.

** Methods of reaching them ** (see Psalm 23)

* Prayer for Holy Spirit's guidance.
* Prayer for a real Word from God.
* Be sensitive to their needs - gentle with them.
* Give a testimony.
* Leave a tract or booklet. If they can't read, read it to them.
Send a tape or play a tape for them.
* Send a letter with the Gospel message.

** Helping them to help themselves **

* Give them a tract on 'where to read in your Bible in 'trouble', 'when afraid', etc. Or read passages like that to them if very old and/or unable to read.

** The church needs to recruit 'senior division troops' **

* To pray for guidance.
* To list those around about.
* To pray for salvation or deepening.
* To encourage the Christian 'shut-ins' to join Force 1 - the prayer 'assault team'.

To arrange Christian functions.
To hold a communion service to shut-ins.

'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world' (James 1:27).

This applies not only to fatherless and widows, but to the lonely, lost and aged.

(See Revelation 21:4 for a great future. 1 Peter 1:3-5 for a great inheritance.)
OTHER NEEDS FOR EVANGELISING

• 1. The sick and dying

To deal with the evangelisation of these folk, it is necessary to define two categories of workers:

1. Those who are trained to deal with these people. That is, pastor and elders, etc.

Be sensitive to their conditions when visiting. Deal with them according to that condition.
Use passages like Psalm 23, stressing particularly verse 4 - walking through the shadow of death and death itself. Ask them if they have made Jesus their own Saviour and Shepherd? If not, is there any reason why they shouldn't do so?
Tell them you are speaking this way because of Christian love for them and would like to quote from the Apostle John, who was also called the Apostle of Love. He writes, in 1 John 15:11-12, 'Christ came to bring eternal life and that one who has the Son [of God] has life [eternal]; and the one who does not have the Son of God does not have that life'.

2. Those who want to evangelise can also do well with the method used above - by adapting it if necessary. Go with prayer to the Almighty and God will go with you and bless you. Stress how God greatly loved the person in need and is stretching out his arms to them through your words.

• 2. Funeral evangelism

The two groups mentioned above are seen in this area too. The 'clergy' and the 'lay people' to use a popular expression. A trained minister and leaders who usually conduct funeral services.

Any lay people who have to conduct this kind of service can follow an 'order' of some kind, but take note of the suggestions below:

The funeral service, and visitation before and after, can be used as a time of planting the seed of Word and sometimes reaping. I was given the following advice some years ago: Plant the seed while the soil of the heart is soft. This has to be done tactfully and with love in the heart.

During the service, use Scriptures and statements which make people there long for heaven's home and to know how to get there. But don't avoid those texts which tell of the fate of those who die without Christ. For example, the resurrection of the just and the unjust or 1 John 5:11-13.

For a service where the dead person is a non-Christian, I use a different committal section. Instead of sure and certain hope, etc., I use the first lines of the usual committal and omitting 'sure hope, etc', I replace it with, 'To await in the justice and mercy of God the resurrection of just or the unjust'.

High school evangelism
In beginning with high schoolers, need to take into consideration age; mental and learning ability; be sure not to 'talk down' as they would resent that; make your message similar to the standard they are used to hearing in other subjects there.

Work out what are the deep spiritual and emotional problems in some measure, common to the group. This is what has been called 'finding the hurt'.

To heal those hurts through Jesus, it is essential to give a 'remedy' which will treat the 'disease'. What are some of those things?

Because they live in a world of great confusion and conflicting ideas, subjects I have found profitable in winning high schoolers to Christ are:

* Why the Bible should be believed and worked through. Use all sorts of evidence which will help them to have 'a reason why they should believe'. For example, archaeology; what Christians who are scientists have said; amazing Bible prophecies fulfilled; what the Bible says about the future of the world, etc.

There are also films by Moody Science which can be used along this line. For example, 'The City of Bees', or possibly video tapes if you have the equipment there at the school or can get some elsewhere. Any enquiry at Christian bookstores will give you the range. The Australian Institute of Archaeology will have some of interest as well. Other groups may be able to give help.

Another type of message I have found helpful is called 'The Grey Blob World' and deals with the fog that fills many a teenagers mind as they seek direction. Many want to know 'Who they are?' and 'Why are they here', or 'What's the purpose of life anyway?'.

If you give thought and study as to what is troubling them, and seek to meet their need, you will have very little problem with them not being interested.

A message I have used with profit is called 'Sold down the River'. It centres around slaves in the State of St. Louis, Missouri, USA, who were sold in the slave trade on the steps of one of the city buildings, and taken down the Mississippi River nearby and it shows slaves of sin and Satan being sold by many wicked people with all sorts of temptations so common today.

Another message which seeks to answer the erroneous views which people give to others by means of mart cliches and the like is 'You have to have faith not to believe'. Even those who do not believe in the Saviour still have faith in these cliches and views. This means that anyone who says 'I have no faith' expresses what could ...... a nonsense.

For the arrogant and the non-searching sometimes we need to administer verbal shock treatment. One such lad said to me, 'You prove to me there is a God'. In answer to prayer I replied, 'You prove there isn't. You have the problem. I don't!'. He got so fired up about things that he
went and bought a New Testament and other reading material and became a Christian.

For all the ideas gone before in methods of soul winning techniques, they also apply here, as do the appeal if you are allowed to make one in a high school, or in every non-restricted place.

If you can make an appeal, make sure you tell them how to be saved, and impress on them to do something about it as soon as possible. Commit them to the working of the Holy Spirit as their lives and let them go with God.

ÚMiscellaneous ages and groupsú

Some general hints. No matter what group it is, always speak the truth in love, even when rebuking someone in 'shock treatment'.

In dealing with sects, make sure you really know what they teach. Use some of their own written beliefs if possible. There are tracts such as ÚTruth and Errorú, which set biblical truth alongside recognised teaching of the sects.

In dealing with the occult or Satan worship, just keep quoting the Bible passages condemning it. I lead a Satan worshipper to Christ once and it took a long time to get him to Christ, and even though he said he was tightly bound in spirit (see Isaiah 8:19-20 - it says, 'There is not a glimmer of the dawn in them, no light at all').