

The
WORK
Of An
EVANGELIST



New and Enlarged Edition



BY ROY LONEY

THE WORK OF AN EVANGELIST

A Study of a Timely Topic in The Light
of The Sacred Scriptures

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THE WORK OF AN EVANGELIST

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11, 12).

These verses mention various classes of public workers selected by the Lord to do the work needed for the upbuilding and maintenance of His church. Apostles are first mentioned. The word apostle simply means "one sent," but we are not to conclude that anyone sent to do some work for the church is an apostle, for we are informed that Christ selected twelve men whom He **ordained** apostles (Mark 3:14). They were special men chosen for a special work. Besides the original twelve (minus Judas who was replaced by Matthias, Acts 1:26), Paul was called to the apostleship as a special ambassador to the Gentiles. Thus we see that the word "apostle" has a special meaning and is applied only to a chosen group for a special work.

The same thing is, in a measure, true of evangelists. An evangelist is "one who brings good news or glad tidings," or to be more definite, "one who preaches the gospel." The word **evangelist** is definitely applied to a special class as is the word "apostle" and the evangelist has a specific work. Paul wrote to Timothy, an evangelist, and gave him instructions to "do the work of an evangelist" (II Tim. 4:5), thus showing that there was a specific work to be done by men designated as evangelists. The word evangelistic is a

descriptive name, and a name is given in order to distinguish one thing from another; thus the name "evangelist" applied to a certain class distinguishes them from all other classes of public workers in the church. Some would have us believe that evangelists have no authority or commission differing from that of any other Christian. Evangelists, of course, are Christians, but it is stretching the truth to call all Christians evangelists. That term is never applied to all Christians any more than is the name apostle.

All Christians should preach the gospel to the fullest extent possible under the various restrictions of Christ's law; but merely preaching the gospel, whether publicly or privately does not make them evangelists any more than feeding the flock by teaching would make one an elder or bishop. Feeding the flock is only one of the many duties pertaining to the eldership, and preaching the gospel is only one of the many duties of an evangelist.

APOSTLES AND EVANGELISTS

Paul spoke of his apostleship as an office (Rom. 11:13). The eldership is also spoken of as an office (I Tim. 3:1), hence those who were apostles and elders were officers. An officer is defined as "a person commissioned to perform a public duty." That noted writer and preacher, J. W. McGarvey, well says; "A special work assigned by proper authority to a given class of men, such as elders of the church, constitutes them officers." That certainly applies to evangelists, for a special work

was assigned to them by apostolic authority. As to the nature of that work we are not left in doubt. Paul said of Timothy, an evangelist, "he worketh the work of the Lord as I also do" (I Cor. 16:10), which reveals the fact that an evangelist's work was very similar to that of an apostle; for apostles and evangelists worked as co-laborers in promulgating the truth of heaven.

When Paul started new congregations it is very clear that he gave much time and personal attention to their spiritual welfare and development afterwards. He looked after those churches in love and tenderness as a father cares for a child. He remained many months at a new place, feeding and ministering to them as conditions required (Acts 14:3; 20:31). He regulated their teaching and worship (I Cor. 11:2-20) and used the rod of correction and threatened punishment when either congregational or personal wrongs were committed (II Cor. 13:2). He gave instructions as to the development of the members into active workers for Christ (I Thess. 5:11), and he fed them spiritual food that they might be strong and healthy (I Cor. 3:2). In a word, he had complete supervision over them and required implicit obedience from them (II Thess. 3:14). This obedience was not to him personally, but to the law of Christ, and Paul was the authorized official who taught that law and enforced obedience thereto. Such work was embodied in the great commission: "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). This was the work of an apostle,

and Paul said of Timothy, "He worketh the work of the Lord as I also do."

The law of Christ made no provisions for successors to the apostolic office when these men passed away. They are with us yet through their writings which speak with the authority of heaven. But a book is not sufficient to govern the church. No book ever governed a community, not even the book of the law, nor the book of the gospel. Moses personally enforced the law given through him, and made provisions whereby that law could be enforced after his death. Jesus not only gave a law—the gospel—but he also gave apostles, prophets, evangelists, and pastors (elders) to carry out the requirements of that law, because no law enforces itself. It requires duly authorized representatives to see that the requirements of the law are met by those under it. So we can understand that with the death of the apostles, officials supplied by the law are required to enforce it. That is one thing evangelists are for. Theirs is a perpetual work for the upbuilding of new congregations and the growth and development of those same churches.

I wish to give here a quotation from Robert Milligan's "Scheme of Redemption" under the heading "Evangelists." "The evangelical work is a perpetual work. While time endures it will be the duty of the church through her appointed and chosen representatives to convert and baptize people, to gather the converts into separate and distinct organizations for their edification, improvement and efficiency; and to have a watch-care over many weak

and sickly congregations."

Evangelists as a definite, specific class, were made perpetual in the church by definite enactment and will be needed as long as sinners need to be converted, the flock of God fed and cared for and instructed in the knowledge of God. These things were necessary in the apostolic days and will ever be essential in the onward march of the church. Paul's language to Timothy (II Tim. 2:2). "And the things that thou hast heard of me . . . the same commit thou to faithful men who shall be able to teach others also" is a commission to his son in the faith with authority to hand it on to men who are faithful. They, in turn, are authorized to hand it in like manner to others also. This perpetuates the work and authority of evangelists.

THE DUTIES OF AN EVANGELIST

Consider the different phases comprising the work of an evangelist.

(1) **He is to make believers by preaching the word.** Paul's command to Timothy was to "preach the word" (II Tim. 4:2). "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). Faith is produced by hearing the Word (Rom. 10:17). "How beautiful are the feet of them that preach the gospel and bring glad tidings of good things" The Gospel, which is God's power unto salvation (Rom. 1:16) should be preached "in demonstration of the spirit and in power" so that the word may be deeply planted into good and honest hearts to bring

forth fruit unto eternal life. To tell the old, old story of unseen things above is the happiest and most glorious work ever bequeathed to men. No wonder angels sang in ecstasy the news of the birth of the Babe of Bethlehem. Happy indeed are the men selected and appointed by the church to carry the glad news of redemption to all the lost and fallen of Adam's race. This is the primary work of an evangelist, for it is the first work to be done in any community in order that men may believe to the saving of their souls. To persuade men through the truth of the gospel and to turn them from darkness to light and from Satan's power to the freedom of Christ, attracts the attention of all the hosts of heaven. This is the means by which soldiers are enlisted into the service of the Great King.

(2) **Such soldiers must be organized into separate units** that all may be trained and developed into fighting men capable of meeting any opposition from the enemy. Christ's army is organized with separate units called congregations. Reference is made to the church of God at Corinth, and to the "churches of Galatia" (Gal. 1:2), indicating that the saints in such places were banded together as distinct and separate organizations. Christ put governments in his church (I Cor. 12:28) and government implies organization. Nowhere in the New Testament do we read of loose unorganized bands here and there without government and subjects to no authority. No army could wage an effective war under such conditions, hence evangelists should gather together all baptized believers in

each community and band them together as organized congregations, for there can be no **scriptural** discipline or regulation except through congregational and official authority. **This is important!** To insist that Christ's work can be carried on without organization is to affirm that His cause can be maintained without the government which He placed in His church!

When Christ put government in the church did He put in something unnecessary or superfluous? Evangelists are not only to make believers through the preaching of the gospel, but they should see that all the believers are safely sheltered in the fold where they can be taught, guided and developed into efficient workers for the Lord.

(3) The enlisted soldiers, inducted into an organized unit, must also be trained and developed into capable fighting men who can meet the enemy in combat and drive him from the field of battle. The modern idea that preachers should make converts so there will be larger congregations where the preacher can preach and get a bigger salary, is unscriptural. Is such a convert useful only to listen to a preacher's sermons and contribute to his support? Rather, should he not be developed into an active worker for Christ? Israel was ruined by idolatry. The church today is being ruined by sermonalty. You will search the New Testament in vain to find a single case where an evangelist ever left the evangelistic field to become a "located Minister."

Speaking the **language of Ashdod** is a reflection on our spiritual lineage (Neh. 13:23, 24).

If we have a pure spiritual parentage, let us speak only the language we have learned from our Father (I Peter 4:11). A practice unauthorized by the New Testament requires new names and expressions not found in the Book. What evangelist in the apostolic days ever became a "located Minister"? "If they speak not according to this Word it is because there is no light in them" (Isa. 8:20). The light of heaven's truth reveals the fact that evangelists did remain for some periods of time with certain congregations. But in all cases it was either with the young and weak congregations, or with an older church that had fallen into disorder. Paul left Timothy at Ephesus, not to become a "Sunday Parson", but to regulate the teaching of that church (I Tim. 1:3), as his instructions so clearly show. Titus was left in Crete, not to be a mere sermonizer, but to oversee the work as a shepherd until elders could be appointed who would care for the flock (Titus 1:5). It would require a quotation from the Book of Balaam to prove that Titus remained in Crete to be a "located Minister" after elders were appointed, for such proof is not to be found in the 27 books of the New Testament. Balaam wanted the Lord to say something more after he had already spoken (Num. 22:19). Perfection in the Lord's work can be found in what he has already revealed (II Tim. 3:16, 17), and the Lord has "added no more" (Deut. 5:22) for the present revelation supplies the man of God unto all good works.

Evangelists are not the only "men of God." Hence, all other men of God should be trained

in the work of the Lord until they "grow up in Him" (Eph. 4:15). Spoon-fed men do not develop sufficient strength to be real laborers in the Lord's vineyard. Soldiers are not developed in the lecture room but on the training field. The pulpit should sound the call for enlistments, but a church with only a pulpit and no training field lacks much of meeting the divine requirements. Every enlistee should be regarded as undeveloped potential of great power and possibilities, and they should all receive training to enable them to become something more than mere pew-warmers. Paul was grieved over the arrested development of the Hebrew brethren (Heb. 5:12) who still needed a milk diet long after they had reached the normal age for meat eating. They should have been able to teach and edify the church, so that the evangelist could go to new and needy fields, and spread the gospel to the regions beyond. The divine will of the Lord provides that **all members**, working together in the Body (congregation) for the "edifying of itself in love" (Eph. 4:16). This is a far cry from the modern practice of importing a professional "edifier" who occupies the pulpit to the exclusion of everyone else. When the early church came together **everyone** had a psalm, a doctrine, a revelation a tongue or an interpretation (I Cor. 14:26). The modern practice only requires that everyone have a dime, a quarter or a dollar to pay the "Minister's" salary. He alone does the edifying. No studying of the Bible, no serious meditation, no preparation of lessons is done by the members. Modern bodies (congregations) have only one mouth—the

"Minister's"—,but each have several hundred ears. What a monstrosity! Should not all members have a mouth by which they spread the knowledge of the great King? Scripturally, there should be one mouth for every pair of ears!

Paul sent Titus to Corinth to develop the members so they would possess all the Christian graces (II Cor. 8:6, 7) and Timothy had previously been sent there to give them further instructions in the divine knowledge which Paul had received by inspiration (I Cor. 4: 11). This was teaching and instruction, not sermonizing. Those early evangelists were certainly something more than mere pulpiteers. They took new converts and welded them into the greatest moral fighting force the world has ever known. How different today! Recently I was informed of a congregation with a membership of about 150. Midweek Bible study was attended by an average of 12 or 15. They had a hired "edifier." In another congregation of about the same size membership, that edified itself, the mid-week attendance averaged 100. Quite a difference! When you have a hireling to do such work, members have little interest in studying for themselves, but when all members have a share in the work of the Lord, their interest is increased. Let's follow the Lord's plan of all being "workers together with Him" (II Cor. 6:1). God's ways are always better than man's way's (Isaiah 55:7, 8).

(4) Titus, an evangelist, was left in Crete to "set in order the things that were wanting" (Titus 1:5), and this calls for authoritative

oversight of the congregagtion without elders.

There has been a great hue and cry in recent years about the "terrible danger" of **evangelistic assumption** as if evangelists were hatching up some new devilish innovation motivated by an ungodly spirit of popery, when they teach the Biblical doctrine of oversight. Let us consider the matter without prejudice and rancor. Paul declared that God put governments in the church (I Cor. 12:28), and Young's Analytical Concordance defines the word government as "a steering, a piloting or a directing" and that is exactly the work we understand elders are to do. The need of piloting or directing was not created with the appointment of elders, for they are to be appointed to fill the need which already exists. I wish to ask if it is the will of the Lord that all congregations should be without a pilot or director until elders can be appointed? Were the young and undeveloped congregations to be entirely without a shepherd until some distant, remote time when elders could be appointed? If not, then who was to feed, guard and watch the Lord's sheep? **This was the very work Titus was to do in Crete!** Titus was to "set in order the things that are wanting." The work of elders is to feed, guard and watch the flock. Then what would be wanting in a congregation that did not have elders? Would it not be this feeding and watching the flock?

An inspired example is as binding as an inspired command. For example, there is just one passage indicating when we are to meet to observe the Lord's Supper (Acts

20:7) and we believe this one example is sufficient for our guidance in this act of worship. I affirm that this one example of evangelistic oversight, arranged by apostolic authority, is also sufficient for the guidance of congregations without elders. Every government has its metes and bounds, its extent and limitations, and the authority of that government is invested in some individual or individuals properly qualified and empowered to enforce the laws and regulate its activities. Not only so, but is also necessary that the governing officials be recognized by all included in that government. Paul admonishes the Hebrews to "remember them that have the rule over you, who have spoken unto you the word of God" (Heb. 13:7), and, "Obey them that have the rule over you and submit yourselves; for they watch for your souls, as they that must give account" ... (verse 17). To state that this verse applies to elders exclusively, is to state that which is without proof. In the Revised Standard Version the wording is: "Obey your leaders and submit to them; for they are keeping watch for your souls, as men who will have to give account" which makes it clear that the Lord intended that there should be a responsible oversight of each congregation, accountable to the Lord for the welfare of each individual, and this watch care should start with the initial organization of the congregation. The word "leaders" is a general term and doubtless applies to apostles, evangelists and elders.

Many are claiming that evangelistic oversight is a "new doctrine" just recently taught

and practiced. But this statement is lacking in proof. In a book called "The Church of Christ", first published in 1913, by D. A. Sommer, on pages 146 and 147, I find the following: "It is the work of an evangelist to go and proclaim the gospel to a dying world. When he has made believers, it is his duty to look after them, either himself or through someone else till they have developed men among them who will be able to act as overseers of the flock." On page 171 I find this: "An evangelist is one who bands disciples together in the first place, and according to Titus 1:5 he is the one to set them in order and appoint elders in the church. In other words, before a church is set in order in the first place, **it is in the hands of an evangelist.**"

In a book called "Church Polity", written by Wm. Hayden, and first published in 1894, later reproduced and issued by the Old Paths Book Club of which J. A. Allen is the editor, we find the following, on page 99, under "the Rule of Discipline": "A company of disciples must therefore remain under the **oversight and instruction of a competent evangelist** until persons are trained for official duties (as elders) who have the qualifications required by the rule of discipline." Another quotation will be given. Bro. J. W. Shepherd, in his notable book, "The Church, the Falling away, and the Restoration", published by F. L. Rowe in 1929, on page 48 under the sub head "Evangelists" says: "Timothy was exhorted to do the work of an evangelist; hence it is legitimate to infer he was one. From the letter to Timothy and Titus, it ap-

pears that the general work of an evangelist was to preach the gospel in other fields other than the congregation in which he held membership, establish churches and take care of them, appoint elders and deacons when such work was appropriate, and to labor with such congregations as needed assistance, whether with or without an eldership."

We have given these several quotations from different men separated by years and circumstances, but who taught practically the same doctrine in regard to the watch-care of new and weak churches; and these quotations show clearly that oversight by evangelists is not some new, radical teaching hatched out in recent years; and I am persuaded that there would be little, if any, discord on this subject if all brethren would investigate without prejudice, and as real seekers after the truth, what the New Testament reveals on this question.

Let me quote from a letter written to me: "We do not believe that the divine teaching warrants us to surrender the congregation to the despotic rule of an evangelist and tie our hands so we must bow to his every mandate in the absence of elders." Some think they are making a magnificent display of courage when they set up a little dummy and then knock him over with mighty blows. They expect the spectators to clasp their hands and shout "Bravo! Bravo!" But to meet a real flesh and blood opponent and treat with Christian fairness his real position in the light of God's word is a very different thing. I do not know of a single evangelist, con-

sidered as *Yoyal*, who insisted a congregation must "obey his every mandate." All such talk is plain misrepresentation, and does no honor either to the head or the heart of one who deals in such absurdities!

The relation of an evangelist to a congregation without elders is exactly the same as that of an elder. He supplies their needs until elders can be appointed; and self-appointed leaders who think they know more as to a congregation's spiritual needs than any evangelist are asked this question; Did Paul leave the Cretan churches in the hands of self-appointed leaders or of an evangelist? Let us have your answer without quibbling. Who did Paul send to Ephesus and Corinth to regulate those churches when they were out of order? Let's have a direct and truthful answer. That evangelists, through human weakness, may sometimes exercise poor judgment and go beyond scriptural bounds, thereby causing confusion and strife, we admit; but so do elders and "leaders" as the history of many churches will show.

Paul by inspiration, predicted that many elders would become unstable, and by speaking perverse things would draw away disciples after them" (Acts 20:30), and elders are grown up "leaders." Why pick evangelists as the only ones seemingly capable of going wrong? Elders and leaders are no more immune to Satan's wiles than are evangelists. When self-appointed leaders take to themselves the authoritative oversight of a congregation, without scriptural precedent, they should be the last to cry out against

"usurpation of authority."

A self-appointed leader in a certain congregation was quite vocal in opposing the oversight of an evangelist, but when agitation for a scriptural oversight arose, and a young evangelist was suggested, who demurred because of youth and inexperience, this leader suggested that the evangelist share the oversight with him. When this was agreed to, the leader sat down in purring content in the seat of authority! Who was most ambitious for authority, and where is the scriptural precedent for such an arrangement? A scriptural statement of faith and practice in this case is called for by I Peter 4:11. All members are to be subject one to another (I Pet 5:5) and thus all are to share in responsibility for the orderly progress of the work of the Church. The evangelist should consult the church, not just the leaders, in all matters pertaining to its activities, just as the elders are to do. This is Christ's arrangement and if some evangelists abuse their authority, Christ's law should no more be ignored in this matter than when elders go wrong, which many do. I may be "color blind" but I confess that if a self-appointed leader seeks pre-eminence in the oversight of a congregation, such a desire looks as **black** to me as a similar desire on the part of an evangelist. Is the heart of an evangelist so different that what is so black in his heart, is "lily white" in the heart of another? We should consider the scripturalness of a man's teaching, and not foolishly attempt to judge his motives. The scriptures are plain, but only God can

accurately judge the heart. We can with absolute safety leave such matters to Him, and thus save the church much grief and trouble. Generally the oversight of a congregation is the most burdensome of all an evangelist's work, and no one could sensibly desire it except through an earnest desire to further the work of Christ.

"WHAT SAITH THE SCRIPTURES?"

Let us consider a few scriptures relative to an evangelist's relation to congregations without elders. Paul said to Timothy: "These things command and teach" (I Tim. 4:11). Would the apostle authorize an evangelist to issue commands without at the same time giving him authority to enforce those commands? I think not, because Titus was given authority to "rebuke with all authority" (Titus 2:15), and "wherefore rebuke them sharply that they may be sound in the faith" (1:13). Rebuking is a part of disciplinary action against a wrong doer, and must precede the public exclusion of an unrepentant wrong doer, and thus we establish the fact that evangelists have apostolic authority to engage in disciplinary work. It is evident that such work cannot be done by evangelists in congregations where there are elders, for this work would fall on the elders. Hence, we must conclude that evangelists are to assist congregations without elders, in their disciplinary work. Furthermore, Titus was authorized to "reject heretics" (Titus 3:10) and that also was a work of discipline. The very fact that Paul gave Timothy and Titus authority

to regulate the teaching of the churches, to set in order the things wanting, to issue commands and to reject heretics, to rebuke the erring with authority is all the proof we need that the Lord intended evangelists to be something more than mere pulpiteers. All who rejects authority derived from Christ reject His authority. "He that receiveth whomsoever I send, receiveth me." Conversely, the same would be true of rejection of Christ's scripturally commissioned men.

Some claim that Timothy and Titus were inspired and hence would have greater authority than present day evangelists. Those making such assertions are required to furnish the scriptural proof. Where is it? Timothy and Titus may have possessed certain spiritual gifts, we admit, but to affirm that inspiration was one of those gifts, is to assert what can never be proven. Inspiration gave supernatural knowledge which would have revealed all they needed to know, but Paul wrote three epistles to these evangelists so they could have written instructions for their guidance in all matters pertaining to their work. This very fact proves they were not inspired. If the passing of spiritual gifts decreased the authority of evangelists, the same would hold true of elders. Who can deny the first elders were spiritually gifted men? Evangelists today have the New Testament which contains all that inspiration ever gave to the apostles.

What advantage did inspiration give that we do not have through the word? A return to the "Old Paths" (Jer. 6:16) calls for a re-statement of the "ancient order of things."

That ancient order reveals the indisputable fact that evangelists were divinely authorized to "set in order the things that are wanting" in the new congregations. If the completed word reveals another method for caring for such congregations now, where is it revealed? If the books of I and II Timothy and Titus do not reveal the duties and obligations of present day evangelists, where can such instructions be found? Who is willing to take these three books and delete from them all that is not authoritatively binding on present day evangelists?

That a new method of caring for a young congregation has been devised is evidenced by a letter I have from a certain sister, who told of the establishment of a congregation in her home town, with the added information that "the elders at T - - - are overseeing the work here." Just where is the scripture that authorizes elders to oversee more than one congregation? That such a practice is becoming rather general is evidenced by this quotation from a very prominent church paper., "Sometime back we checked on the city of V—and found several members there and immediately started the work there. The O—congregation was interested in **having the oversight of the work there**, so they are seeing after the needs of the church." Similar quotations could be multiplied, and be it observed that this practice of the elders of one congregation having the oversight of a new congregation, is prevalent among those who decry "evangelistic oversight." In rejecting one practice which they deem unscriptural,

they engage in another practice that is utterly without scriptural precedent or example! In rejecting the oversight of evangelists, they have fashioned a diocesan form of church government, the kind that led to the enthronement of the papacy. We respectfully ask all of our opposers to state in scriptural terms just what is the government of the church before elders are appointed?

The apostle Peter speaks of some who "despise government", who are "presumptuous and selfwilled" (II Peter 2:10), and their personal independence adds nothing to the peace and unity of the church. In Old Testament times when there was no king in Israel, "every man did that which was right in his eyes"; but, in so doing, they drifted far away from God (Judges 17:6). Today there is no greater need than orderly, responsible government, so that all may be "subject one to another, and be clothed with humility" (1Pet. 5:5). Keeping the unity of the spirit in the bond of peace requires that we accept the Lord's arrangements without quibbling or changing.

(5) **The appointment of elders and deacons** is another work laid upon the evangelist. Paul and Barnabas appointed such men among the churches which they started, and it is only to evangelists that instructions were given as to the qualifications which will meet the divine requirements for such officials. The character and ability of the men to be placed in permanent charge of the Lord's sheep are revealed to us in I Tim. 3:1-13 and Titus 1:6-12. How few there are who really measure up

to the divine standard! The church's greatest need today is for more men who are scripturally qualified to fill the holy office of bishop or elder, and I know of no neglect on the part of evangelists that is greater than their failure to give the scriptural teaching and training necessary to hasten the development of such men. A congregation can never reach the perfection so pleasing to the Lord and so essential to its growth until it has elders to efficiently and scripturally care for the flock of God. The Lord intended that they were to be both rulers and feeders of His sheep and if they possess all the necessary qualifications they will have no need of a "located Minister" to assist them in their work. Such a person corresponds to Micah's priest, who for a good salary, food and wearing apparel, was content to serve as a priest where the Lord never intended. (See Judges 17:1-13).

If evangelists will give the teaching and instructions which the inspired Word demands we will in due time have elders to feed and care for the flock, while they, as the messengers of God's good news, carry the gospel into new communities where the glorious gospel has never been preached. Elders are not appointed just to make the work easier for the "minister" but to release him entirely from congregational work so he can go and start new churches elsewhere. We could soon have thousands of good elders if the evangelists spent more time in teaching the church its essential duties, instead of preaching eloquent frothy sermons that are as devoid of real food as "cotton ice" which is mostly

water. Let the evangelists give good, solid teaching and instruction that will stimulate members to grow and develop into men of faith, courage and ability.

I have never believed that scripturally qualified elders needed to be "subsidized" with a robot mouth to do all the talking for them while they sit on the front seat and look important. If elders cannot stand on their own feet and do their own work, they are utterly useless sitting down. The real work of elders is not done while reclining in the uppermost seats in the synagogue. A man who cannot use his own mouth to teach and expound his own convictions has ceased to be a man and is merely a cipher! Evangelists should always be working to develop men to be the kind of elders God desires—strong, self-reliant, and capable of meeting all the onslaughts of the enemy of souls. Elders should be something more than decorative fringes around "The Minister's" pulpit. When David affirmed that "God's way is perfect (II Sam. 22:10) he stated a principle that is still true after three thousand years. We have the perfect law (James 1:25) which abundantly supplies us "unto all good works." Let us follow the Lord's plan and be safe.

I have read a circular written by a "minister" who declared that the twelve apostles remained in Jerusalem for the first forty years of the gospel age, just ministering to the churches there. Evidently he knew more than inspired Mark who declared that "they (apostles) went forth and preached everywhere" (Mark 16:20). It is better to admit to

some ignorance than to profess to know a lot that isn't so! This is but one example of how men will twist and pervert God's Word to justify unscriptural practices. Did it take those inspired apostles forty years to develop elders who could care for the flock? I am sure that "everywhere" includes more territory than Jerusalem. True humility will prevent us from speaking where inspiration is silent. Evangelists doing the work of elders, where there are elders capable of doing that work themselves, are sacrificing the souls of thousands who might be saved if they would go out into the fields of ripened grain and do the work of an evangelist as the Lord intended.

QUALIFICATIONS OF AN EVANGELIST

An elder once said to me "So many qualifications must be possessed by an elder, but any little upstart with the gift of gab can become a preacher." Such a person might be a preacher of sorts, but not an evangelist of the New Testament pattern. What qualifications are necessary for a scriptural evangelist? The Word of God is very plain that they must have certain qualifications as do elders, and their qualifications are similar to those of elders. I am sure that all will agree that anything required of Timothy and Titus would also be required of present day evangelists. Let us determine what was required of them.

(1) And evangelist must be sound in the faith (I Tim. 1:19).

(2) He must be apt to teach (II Tim. 2:24),

and in teaching he must show patience, meekness and gentleness.

(3) He must be sound in doctrine (I Tim. 4:16; Titus 2:1, 7).

(4) His personal life must be an example of good works, gravity, sincerity conversation and purity (I Tim. 4:12).

(5) He must show zeal in using any gift he may possess (I Tim. 4:14; I Tim. 1:6).

(6) He must have courage to rebuke all sin publicly and openly before all (I Tim. 5:20) and in so doing he must not show partiality to any.

(7) He must ever be willing to endure persecution and privation (II Tim. 2:3). Both John Mark and Demas were failures at this point.

(8) Last, but not least, he must ever strive to be a good workman for the Lord, fulfilling all the responsibilities of his office faithfully in charity and peace (II Tim. 2:15-22. All of this shows a requirement of more than "a gift of gab" and no one with reverence for God's Word would speak so contemptibly of an office created by the Lord for the upbuilding of His Cause and Kingdom.

The degree of real usefulness to which one attains in evangelistic work depends mostly on the proper motives. To be a success in that work one must have either natural or acquired ability as a public speaker and an excellent working knowledge of the Bible, but above and beyond these the chief elements of success are: (1) An intense and burning love for Men's souls; (2) The humility

that will lead one to forget self in order that Christ might be exalted in hearts of the hearers.

James and John ambitiously desired the glory of sitting next to the throne of Christ and were rebuked for their impiety. They became useful to Christ only when they forgot self in consecrated service to the meek and lowly One. If you have the meekness of Moses together with his passionate love for the people, even though you may be "slow of speech" as he was, you may reach the heights—not of fame—but of usefulness which will bring untold spiritual blessings to others. If you can preach so that others will forget the speaker and think only of the message—a message of love from God to man—hundreds will rise up and call you blessed.

No greater work was ever given to mortal man than the work of an evangelist, but that office is so circumscribed that only one who is small in his own sight can fill it. If you obey the divine injunction to give thyself wholly to this work, you will have no time to cultivate the garden of self-conceit. Forget self and preach the glorious gospel for the sheer joy of leading men to Christ. The humble, consecrated preacher leads hundreds to Christ, while the egotistical self-seeker tries mainly to impress his hearers with his own importance and ability. Let us seek the honor that comes from God only by preaching Christ and not self. The knowledge that you have saved a soul from hell is enough personal honor to satisfy anyone whose heart is in God's keeping.

I fear that too many are concerned only

with getting good places to preach where others amid toils and tears, laid the foundations and established what are now the strong churches, Paul, our exemplar, declined to do such work (Rom. 15:20, 21; II Cor. 10: 15, 16). He was constantly building in new fields of service. There is little real satisfaction in following beaten paths made by others, when new paths can be made throughout the wide wilderness where untold possibilities lie. He who follows only the beaten path is a beaten man! We need pioneers in the church who will blaze new trails for the advancing army of the Lord.

I now wish to give various quotations from standard authorities with reference to the scriptural work of evangelists as compared to the work of pretended evangelists. First, we quote Eusebius, the great historian. On page 337, under the sub-heading "Evangelists" we find this:

"Then setting out on long journeys they performed the duty of evangelists, being eager to preach Christ to those who had never heard anything of the word of faith, and to pass on to them the scriptures of the divine Gospels. These men were simply content with laying the foundation of the faith in various foreign places, and then appointed others as pastors (elders) while they themselves went on to other countries and nations with the grace and co-operation of God."

Alexander Campbell, in Christian System, page 84:

"Evangelists, though a class of public functionaries created by the church do not serve it

directly, but are sent by it into the world, and constitute the third class of functionaries belonging to the Christian system."

Thayer, the great Greek Scholar:
Evangelist—euaggelistes—"a bringer of good tidings, an evangelist Acts 21:6; Eph. 4:11; II Tim. 4:5 "This name is given in the New Testament to those heralds of salvation who were not apostles."

Buck's Theological Dictionary: Revised edition by Dr. Henderson.

Evangelist: "One who publishes glad tidings, a messenger or preacher of good news. The persons denominated evangelists were next in order to the apostles, and were sent by them, not to settle in any particular place, but to travel among the infant churches, and ordain ordinary officers, and finish what the apostles had begun. Of this kind were Philip Silas, Mark and etc. The office of a modern missionary in some respects answer to that of a primitive evangelist."

Conybeare and Howson. Life and Epistles of St. Paul.

"The term evangelist applies to those missionaries like Philip and Timothy, who traveled from place to place to bear the glad tidings of Christ to the unbelieving nations and individuals, hence it follows that the apostles were all evangelists, although there were also evangelists who were not apostles."

Webster's New International Dictionary.
"Evangelist. A preacher of the gospel. In the primitive church, one who brought the first news of the gospel message, paving the

way for the systematic work of the settled church officers; a traveling missionary, Philip the evangelist Acts 21:8; Eph. 4:11; II Tim. 4:5."

The above quotations and many more that we could give, show clearly that in the apostolic days, evangelists were not "located" Sunday parsons. They were missionaries in the truest sense who carried the Word of life into all the world, leaving the strong churches to the care of their own officers as the Lord intended.

To start a congregation in a new community is the grandest work on earth, and carries with it the greatest happiness and spiritual satisfaction that can be found in the Lord's service. We evangelists should try to stir the older churches to catch a vision of greater usefulness by sending evangelists out into the regions beyond where untold possibilities await the truly consecrated worker for the Lord.

The great Diana of the Ephesians held the hearts of the teeming thousands of that great city in the strong chains of idolatry and corruption, but a little ragged missionary, who was on fire with love for men's souls, broke those chains and set the captives free.

Wicked Corinth, wallowing in the mire of licentiousness, heard the trumpet call to a higher life, and many left the gutters of sin to live on the clean-swept hills of purity and faith.

In proud and haughty Athens with hundreds of altars dedicated to pigmy gods, many learned of the power, wisdom and love of the

one true and living God, and soon enjoyed the unspeakable happiness of becoming his children.

Let us pick up the torch Paul laid down on the altar of martyrdom and carry it into the darkened regions of sin, and soon we will hear the melodious song of heaven's angels rejoicing over the great work of redemption. The milestones of great progress are not dedicated to the large congregations content to live in their own little world, but to the faith of individual evangelists who had the courage to go along as pioneers of spiritual freedom and plant in the wilderness of sin the fruitful trees of holiness and love. The abundant grace of an all-loving Father will bless you when you answer the Macedonian Call to newer and more fruitful fields of service.

The writer has never ceased to be thrilled by an experience of his own. A number of years ago he received a letter from a humble, consecrated sister nearly frantic with worry over the spiritual condition of her loved ones. She lived in an isolated mountain community. After due arrangements were made, we arrived there amid the deep snows which made travel in cars impossible, but people came in sleds night after night to hear the old story of the cross, and one warm, sunny Lord's day afternoon, we had the indescribable joy of immersing nine young people in the icy mountain stream near this sister's home. Her long burdened heart found relief in a great flood of tears of happiness, for the Lord went with us there and blest us in the work

of faith and labor of love. He will do the same for you if you will but trust Him who is able to do "abundantly above all we think or ask." May the grace of the Lord Jesus Christ be with you all.

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