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A STUDY OF FOLLOW-UP CARE OF
THE NEW CONVERT

A Thesis
Presented to
the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Duane Edwin Spiers
July 1956

DEDICATION

This thesis is dedicated to the memory of Dawson Trotman, the founder and late president of The Navigators. Through his vision thousands have been reached for Christ. Follow-up was his heart-cry. Much of the present-day interest in follow-up evangelism has stemmed from his work through The Navigators. He spent his life in teaching others how to navigate their spiritual lives.

He lost his life on Monday, June 18, 1956, in a dramatic and characteristic way. He spent the last moments he had here on earth trying to save the life of one who could not swim. Billy Graham's life and ministry was directly influenced by Dawson. He stated the following in a letter just following the news of his drowning.

Personally, I can think of no one with whom I have had closer fellowship and to whom I am more deeply indebted spiritually than this man of God. In the early years of our work, he designed the Counseling and Follow-Up procedure which we have used to reach and help countless thousands all over the world for Jesus Christ. He stood for a cause. He died for that cause.¹

The influence of the life of Dawson Trotman has been keenly felt in my life. It was my privilege to have been

¹ Billy Graham, unpublished letter, Oklahoma City, Oklahoma, June 23, 1956.

entertained in his home, together with other ministers, just a few weeks before his death. On numerous occasions I have attended conferences and meetings where he has spoken. Truly, he lived for a cause, and he died for a cause. That cause was helping others to know Christ and to make Him known.

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CHAPTER I

THE PROBLEM OF CARING FOR THE NEW CONVERTS

Evangelistic campaigns have been gathering in converts in large numbers. This has been done in mass meetings and in local church campaigns. The real success of these meetings has ultimately been told by the percent of converts that have been established, and not by the numbers that were won originally. Slowly, people have realized that it has not been enough just to win converts, but that these converts must be established in their spiritual lives and integrated into an active church program.

There exists a greater need for systematic instruction of converts today than in former years. In America there has been a secularism that has robbed all instruction time for religion from the schools. Our public schools have been following the philosophy of John Dewey rather than the apostle Paul. The old Mc Guffey Reader with its stories of the Bible and morality has been out-dated.

Many of the converts that have been won in recent meetings have only a fragmentary knowledge about the Bible. This has made systematic follow-up more essential than ever before. Someone has said that it is possible for a person to get enough of the Bible truth in his heart in one hour to be saved, but he will not long be able to continue in the

faith with just one hour of instruction. With every convert that has been won, there comes the imperative of follow-up.

The church must recognize clearly the significance of the secularization of an age, and recognizing this it is under bond to instruct carefully its youth and converts in the essentials of the faith. The time has come when the church and the Christian home stand alone in the matter of providing Christian nurture. The assumption that we do not need classes in Christian nurture because our fathers did not have them demonstrates a lack of understanding of one of the most basic cultural changes of all history.¹

The local church has had the sacred responsibility to follow-up every new Christian entrusted to its care. In city-wide mass meeting campaigns, each convert needs to be ultimately integrated with a church program. Billy Graham made a significant statement in a letter to the pastors in New Orleans.

We consider the follow-up a most important phase of our campaigns. Most vital to this phase are these instruction classes, attended by as many as 1,000 in one city and over 2,000 in London, have made an outstanding contribution toward conserving the fruits of evangelism. This is because the local church people themselves have been taught how to do the follow-up work. This we believe, places the responsibility where it rightfully belongs--in the local church.²

Many have acknowledged that follow-up has been the forgotten phase of evangelism. For years the need has been

¹ W. C. Mavis, "Care of Converts," The Free Methodist, 86:746-749, Nov. 24, 1953.

² Billy Graham, unpublished letter to pastors during the Greater New Orleans Evangelistic Crusade, Oct. 1954.

recognized, however, little has been done to meet that need. The second part of the great commission found in St. Matthew 28:20 has proved to be more difficult than the first, ". . . teaching them to observe all things whatsoever I have commanded you . . ." It was in the divine commission that a teaching ministry should accompany a preaching ministry.

I. THE IMPORTANCE OF CARING FOR CONVERTS

The Bible has sounded the note of responsibility that each Christian has for the unbeliever. Each Christian has the responsibility seen in Ezekiel 3:18 to "warn the wicked from his wicked way." Christ's words, recorded in St. John 15:8, show what was expected of the disciples. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The responsibility has not been fulfilled after a soul has been won to Christ, but then another phase of the responsibility has become operative, i.e., to see the new Christian nurtured into full spiritual maturity.

The analogy has often been made comparing the new Christian to a new baby that needs special care. If a baby has died from lack of care or starvation, the baby has not been blamed, but the parent. Many times people have been forever lost to the gospel because an evangelist or personal worker did not show a continued interest in them after their decision for Christ was made. The most effective evangelism

has been accompanied by some type of follow-up. This has been according to the New Testament pattern. A spirit of evangelism that doesn't seek to establish its converts has fallen short of God's plan.

A soul winner has obligated himself as a spiritual parent. The apostle Paul considered himself a parent, for in I Corinthians 4:15 he said: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: For in Christ Jesus I have begotten you through the gospel." Two tendencies have been observed regarding caring for the new convert: First, some have attempted to dismiss their responsibility for caring for their converts by "committing them to God". Second, others have been overly solicitous for their converts' welfare and have attempted to do too much for the converts, thus they have stifled personal initiative.

II. THE PURPOSE OF CONVERT CULTURE

The apostle Paul told of the various offices in the church of God: apostles, prophets, evangelists, pastors and teachers. The purpose of these offices was listed in the verses immediately following. This has been called a classic verse on follow-up.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine . . . but speaking the

truth in love, may grow up into him in all things, which is the head, even Christ.³

In a simple statement, the purpose of spiritual follow-up care is to help the new Christians grow in grace, to see them established in the faith and developed to the place where they too can evangelize others. It may be said, that, the task of evangelism has not been completed until the evangelized are evangelizing. It has been the purpose of this study to show that follow-up is essential to the field of evangelism. The efforts at evangelism that have not included some follow-up have not been adequate.

III. DEFINITION OF THE TERM FOLLOW-UP

The term follow-up, which has been used frequently in this thesis, has been well known and understood in the field of salesmanship. Much of a successful salesman's time has been spent in follow-up. A very successful insurance man in the city of Wichita was asked, "How long do you follow-up an individual?" He replied, "We continue that indefinitely." He told of selling policies to individuals that he had been contacting for twelve years. All successful salesmen have learned the importance of follow-up contacts, even after

³ Ephesians 4:13-15.

sales have been completed.

What is follow-up? It is more than getting the new Christian to read a tract or book of encouragement or instructive material. It is more than getting him to attend church regularly, as essential as this is; for it was those who were saved and in the church that Paul 'sent to know their faith,' lest his labor be in vain.⁴

Follow-up has essentially the same connotations as "follow-through". Glenn Clark used this illustration,

The novice in golf who cannot give himself to the perfect stroke with its perfect 'follow-through' but who relies instead upon the 'chop stroke' that begins and ends with self, can never hope to break a record . . . No chop stroke can equal the follow-through stroke in athletics no matter whether the game be golf, basketball or tennis.⁵

Follow-through has been important in salesmanship, and in athletics.

It has been one purpose of this thesis to show that spiritual follow-up has a vital connection with evangelism. True love and concern for souls has been needed, a concern would cause the evangelist to follow-through. The new convert doubts the motives and sincerity of a person that has only shown concern in him long enough to list him on the statistics as another convert. Evangelism that has started with self and has ended with self has never broken a record.

⁴ Dawson E. Trotman, Follow-Up, (Chicago: Christ for America, 1952), p. 8.

⁵ Glenn Clark, The Soul's Sincere Desire, (Boston: Little Brown & Company, 1950), p. 69.

That type of evangelism has been using the "chop stroke". The results have been like the results in golf, the ball has usually landed in the "sand trap". Evidently, follow-up has been the forgotten phase of evangelism.

Lorne Sanny, director of follow-up for the Billy Graham evangelistic campaigns, stated that follow-up was "conservation of fruit . . . and more." He used John 15:16 "I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain . . ." Mr. Sanny stated that follow-up was "giving parental care to spiritual babes, i.e., spiritual pediatrics."⁶

IV. THE RELATION BETWEEN EVANGELISM AND FOLLOW-UP

Effective evangelism has been accompanied by effective follow-up. These two fields, evangelism and follow-up, have been mutually dependent. W. C. Mavis has said,

Christian nurture is not a substitute for conversion. There is no conflict between genuine evangelism and Christian nurture, for both are important essentials in Christian advancement.⁷

Evangelism and education have been essentially congruous. These have been the major functions of the church,

⁶ Lorne Sanny, unpublished notes from Greater London Evangelistic Crusade Follow-up Instruction Classes, 1954

⁷ Mavis, op. cit., pp. 746-749.

but they too often have been forced asunder by a misunderstanding of their essential character and relationship.

Evangelism is necessary for soul transformation. That transformation was to be so complete that Christ termed it being born again. The transformation that has taken place in the heart at conversion was instantaneous. But before and after conversion there have been periods of education and growth. Normally, growth in grace has followed the rebirth. Christian education has prepared the way for evangelism by seeking to direct the person's experience to readiness for the new birth. After salvation it has opportunity to lead a person onward through spiritual nurture to a mature Christian life. Dawson Trotman, the late president of the Navigators and co-laborer with Billy Graham, has said,

There is no more important aspect of evangelism than the follow-up work and the caring for new converts. The Bible has a great deal to say on this subject, and indeed a great part of the New Testament can be regarded as follow-up material, for so much of it was in fact addressed to those young in the faith.

The young convert is like a new-born babe. In the physical realm, many preparations are made beforehand for the birth of the child, and much care is expended afterwards in nurturing the young and delicate life. The same analogy should hold good in the spiritual sphere; but whereas medical science in our own day has made considerable progress in reducing the risk of infant mortality and in improving post-natal care, little corresponding progress has been made in the care of new babes in Christ. In this important task we can only seek

to co-operate with God and realize at all times that we are "workers together" with Him.⁸

Many churches have had revival meetings with little planning beforehand and with no follow-up afterwards. Such lack of effort and planning seldom has resulted in a real revival. Little success could be anticipated from evangelism that has not been intensively planned beforehand, and that has no method for caring for its converts and integrating them into the church program. The only evangelism that has been adequate in this secular age has planned to conserve its converts as well as win them.

V. PURPOSE AND ORGANIZATION OF THE STUDY

The purpose of this study has been to survey the importance, background, and methods of caring for new converts. This has taken form, first, in a historical approach. Secondly, the study has included a chapter on the importance of growth in grace. This was followed by chapters which have analyzed the essentials for that growth. Thirdly, in the practical phase of the study, attention has been given to applying the principles presented in this study to the local church program. Included in this phase of the study was a

⁸ Dawson Trotman, unpublished talk to the Christian ministers in the Greater London Evangelistic Crusade, 1954.

survey of the program used on a mass meeting level by the Billy Graham campaigns. In the conclusion, recommendations have been made for a more effective care of converts won in evangelistic meetings.

VI. INCENTIVE FOR THE STUDY

After the author experienced salvation, November 1949, there was a period of floundering. One stabilizing factor was fellowship with a Christian roommate. Very little help was received from the school being attended at the time which was only nominally Christian.

Guidance was then given to change schools, and enrollment was secured in Seattle Pacific College. There help was available through the professors and the college program. Much spiritual help was received from campus friends who were studying with the Navigators and memorizing Scripture through the Topical Memory System. Much was given out to stabilize a young Christian life in the weekly Bible study meetings in the Seattle Navigator Home. These were attended and participated in with great interest and benefit.

In July and August 1951, it was my pleasure to participate in the counselling program and follow-up of the Greater Seattle Gospel Crusade with Billy Graham. Being a regular counsellor it was possible to see the inner workings of the Crusade work.

In 1952, the writer had the opportunity to help establish a follow-up program for the Seattle Servicemen's Center which had just been opened by the evangelical churches of Seattle. As many as one hundred soldiers were being saved in a month's time in the Center. It was a big task to establish a system that would be effective and adequate and still fit in the budget of the new Center.

With this background the attempt has been made to put in written form some of the principles of caring for the new converts learned from these experiences.

VII. SOURCES OF THE STUDY

To amplify the neglect of this field has been the testimony of the card catalogues in theological seminaries and colleges. Arthur C. Archibald was the first author known to the writer to compile a book on this subject. His book, Establishing the Converts, was published in 1952. In a personal letter, dated January 27, 1956 he stated, ". . . I am unable to provide you with a bibliography. In fact, I did not have much. As far as I could discover very little has been written on the subject." He states in the introduction to his book the following:

It is rather remarkable that so alarming a situation has produced so meager a literature. The

writer has been unable to discover a single volume dealing specifically and adequately with this subject.⁹

Another source of information has been personal interviews and letters to outstanding church leaders. In some cases quotes have been used from these sources. The few magazine articles on this subject have been consulted. Additional help has been received from other organizations providing material suitable for follow-up. Every organization known to the author that is attempting anything of this sort was requested to send samples of their materials to be analyzed for this study.

Considerable help has been received for this thesis from the materials sent to the writer from the personal files of Lorne Sanny of the Navigators. He is in charge of counsellor training and follow-up in the Billy Graham evangelistic campaigns. These materials included all the counsellor training materials and lecture notes, together with samples of all the follow-up literature and letters used. The three binders included the following crusades: The Greater London Evangelistic Crusade, 1954; The New Orleans Crusade, 1954; The Toronto Crusade, 1955.

⁹ Arthur C. Archibald, Establishing the Converts, (Philadelphia: The Judson Press, 1952), p. 10.

CHAPTER II

THE BACKGROUND OF CONVERT CULTURE

I. CHRIST'S EARTHLY MINISTRY

The New Testament recorded that Jesus gave most of His time and teaching, not to the masses, but to individuals and small groups of disciples. He chose twelve men who were ultimately given the responsibility of leadership in the Christian church. Upon these disciples rested the success or failure of His redemptive plan for world evangelization.

During Christ's resurrection instruction He met with the disciples forty days and gave them further enlightenment on the true nature of His kingdom and His work. Before He ascended He gave the command to tarry until the Holy Spirit would come upon them to further teach them, to purify them and to empower them for the task of winning men and women to the Kingdom of God. Christ used Peter to show what the disciples were to do with His followers.

So when they had dined, Jesus saith to Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs, He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas lovest thou me? Peter was grieved because he saith unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou

knowest that I love thee. Jesus saith unto him,
Feed my sheep.¹

From this incident, and the great commission to the disciples to go and preach and teach, Christ's admonition on convert culture has been evident.

II. THE EARLY CHURCH

The Apostle Paul. Much of the New Testament was written in the form of follow-up material. The epistles of the apostle Paul were largely for the purpose of follow-up. Paul, himself, was intensely desirous to see his young converts continue in the faith. He was not just satisfied with a mere commitment of faith but he wanted them to go on to perfection. He wanted them filled with perfect love and a living witness of the resurrection power of Christ. In Ephesians 3:16, Paul wanted them strengthened with might by the Holy Spirit in the inner man. Paul wrote to the Thessalonian Christians, in I Thessalonians 3:10, that he was "night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." To the Roman Christians, in Romans 1:11, he wrote, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

¹ St. John 21:15-17.

After he had preached the gospel in the cities of Asia Minor under much persecution and hardship, and had returned to his home church, as recorded in Acts 15:36, ". . . some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." Evidently, he did not consider writing letters to them to be sufficient in itself, but he felt that personal contact and interest was vital for the establishing of their young Christian lives.

St. Peter. St. Peter learned, in an unforgettable way, the importance of feeding the lambs and sheep. In his general epistle, I Peter 2:2,3, he was still concerned about feeding the sheep. "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious." Peter, in this first epistle, passed on the charge, that was given him directly by Christ, to all ministers of the gospel that were to follow.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.²

Peter stated that God has given unto us all things that pertain to life and godliness through knowing Christ. However,

² I Peter 5:2-4.

in I Peter 1:8, he pointed out that it was possible to be barren and unfruitful in the knowledge of our Lord Jesus Christ.

To guard against this he gave a list of things that must be added to that saving faith. He personally felt it was his responsibility to continually remind his converts of these essentials,

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance . . .³

He saw that Christians needed to continually review in their minds the essentials for Christian growth and life.

St. John. St. John also was concerned about the spiritual welfare of his converts. He stated that he wished them to prosper, and be in health, even as their souls prospered. It caused him great joy, as recorded in III John 4, to receive reports of his followers that were walking in truth. "I have no greater joy than to hear that my children walk in truth." The particular circumstance that caused him to write this was the report that the brethren brought to him concerning the faith of Gaius. This third epistle was written to encourage Gaius in the faith. Apparently, he knew

³ II Peter 1:12, 13.

the importance of personal contact with the convert, for he said the following:

I had many things to write, but I will not with ink and pen write unto thee: but I trust I shall shortly see thee, and we shall speak face to face.⁴

St. Luke. St. Luke wrote his whole gospel in an attempt to instruct the converts. He wanted them to more perfectly know the experiences of the Lord. He further wrote the book of Acts to leave a record for instruction on the work of the apostles. Luke was willing to make an effort to fulfill the great commission and to properly instruct a convert in the things of God. Indeed, most of the New Testament is in the form of follow-up letters to those recently won to Christ.

Apparently a considerable amount of the disciples' time was spent in caring for the souls of their converts. At the basis of the early church's care of souls was its conviction of the incomparable worth of the individual.

The risk of losing one's soul was felt to be a real and grave one for every human being. The necessity for watching over it and caring for it was therefore considered very important. The care of souls was a common care, equally shared by all the brethren in faith.⁵

Spiritual care of the young believers in the Apostolic church was at first informal and spontaneous. It found its

⁴ III John 13, 14.

⁵ Gote Bergsten, Pastoral Psychology, A Study in the Care of Souls, (New York: The MacMillan Company, 1951), p. 14.

expression in close fellowship with those who had newly found Christ. This fellowship was often around a common table for the evening meal.

In the Apostolic church, the Christians met for a common meal known as the agape or love feast. During this meal the believers held informal conversation about their Christian living as well as, of course, about their Saviour. At the end of the meal bread and wine were taken in remembrance of their Lord. These love feasts were outstandingly important in the life of the early church.⁶

In this informal manner close personal contact was kept. In this way the new convert was immediately taken into a new circle of friends. After a period of time these feasts fell into abuse. Then only the Lord's supper was served and testimonies were given.

The early church's ideal for the care of souls is to be understood only if we bear in mind the situation with which it had to deal. Multitudes were beginning to seek Christianity. The moral level was low and the quality of faith manifested was elementary. The converts brought with them to the churches many superstitions and pagan practices derived from the religions they had hitherto known. The greatest need of these new Christians was for instruction and personal discipline.⁷

Early in the history of the church catechumenal schools were formed. These grew out of a need to train converts to Christianity in the fundamentals of the faith. It is easily

⁶ W. C. Mavis, "Care of Converts", The Free Methodist, 86:746-749, Nov. 24, 1953.

⁷ Bergsten, op. cit., p. 15.

understood that the converts of Roman paganism needed the preparation given them in the catechumenal schools. This was necessary to enable them to make a satisfactory transition from the old life to the new life in Christ.

The catechumenate or preparation for baptism was a very important institution of the early church. It dates substantially from apostolic times . . . As the church was set in the midst of a heathen world, and addressed herself in her missionary preaching in the first instance to the adult generation, she saw the necessity of preparing the susceptible for baptism by special instruction under teachers called "catechists," who were generally presbyters and deacons . . . It was, on the one hand, a bulwark of the church against unworthy members; on the other, a bridge from the world to the church, a Christian novitiate, to lead beginners forward to maturity . . . They (the catechumens or hearers) embraced people of all ranks, ages and grades of culture, even philosophers, statesmen and rhetoricians, --Justin, Athenagoras, Clement of Alexandria, Tertullian, Cyprian, Arnobius, Lactanius, who all embraced Christianity in their adult years.⁸

Therefore, both evangelism and nurture were practiced in the apostolic and post-apostolic churches. The converts were carefully trained in catechumenal classes by pastors and teachers.

A pattern was set in the early church for the care of converts. Obviously, from the study, some form of convert care was given the new converts from the very beginning

⁸ Philip Schaff, History of the Christian Church, Vol. II, (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1952), p. 256.

of the Christian church.

III. THE MEDIEVAL CHURCH

A spiritual decline followed the period of the early church. The catechumenal classes gave way to the catechetical classes. The catechetical classes declined to centers of controversy. The early church's ideals concerning the care of souls were fundamentally changed as the church gradually developed an organization that evolved into the increasingly complex hierarchical structure of the Catholic Church.

No longer is the development of the individual or his personal destiny of central or decisive importance. The body corporate has become paramount, and the office of Spiritual Adviser carries with it authority of an altogether unique kind--the power of absolution.⁹

Heresies crept into the church. The great church councils were held to try to purge out the false doctrines and condemn heretics. The creeds were drawn up and promoted. After this came the tides of formalism. The church was largely apostate when the barbarian invasion came. The head of the church which had finally moved from Jerusalem west to Rome, was moved back east to Constantinople. By this time the Bishop of Rome was trying to assert himself as the supreme head of the church. During the invasion many of the treasures

⁹ Bergsten, op. cit., p. 16.

and libraries of the Christian church were destroyed. The church then entered into the period of the dark ages. It remained in this state with perhaps only a small remnant of true believers existing until the days of the Renaissance and the Reformation. Little is known of convert culture during these years, but from the continuance of vital Christianity it may be ascertained that some form of assistance was given the new Christians.

During the period of the Roman Catholic Church's supremacy the ecclesiastical care of souls consisted mainly in the regular administration of the sacraments and the exercise of discipline. The purpose of this discipline was, by admonition or encouragement to ensure that the individual observed the rules and sacraments of the Church. The means were twofold: by teaching and confession.¹⁰

Their methods of soul care had become seriously infected with disorder in the years immediately preceding the Reformation, when the system of penances, indulgences and other instruments of discipline were grossly misused by the Church's representatives everywhere.

IV. THE PROTESTANT REFORMATION

With the beginning of the Reformation in 1517 some important developments began to take place. Not the least among these was the translation of the Scriptures into the

¹⁰ Ibid., p. 18.

vernacular language of the people. With this there was a great resurgence of interest in the Bible and the worth of persons. In God's providence the printing press was invented and the Tyndale version of the Bible was the first book to come off the press. This made it possible for the common people and the poorer classes to have a copy of the precious Scriptures. This meant greater opportunity for spiritual growth by the masses. The Reformation also brought a renewed emphasis upon the priesthood of the believer. This meant that it was not necessary for the people to pray through the priest, but that they could have direct access to God in prayer. This also brought a renewed interest in the individual soul. Salvation no longer rested on the church but upon repentance and the individual's belief in God.

V. JOHN ELIOT, MISSIONARY TO THE AMERICAN INDIANS

An outstanding example of follow-up work was done by John Eliot in the seventeenth century. He has been called the "morning star of the modern missionary enterprise". He sought religious freedom in America which he was unable to find in England. He landed at Boston on November 3, 1631. First he held a pastorate in the Massachusetts Bay colony.

John Eliot left his civilized pastorate of Roxbury to live with the natives. He suffered much mistreatment from

them. After he finally got an interpreter, it took him two years to learn their language. He was the first to preach the gospel in the Iroquois language. Large numbers were saved. He then faced the difficulty of maintaining proper standards of Christian living among his converts in their old heathen setting. His work was greatly opposed by the Indian chiefs, and powwows or conjurers. He then gathered his converts together in organized centers which became known as "Praying Towns". The first of which was at Natick, near Boston. Here they lived in Christian environment and had Indian Christian pastors, teachers, and neighbors.

John Eliot not only completed a translation of both the Old and New Testaments, but he also wrote an instruction book entitled, The Indian Primer or The Way of Training Up of Our Indian Youth in the Good Knowledge of God. The original edition of this was published in 1669, which was reprinted by John Small, a librarian of the University of Edinburgh, in 1877. This was a book of instruction and advice to the young Indian believer and was written in the Iroquois language. The verses John Eliot used on his title pages were these:

II Tim. 3:14,15 Qut ken nagwutteeafh nifh kah
 pohkontamanifh, waheadt noh nahtuhtauonadt Kah
 wutch kummukkiefuinneat koowabteo wunneetupana-
 tamwe wuffukwahongafh, etc. (But continue thou
 in the things which thou hast learned and hast
 been assured of, knowing of whom thou hast learned
 them; and that from a child thou hast known the

holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.)

Proverbs 22:6 Nehtuhpeh peiffes ut mayut ne woh ayont: kah kehchifuit matta pifh wunnukkodtumocoun. (Train up a child in the way he should go: and when he is old, he will not depart from it.)¹¹

The Primer included the alphabet and instruction on using it; the Lord's prayer; an exposition of the Lord's prayer; the Apostles Creed and an exposition of it; a section titled "Degrees of Christian duties for several estates, collected out of the holy Scripture"; the Large Catechism; and the Short Catechism. This shows an early attempt to adequately follow-up and establish those that were won for Christ. Similar methods were used by David Brainerd with the American Indians at Stockbridge, Massachusetts on the Hudson River in the early 18th century.

VI. FORMATION OF CLASS MEETINGS BY JOHN WESLEY

A notable piece of follow-up was done by the early Methodists and John Wesley. The design for the Methodist societies was worked out for the little flock at Savannah in 1736, while Wesley was a missionary to the Indians in Georgia. The agreement was as follows:

¹¹ John Eliot, The Indian Primer, (Edinburgh: Andrew Elliot, 1877), n.p.

1. To advise the more serious among them to form themselves into a sort of little society, and meet once or twice a week, in order to reprove, instruct, and exhort one another.
2. To select out of these a smaller number for a more intimate union with each other, which might be forwarded partly by our conversing singly with each, and partly by inviting them all together to our house; and this, accordingly, we determined to do every Sunday in the afternoon.¹²

The plan for the societies was a part of John Wesley's thinking when he returned to England from America. An organization was formed in the home of James Hutton on May 1, 1738, which later became known as Fetter Lane Society. As his societies grew, it became more evident that an itinerant minister could not meet all the various spiritual demands. Therefore, in order that it might be more easily discerned whether the members were working out their own salvation, each society was divided into smaller groups called classes. The division was made on the basis of where the people lived. There were about twelve persons in each class, one of whom was to be the leader. The leader was to see each person in his group at least once a week. The leader was to advise, reprove, comfort, or exhort as the occasion demanded. He was also to receive whatever they were willing to give to the relief of the poor. As well as being responsible to his own group, he

¹² John Wesley, The Journal of the Reverend John Wesley, Vol. III, Standard Edition, (London: The Epworth Press, 1938), pp. 197-205.

was responsible to the minister and stewards of the society. The condition of membership in these classes was "A desire to flee from the wrath to come, and to be saved from their sins."¹³ W. C. Mavis has evaluated the class meetings as follows:

The class meeting provided an invaluable opportunity for spiritual fellowship among converts. It represents one of the most ingenious and effective methods of Christian nurture that man has ever known. The thoughtful Wesley said that it could 'scarcely be conceived what advantages had been reaped' from it. The class meeting today represents one of our most effective methods of ministering to young Christians.¹⁴

Class meetings have a modern day counterpart in many groups. Today similar groups meet under the name of prayer cells, fellowship groups, spiritual life retreats, summer camps, and Bible conferences. Such groups should provide spiritual stimulation, education, cooperation and mutual acceptance.

VII. CHARLES G. FINNEY ATTEMPTED FOLLOW-UP

In the nineteenth century, Charles G. Finney realized the need of follow-up in the revival campaigns of his day. Religious revivals were prevalent during that century; it has been observed that little was done to help establish

¹³ Ibid., p. 191.

¹⁴ Mavis, op. cit., pp. 746-749.

the converts won in these campaigns. Charles G. Finney in his Lectures on Revivals of Religion devoted two chapters listing advice to new converts. He said, decrying the lack of follow-up by the churches,

If the church had only done her duty in training up young converts to work, and to labour for Christ, the world would have been converted long ago. But instead of this, how many churches even oppose young converts, when they attempt to set themselves at work for Christ.¹⁵

This was recognized over one hundred years ago; however, his challenge to a large extent was unheeded. Had all the converts that were won in the nineteenth century been properly trained and integrated into the church program, America might not have gone into spiritual decline.

VIII. A PRESENT-DAY ATTEMPT AT FOLLOW-UP

Billy Graham has been setting a new pattern for follow-up in the twentieth century. Time may tell that the pioneering work in this area that has been done by the Billy Graham team has set a pattern that may be followed by pastors, evangelists and missionaries in the years to come. Many evangelists have dismissed their responsibility to their converts by stating that follow-up is the work of the church, rather

¹⁵ Charles G. Finney, Lectures on Revivals of Religion, (New York: Leavitt, Lord & Co., 1835), p. 396.

than the evangelist. This has not been true of Billy Graham.

Unlike many evangelists of the past who left converts to flounder for themselves after a campaign was over, Billy has a follow-up organization which keeps in touch for at least six months with each person making a decision. Men, women, and children are provided materials and encouraged to read the Bible, pray regularly, witness for Christ, and get in an active church.¹⁶

Stanley High has made a survey on the effectiveness of the follow-up of Billy Graham. This was reported in the September, 1955 issue of the Readers Digest. The survey was made a year after London's Harringay Crusade in 1954. There were 38,000+ reported decisions for Christ in that crusade. He made this statement at the close of his survey:

A surprisingly large number of the Crusade's converts are carrying on; the dedication and zeal aroused at Harringay, far from waning after a year, are on the increase; Billy Graham, in the words of one of England's most widely known religious leaders, 'has aroused an appetite for religion which puts before us an opportunity such as we have not had in this century to claim the soul of the nation for God.'¹⁷

He continued to quote a church leader in reference to this:

'We knew some would fall away' says the Rt. Rev. Hugh R. Gough, the Anglican Bishop of Barking, 'we did not expect they would be so few. We were sure some would carry on. We did not expect they would

¹⁶ George Burnham, A Mission Accomplished, (Westwood, New Jersey: Fleming H. Revell Co., 1955), p. 54.

¹⁷ Stanley High, "Do Billy Graham's 'Crusades' Have Lasting Effects", Readers Digest, 67:77-82, September, 1955.

be so many, or that they would carry on with such conviction.¹⁸

Manifestly, the methods of follow-up used by the Billy Graham team have had a high degree of effectiveness.

IX. SUMMARY

This chapter has briefly traced certain examples of the care of converts from the apostolic days to the present. It may be concluded that there has always been some type of follow-up care given the new Christian. There are centuries where this has been obscured from the pages of history; however, the continuance of Christian faith throughout the dark periods of history has justified the conclusion that something was done. It would not have been correct to think that the follow-up methods used were always highly organized or systematic, but likely they were often informal as in the early church.

The converts of Roman paganism needed the preparation given them in the catechumenal schools to enable them to make a satisfactory transition from the old life to the new life in Christ. Leading church educators have agreed that America confronts an essentially humanistic and pagan society. There has been a change in the past 150 years in the basic accepted

¹⁸ Ibid., p. 78.

presuppositions by the common man. No longer do men believe the basic doctrines of the Bible about the creative work of God, of the redemptive work of Christ, or that man is a sinner by nature. They were commonly accepted in John Wesley's day, but not today. Therefore, if the catechumenal schools were needed in the days of the early church for converts, the need has remained today. The modern-day convert has shown the need for special spiritual help and training to enable him to make the transition satisfactorily.

CHAPTER III

CONVERT CULTURE IN MODERN MISSIONS

I. THE BEGINNING OF MODERN MISSIONS

Much could have been said about the early missionary attempts at the care of new converts. John Eliot, however, has provided a most vivid example of what was being attempted under similar plans by the Mayhews, David Brainerd, and others. The period of the modern missionary movement began, by common consent, with William Carey in 1792. "The gathering at Kettering marks the beginning of the associate organization, which has been the basis of the most successful missionary enterprises."¹ Previously, missionary work was carried on by isolated individuals who felt the call. This was replaced by mutual action and a growing sense of responsibility for the conversion of the world on the part of the churches as a whole. Through a long period of development, from the time of William Carey, we have the present missionary enterprises.

II. THE MISSION STATION PROGRAM

From the study of modern missionary methods it has

¹ R. H. Glover, The Progress of World Wide Missions, (New York: Fleming H. Revell, 1939), p. 93.

been discovered that the first attempts in a new area are evangelism or the translation of the Scriptures. After a nucleus of converts has been gained, a mission station has been established with funds from the mission board. This mission station has then become the center of operation for all the work in the particular area. They have often included an infirmary, a church, and perhaps a Bible school. The mission station has developed into a center of curiosity for the natives. Strange people have come in and they brought with them such foreign things as electric generators, gasoline automobiles and trucks, or perhaps even an airplane. The first converts have soon faced opposition and persecution. The missionaries soon have been viewed with suspicion. The nucleus of converts often has sought work at the mission compound, where they could attend Bible classes and work on the buildings or on the mission garden. This has all tended to limit the possibility for reaching their former tribes people. As was pointed out by Rolland Allen these converts, if allowed to, will soon be depending upon the missionary for both spiritual and physical wellbeing. They often have passively allowed the missionaries to handle any further evangelistic work. The natives then have been kept in subjection to the missionaries. The end result often has made the stations an isolated isle of Christianity amid a sea of Paganism, with a limited contact with environment.

III. THE INDIGENOUS CHURCH PROGRAM

Another method that has been used in modern missions is the indigenous church method. This was attempted early by J. Hudson Taylor, and C. T. Studd in their work in China. They sought to have as few barriers between themselves and the people as possible. Some felt that they went to extremes of identification with the native population. A notable example of follow-up was done by Dr. H. G. Underwood in Korea. He had a unique method for missions in the late 19th and early 20th centuries. It was called the 'Nevius method'. His plan was to let every man abide in his own calling, i.e., to live for Christ in his own neighborhood, supporting himself by his own trade. Secondly, they would develop churches only as far as the natives were able to care for and manage. Thirdly, they would train native evangelists so far as the church was able to provide. Fourthly, he let the natives provide their own building, built by themselves, with their own funds, in the native style of architecture.

The early Christians in a particular community took the responsibility to teach others. They formed their own Bible study groups.² These were only loosely supervised by the missionaries. Like Paul, he sought to draw out the native

² Glover, op. cit., p. 186.

talent rather than import it from "back home". He also trusted the Holy Spirit to direct them in their studies of the Scriptures. As a result the Koreans gained a high conception of discipleship. They were willing workers and sharers in the church responsibilities. They developed a deep love for God's Word. They have often memorized great portions. Many of the illiterate and the aged knew whole chapters by heart.

A similar type of work was done by Robert Mackay in Africa.³ He, too, let the natives progress as they were able, in building their own buildings, and supporting native pastors. Many have argued to justify their interminable government and instruction of their converts stating that Paul would have done differently if he were in their shoes. They have been afraid to entrust the future of a local church to partly-instructed converts. But Paul quickly put responsibilities in the hands of his converts.

That plan may have had its hazards, but Paul prayed much for their success, and gave guidance by letters, messengers, and/or by personal visits. Paul's converts became missionaries themselves. He gave his praise to them.

For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every

³ Ibid., p. 243.

place your faith to God-ward is spread abroad; so that we need not to speak any thing.⁴

IV. THE PROBLEMS OF THE MISSION STATION

The one great problem with the mission station method was that very often they tried to import a complete system of theology, and worship, and life; then imposed it upon the natives who were not ready for it. It was foreign to them because they didn't develop it.

We lay great stress on the constant repetition of formal services; we make it our boast that our Prayer Book, year by year in orderly cycle, brings before us the whole system of faith, and we import that Prayer Book and hand it over to new congregations. But it is too complete. It contains too much. The new converts cannot grasp anything securely.⁵

Rolland Allen gave the reasons for failure:

I believe, largely due to the fact that we quench the Spirit. We educate our converts to think, as we, accustomed to a long-established and highly organized Church, naturally think, that none but duly appointed ministers may preach. We dread the possible mistakes of individual zeal. The result is that our converts hesitate to speak of religion to others . . . They throw the responsibility upon the licensed evangelist and 'the mission'.⁶

⁴ I Thessalonians 1:8.

⁵ Allan, op. cit., p. 117.

⁶ Ibid., p. 122.

The quicker the responsibilities have been committed to the native leadership, the more permanent will be the work.

V. A NEW APPROACH

One of the present-day attempts of the more Pauline method of church establishment has been seen in the plan used by the Oriental Missionary Society, "Every Creature for Christ Crusade" in Japan. Briefly their plan has been as follows: (1) After having moved into a village with their tent, they secure a plot of ground and erected the tent. (2) They then systematically have placed a gospel portion and a salvation tract in every home in a given area, thus reaching new areas. (3) Their plan has been to hold prolonged campaigns in the village. In this manner they have given out the preached word, and also at the same time, built up a church where the fruitage of the campaign has been conserved. Each tent campaign almost always has resulted in a church. They then have attempted as often as possible a trained national pastor. (4) They have seen to it that every convert has been enrolled in a Bible Correspondence Course. These have led to the formation of small study groups.

The results of these efforts have been seen partly in the following statistics. They have 165 missionaries and many times more full-time trained national workers numbering

650. They have 600 organized churches with nearly 125,000 members. Much of this has been accomplished since the close of World War II.

VI. SUMMARY

Since the time of St. Paul various methods have been attempted to conserve converts. However, much of this was done by the trial and error method. Early Catholic missions taught that the truly earnest spiritually minded converts would become monks and withdraw from society to live the holy life in seclusion. Largely, their only contacts with the outside world were in the way of charitable ministrations to the needy. Their normal social contacts were cut off. These methods were carried over in a disguised form into the later missionary efforts.

John Eliot saw the need of taking definite steps to conserve the results of his evangelism among the American Indians and set out on his plan for doing this. After the mission station method was showing its limitations, pioneers in missionary methods like J. Hudson Taylor and H. G. Underwood of Korea attempted the indigenous church method. Since the closing of certain mission fields, mission boards have been seeing the value of this.

Present day attempts at the conservation of converts

have included such things as establishing indigenous churches as soon as a group of believers has proved to be ready. It has included also as much personal contact with the new convert as a more mature Christian could give. This has in some instances been coupled with a program of enrolling the young believer in the Bible correspondence course. Along with the fellowship of Christians in his locale, he has been stimulated to undertake a system of memorizing portions of the Word of God. These methods have proven to be very successful, especially when closely coordinated with the native church program.

The modern missionary movement has demonstrated that missionaries from the beginning of the movement have realized that converts to Christ from heathenism need a special type of culture and assistance. The mission station method has tended to be overly solicitous for the spiritual needs of the convert. The indigenous church program has proved to be more effective in the long-range view. While some of the methods of conserving the converts have at times been injurious to the final cause, such attempts have demonstrated the essentiality of convert care.

CHAPTER IV

THE PLACE OF GROWTH IN CHRISTIAN LIFE

I. CONVERSION AND GROWTH RELATED

Growth in grace naturally follows regeneration, The pre-requisite for all Christian growth, is to be "Born again by the Spirit of God." This thesis has been concerned primarily with those that have met the requirement for Christian growth, i.e., having been made new creatures in Christ. G. Campbell Morgan clarifies this:

When the apostle Peter charges us in his epistle to 'grow in grace' he presupposes the presence of life, and it is of the utmost importance that we emphasize that fact. There can be no growth in Christian character save where the Christ-life exists. The man who is born anew can grow in grace. The man who has not received the gift of life cannot grow. Growth in grace is not the result of the imitation of Christ in the power of the human will. It is the result of the propelling force of the Christ-life in the soul.¹

When does a person pass his prime? In the physical life perhaps at forty; mentally perhaps in the middle fifties; but spiritually he never stops growing. "As soon as a person finds his best years in the yesterday of his spiritual exper-

¹ G. Campbell Morgan, Simple Things of the Christian Life, (New York: Fleming H. Revell Company, 1907), pp. 57-58.

ience, the mark of 'finis' is upon him."² As long as one continues to grow spiritually, he bears the marks of youth.

II. GROWTH NOT RESERVED FOR THE RECLUSE

It has been thought by many people that they have not had opportunities for spiritual growth. They have viewed it only as the prerogative of the recluse, the theologian or those withdrawn for some reason from a normal active life. A plan has been needed, a course of study, or a method to induce spiritual growth in the lives of busy normal people in all walks of life.

The apostle Paul declared that he aimed at training everyone and teaching everyone as wisely as he could, so as to set everyone before God 'mature in Christ'. This maturity is not then a privilege reserved for the few only, but a normal condition to be attained by all who seek it.³

It may be observed that many Christians are suffering today from an arrested spiritual development. Under the strenuous activities and routine of life, people have often found it necessary to rely on the minimum of spiritual nourishment.

Much of the nature of the usefulness of the Christian life of the new convert has been determined during the first

² Arthur C. Archibald, Establishing the Converts, (Philadelphia: The Judson Press, 1952), p. 93.

³ Mildred Cable and Francesca French, Towards Spiritual Maturity, (London: Hodder and Stoughton, Ltd., 1939), p. 189.

few weeks and months of his Christian experience. Dawson Trotman tersely stated this thought.

They can either fall into a nominal Christian existence and be of little help, or an actual hindrance to the cause of Christ or they can move victoriously into a life of fruitfulness and glory to the Lord. Is it not the responsibility of the spiritual parent, through whom the life was brought into existence, to provide for growth and training of these babes in Christ?⁴

III. THE PERIOD OF GROWTH

Eighteen to twenty years has been the necessary period of growth to physically raise a mature young man or woman. It may be possible to lead a person to Christ in a matter of minutes or hours, but it generally has taken a matter of months and years until he has developed into a useful, mature Christian.

Someone has said that five percent of the task is the decision. The carrying out of that decision is the ninety-five percent . . . Your objective is not only to see the sinner converted, but to see him going on with Christ in the life of the church.⁵

The task has not been completed when the convert has been brought into church membership. Church statistics of American churches have shown that, of every two persons re-

⁴ Dawson E. Trotman, Follow-up, (Chicago: Christ for America, 1952), p. 6.

⁵ Lorne Sanny, "Helping Others Find Christ", Moody Monthly, 56:42, October, 1955.

ceived on profession of faith, one has been dropped as a failure.⁶ The church has not been blameless in this.

If we treated newborn babies as carelessly as we treat newborn Christians, the infant mortality rate would equal the appalling mortality of church members. The obstetrician must be followed by the pediatrician. As William J. McCullough sagely says, 'I never saw a bassinet without sides'.⁷

The question might be asked, "How long is a person supposed to follow-up a new Christian?" Some authors have tried to set a time period, however, this has differed with individuals. A simple rule may be established, that initial follow-up has been completed when the convert has himself become an evangelist.

IV. THE CRITICAL PERIOD

The most critical period has coincided with the most formative period. There has been a necessity for immediate care and attention after a person has made a decision for Christ. It has been necessary for work of follow-up to begin immediately. The Billy Graham meetings have requested each counsellor to contact those they led to Christ within forty-eight hours. They stated in a letter to the writer

⁶ George B. Sweazy, Effective Evangelism, the Greatest Work in the World, (New York: Harper & Brothers, 1953), p. 206.

⁷ Ibid., p. 207.

that the actual number of hours is arbitrary but that, "the point is that Satan will begin his attacks of doubt and discouragement immediately."⁸

Charles G. Finney sounded the truth of the necessity for immediate care in his book, Lectures on Revivals of Religion.

Ordinarily, their (young converts) Christian character through life is moulded and fashioned according to the manner in which they are dealt with when first converted . . . The proper time to do this is when they are first brought in, when their minds are soft and tender, and easily yield to the truth. Then they may be led with a hair, if they think it is the truth of God.⁹

Finney continued to say that much of the convert's future life and usefulness depended upon having right instruction from the outset.

V. WORKERS TOGETHER WITH HIM

God works to establish the young convert, along with the Christian worker. The Holy Spirit began working in the heart of the young believer at the time of conversion. A Christian works together with God to establish a new convert. The power of the Holy Spirit to recreate a life and to change

⁸ Lorne Sanny, personal letter from his office in Colorado Springs, Colorado, February 21, 1956.

⁹ Charles G. Finney, Lectures on Revivals of Religion, (New York: Leavitt, Lord & Co., 1835), p. 366.

the habits and conduct will be determined by the heart attitude toward Him. Those that continually grieve and insult the Spirit stunt their spiritual growth. "The Holy Spirit builds the inner life of the Christian. He is the originator and sustainer of all spiritual growth."¹⁰

VI. THE PLACE OF PERSONAL EFFORT

Saving the soul is the act of God. "For by grace are ye saved through faith, and that not of yourselves . . .", as was written in Ephesians 2:8,9. Yet in the whole process man has not been entirely a passive agent. Some Christians have stunted spiritual growth by refusing to recognize the normal demands and essential conditions for soul growth. This was illustrated by a Christian business man who was diligent to improve every area of his life and business, but when he was given a book on prayer he wouldn't even look at it. He said, "I learned all that when I was a child." That is the attitude that stunts spiritual growth. Defining growth and culture, Mildred Cable and Francesca French state the following:

Culture is 'improvement by training' and spiritual culture refers to care, education, and training as brought to bear on the spiritual faculties of man's

¹⁰ Archibald, op. cit., p. 96.

being. It may be viewed as man's response to God's supreme gift of spiritual life, bestowed and sustained by Him alone.¹¹

Spiritual growth does not differ from other departments of culture and growth. They are all governed by the same fundamental laws, e.g. plant cultivation takes in environment, soil, species, selection, elimination, fertilization, propagation, utility and means of securing immunity from plant disease. The following notes are from a student's diary and recorded in the introduction to the book, Toward Spiritual Maturity.

He read a series of verses which I had never noticed before: 'Do not cease to cultivate the Divine gift . . . ' 'Give watchful heed to your own character.' 'Practice the things I have mentioned in order that your spiritual growth may be evident to all.' 'Work out your own salvation with fear and trembling; for it is God which worketh in you . . . ' 'Till we all arrive . . .¹² at the stature of full-grown men in Christ.'

The apostle Paul warned against slothfulness in spiritual matters. New Christians have easily picked up the bad habits of our older 'settled' Christians. They have often become flavorless and indifferent. A person who has been a Christian a year normally has become more useful to the King-

¹¹ Cable & French, op. cit., p. 15.

¹² Ibid., p. vii.

dom of God than a new Christian. Progress in the Christian life is assured if the convert has met the conditions for growth.

VII. SUMMARY

The pre-requisite for all spiritual growth is spiritual rebirth. Growth is natural, and lack of growth is unnatural. Growth in spiritual life is not to be considered only for the recluse. The most formative period of spiritual life is immediately following conversion. It is here that the new convert is in critical need of personal help from a mature, warm-hearted Christian. There is no growth in spiritual things apart from the working of the Holy Spirit. Likewise, there is no growth in spiritual life apart from the convert's own personal effort. In conclusion, personal effort is therefore a necessary factor in all growth. This applies to other educational and cultural systems, but equally to the realm of the Spirit. No satisfactory results are to be anticipated without the exercise of discipline, self-denial, perseverance and determination. God honors the efforts of the sincere-hearted young believer seeking to grow up "unto the measure of the stature of the fulness of Christ". (Ephesians 4:13b).

CHAPTER V

ANTICIPATING THE NEEDS OF THE CONVERTS

Only the first essential needs of the new converts have been considered in this thesis. Many further instructions could have been listed which are essential later in Christian life. This broader list would not come in the purpose of this study. This field of advice to the Christian would give, perhaps, an unending list. This chapter will cover the following subjects: Salvation, understanding and acceptance, assurance of salvation, learning to meet temptation, developing a devotional life, church membership, the sacraments, active Christian service and full surrender. These have been considered in the field of general advice to the new Christian. The following chapter will cover specific essentials for the spiritual life of the new Christian. A hypothetical case has been taken. This chapter therefore traces the needs of the average convert.

I. SALVATION

It is first essential to determine the basis of the convert's decision. After being dealt with, it is not enough for him to say merely, "I feel better". The counsellor needs to make sure that the seeker is sure of what he has done, and

that he has not based his salvation on feeling. This may be done by using certain Scriptures on salvation and assurance. It will be natural for a new convert to feel better, but he should realize that when the momentary feelings diminish that he still has something eternal started in his soul. A good clear start is essential. Involved in this decision is repentance, confession of sin to God, and confession of Christ before men.

II. UNDERSTANDING AND ACCEPTANCE

Understanding and acceptance is one of the first needs of the new Christian. This is ideally given by the counselor that led him to Christ. If he has special problems regarding life-long habits and practices, he needs understanding and help--special help for breaking some habits. The attitude of the counsellor, whether he be the pastor or a layman needs to be one of acceptance. "This attitude of acceptance of converts as immature Christians provides a healthy spiritual climate in which they may grow."¹ In other areas of life, people work at their best when they are assured of the confidence of those about them.

¹ W. C. Mavis, "Care of Converts", The Free Methodist, 86:746-749, November 24, 1953.

Positive attitudes on the part of pastor and fellow Christians are a means of strength to a convert, but the chilly atmosphere of negativism and distrust makes it difficult for them to grow in grace.²

Some German psychologists have pointed out clearly the value of a sense of belongingness in the development of personality. They state that children are most likely to develop favorably when reared in homes that provide appreciation, recognition and security. The same thing can be applied to converts.

III. ASSURANCE OF SALVATION

Foremost among the needs of the convert is assurance of salvation. The pattern has been that, soon after conversion, the surface feelings will pass away. This is a very critical time, for Satan then begins to plague the convert with doubts and discouragement. He needs to be prepared for this before it ever takes place. This can be done by getting him to realize that his salvation is based on the veracity of God's promises and not upon his feelings. An excellent verse in the B Rations (Beginning with Christ) packet used for follow-up in the Billy Graham campaigns:

And this is the record, that God hath given to us eternal life, and this life is in His Son. He

² Mavis, op. cit., pp. 746-749.

that hath the Son hath life; and he that hath not the Son of God hath not life.³

To illustrate the importance of assurance in the field of mental health the following case history story has been taken from John Sutherland Bonnell's book, Psychology for Pastor and People. A cruel jealous brother, ten years old, said the following to his younger sister, six years old:

You are not my sister at all, and my mother and father are not your parents. You're a little orphan and when you were a baby you were adopted by my people. You think they love you, but they're only pretending. They pity you because you're an orphan. You mustn't tell them you know the truth, because if you did they'd probably give you away to some other family.⁴

The woman relating this experience to a psychologist later in life said, "I was heartbroken and cried myself to sleep every night for months." As the woman related the details, the shock of the awakened memories made her almost hysterical. She had lived in constant fear that her "foster" parents would abandon her. However, after her tenth birthday she was looking over some papers that her father had prepared for insurance and passports and she came upon her birth certificate giving the name of the hospital where she was

³ I John 5:11,12

⁴ John Sutherland Bonnell, Psychology for Pastor and People, (New York: Harper & Bros., 1948), pp. 117-118.

born, her parent's names, the name of the doctor, and other information which convinced her that her brother had cruelly deceived her. This discovery did not cure the feelings of insecurity that plagued her until later in life when she related this to Dr. Bonnell.⁵

Assurance is feeling a degree of security in the Christian experience. This security is based upon the witness of the Word of God and the witness of the Spirit of God.

And this is the record, that God hath given to us eternal life, and this life is in His Son, he that hath not the Son of God hath not life.⁶

The witness of the Spirit is the other factor in assurance.

The Spirit itself beareth witness with our spirit, that we are the children of God: And if Children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.⁷

The confidence of the counsellor, pastor or personal worker that led him to Christ will be another source of assurance.

IV. LEARNING TO MEET TEMPTATION

The new Christian must learn how to meet temptation. In this he should realize first that temptations are common to all Christians. From James 1:13-15 he should be taught

⁵ Bonnell, op. cit., pp. 117-118.

⁶ I John 5:11,12.

⁷ Romans 8:16,17.

that "every man is tempted, when he is drawn away of his own lust, and enticed." The young Christian was in the habit of sinning before his conversion. Through repentance he has turned from this. The temptation will be for him to fall back into the old patterns of sin. He should be taught that in reality he is dead to sin, and that it remains for him to continually reckon himself to be dead indeed to sin and alive to God. Romans 6 could be suggested as a special chapter to study in this regard. He needs to realize that the Christian norm is that "sin shall not have dominion over you".⁸ However, in this regard the teaching of the apostle John should also be pointed out to the convert. John's own self-stated purpose for writing his first general Epistle is seen in I John 2:1-2, "My little children, these things write I unto you, that ye sin not". But he continued to say, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins . . .". The new Christian needs to learn to meet temptation with the sword of the Spirit, the Word of God. He should learn to realize that God is able to keep him from falling.

⁸ Romans 6:11,14.

V. DEVELOPING A DEVOTIONAL LIFE

Each new convert needs help in his devotional life. "The first necessity of the new life is to make a space in each day for prayer and for communion with God."⁹ For this a few pieces of choice literature should be placed in his hands. It is sound advice that the convert should not be overburdened with too much of material. Help each convert to decide the time and place for his daily time with God. It may be necessary and valuable to meet with the convert at an early morning hour to help him get started aright. Lorne Sanny stated at the follow-up instruction classes in London, 1954, that "Prayer is caught rather than taught". If this is true, then the worker must pray with them if they are going to learn to pray. It may be well to advise that the convert divide up his devotional time, with part of the time being spent in consecutive devotional reading of the Bible; part of the time being spent in Bible study and Scripture memory; part of the time in prayer.

VI. CHURCH MEMBERSHIP

Spiritual fellowship is another need of the new Christian. This should come from church membership as well as

⁹ Mildred Cable & Francesca French, Towards Spiritual Maturity, (London: Hodder and Stoughton, Ltd., 1939), p. 19.

individual friendship. St. Paul at times left a worker behind in a city to help establish the new Christians and the church.

St. Paul was careful not to lose touch with his new converts. They sorely needed his visits and instruction and they received them. I have no doubt that he was in constant communication with them by one means or another.¹⁰

It is vital for spiritual health that each convert be given individual attention and fellowship from his 'spiritual parent'. This often has proved to be one of the most stabilizing factors in Christian experience. Lorne Sanny stated in the Follow-Up Classes in the New Orleans Crusade that, "Follow-up must be done by someone, not by something."¹¹ Just as babies do not live by milk alone but need care and affection so with the new Christian. There are no materials that alone build strong Christians. He stated that "The Church is looking for better methods, but God is looking for better men".¹² The individual with his needs is often lost in the masses. This is true in mass evangelism. On nineteen recorded occasions Jesus Christ was occupied with teaching just one person. Hence, the most effective follow-up is personal follow-up

¹⁰ Rolland Allen, Missionary Methods, (London: World Dominion Press, 1953), p. 112.

¹¹ Lorne Sanny, unpublished notes from the Follow-Up Class taught in the Greater New Orleans Evangelistic Crusade, October 3-31, 1954.

¹² Loc. cit.

or the sponsor plan, using an appointed 'fellowship friend'.

Spiritual fellowship should include prayer backing for each new Christian. Paul was on his knees that the Ephesian Church might measure the heights, breadths, and depth of an unmeasured saintliness and be filled with all the fullness of God. Epaphras was in strenuous constant fervent prayer that the Colossian Christians might stand perfect and complete in all the will of God. Further, the new Christian needs spiritual fellowship from the larger corporate body--the Church. The Bible tells us nothing of solitaire religion.

Some converts do not see the need of joining a church. They should be dealt with for salvation. 'Ordinarily, if a person does not desire to be associated with the people of God, he is rotten at the bottom.' 'He has the feeling within him, that he had rather be free, so that he can by and by go back to the world again if he likes, without the reproach of instability or hypocrisy'.¹³

Human beings are social creatures and need what social contacts will add to their lives. The convert needs to affiliate with a spiritual Bible-centered church. He needs what church membership can give him.

¹³ Charles G. Finney, Lectures on Revivals of Religion, (New York: Leavitt, Lord & Co., 1835), p. 366.

VII. THE SACRAMENTS

The Sacraments have had a part to play in establishing young believers in their Christian life. John Wesley classed these in with the means of grace for the Christian. If indeed they were of enough worth to be in the Bible, they are of some worth to Christian experience today. Because some have over emphasized the importance of baptism to Christian experience, other groups have under emphasized its importance. This study will not include an argument on the mode of baptism but it will assume that baptism has a definite part to play in enabling a convert to make the correct start in Christian experience. Baptism is an outward visible sign of an inward work of grace. Therefore, in correct order, baptism rightfully follows conversion for which it is the symbol. It enables the convert, by that, to have an occasion for public testimony of allegiance to Christ. The Lord's Supper is also of importance in Christian life. Some communions practice it weekly, while others practice it quarterly. In the past these have been times of heart searching, confession, and a testimony to continued allegiance to Christ.

VIII. ACTIVE CHRISTIAN SERVICE

Each convert needs to be enlisted in some form of active Christian service in the church which he has joined.

Arthur C. Archibald states, "The convert should be enlisted promptly in some form of Christian service. Correct devotional habits are not enough. If one is to grow, one must serve".¹⁴ A service opportunity has often provided the needed stimulus for growth.

A newly saved person is eager to do something for his Lord, and it is imperative that the church capitalize on this impulse lest the convert either become backslidden or apathetic. The Christian pastor today has no more important task than to challenge, train and guide his people in Christian service.¹⁵

The nominating committees have the opportunity to see to it that the inexperienced newcomer is put into a responsibility which he can reasonably fill. To aid in the using of new members, the method of Arthur C. Archibald has proved successful. Archibald suggested that each new member be given a "New Members Data File Card" which has a series of categories of Christian service from which to choose. Here the new member may express his preference by a check mark and list any special talents. The cards are then turned into the pastor. These are kept on file for use of nominating committees. It has been demonstrated that there is danger of the convert slipping away, if he has nothing to do. In

¹⁴ Arthur C. Archibald, Establishing the Converts, (Philadelphia: The Judson Press, 1952), p. 74.

¹⁵ Mavis, op. cit., pp. 746-749.

the present-day church there has not been a scarcity of worthwhile tasks that could be assigned. The new Christian needs an outlet for useful Christian service, as much as the church needs his service.

IX. FULL SURRENDER

Each convert should be exhorted to make a full surrender to God. In answer to the question, "What do you think it takes to establish a new Christian?" Bishop Charles V. Fairbairn stated, "I know of nothing that would do more to establish a new Christian than the experience of entire sanctification."¹⁶ Sanctification of the heart is more widely believed in today than it ever has been. Persons of various doctrinal persuasions have acknowledged the need for such a second climactic experience in the Christian life. As this thesis has dealt largely with the first instructions given to the new Christian it has been considered sufficient to acknowledge that the new Christian should be pointed to this new goal. Here again one might point to the classic passage of Scripture on follow-up. Christ appointed the various officers in the church,

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of

¹⁶ Charles V. Fairbairn, personal interview, McPherson, Kansas, February, 1956.

Christ: Till we all come in the unity of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ".¹⁷

X. SPECIAL INSTRUCTION

The convert needs special instruction in the essential elements of the Christian life. The apostle Paul knew the essential elements, and he trained his converts in them primarily. To aid in this, there is a need of "spiritually graded" instruction handbooks and Bible study booklets. From what has previously been established in this regard, a standard for judging suitable materials for such instruction could be listed.

The following standards have been deemed as a proper guide for suitable literature for this instruction: (1) It must be thoroughly evangelical. (2) It must be designed to meet the basic spiritual needs of the convert first, and not an orientation program for a particular sect or denomination. (3) It must be Bible-centered, i.e., it must send the convert to the Bible. (4) It must be graded according to spiritual maturity. (5) It must not be taken up with controversial doctrinal side issues. (6) It must not use complex terminology that would only confuse and bewilder. (7) It should

¹⁷ Ephesians 4:11-15.

be extremely practical and be suggestive regarding application of the truth learned.

Much has been learned from the methods of instruction the apostle Paul used. He taught the simplest elements in the simplest form. With this he gave them the means by which they could gain for themselves further knowledge. He left the converts to meditate upon these few fundamental truths and to teach one another that his converts should really master the most important things.

CHAPTER VI

THE BASIC ESSENTIALS FOR THE CHRISTIAN LIFE

Four basic needs of the new Christian have been considered in this chapter. A larger list of advice was considered in Chapter V. For many years three things were considered as essentials to Christian growth. They were the Word of God, prayer, and witnessing. These were often illustrated by a three legged stool, showing that it would not stand with one of the legs missing. Dawson Trotman felt that this was not a very good analogy of the Christian life and he felt that there was one further essential that should be included, i.e. obedience. These four essentials he illustrated with the use of a wheel. This illustration has been simple and adequate for illustrating the component parts of the Christian life. (See the figure on page 62.)

The hub of the wheel is used to represent Christ. In describing it they have said that the hub of the wheel furnishes the driving power and bears the load. The two vertical spokes are representative of the Word and prayer. From the Word of God the Christian is supplied with spiritual food, his weapon of defense and offense. The Word furnishes guidance, comfort and correction, being God's chief means of contact with the Christian. The other vertical spoke represents



FIGURE 1

DIAGRAM OF THE WHEEL
USED BY THE NAVIGATORS

prayer. This is the means through which the Christian keeps in touch with God. Through prayer he can be supplied with power and provisions for each day. These vertical spokes have to do with the Christian's 'intake' while the other horizontal spokes provide the 'outlet'. Obedience was considered by Trotman as a basic essential because without this there could be no real Christian life. Obedience was deemed a necessity from the very beginning of the Christian life if the Christian was to grow in grace. The fourth spoke in the diagram represents witnessing. This has been the spiritual exercise for the Christian. It has been shown as very vital for Christian growth and health, and to the spreading of the Kingdom of God.

After the new Christian has been made to realize that the step of accepting Christ is not the finishing point but the starting point for him, he will be more easily helped. The spiritual parent has a responsibility to teach him how to read his Bible and pray. E. M. Bounds tersely states as follows:

The Bible gives no premium to dwarfs; no encouragement to an old babyhood, the babies were to grow; the old instead of feebleness and infirmities were to bear fruit and be fat and flourishing.¹

¹ E. M. Bounds, Power Through Prayer, (Chicago: Moody Press, n.d.), pp. 49, 50.

Each convert has needs peculiar to his or her individual case and these need to be met differently in each case. However, there are certain uniform essentials for the sustaining of any spiritual life. Similarly there are uniform essentials for the sustaining of physical life, i.e., food, air, rest and exercise. Individual needs may call for some variation of these but they are all needed in each life. It will be the purpose of this chapter to consider each of the four basic essentials that are uniform for sustaining Christian life, i.e., the Word of God, Prayer, Obedience and Witnessing.

I. THE WORD OF GOD

The importance of the Word of God in convert culture has been seen from the Apostolic Church, the Protestant Reformation, the Wesleyan Revival and the modern missionary movement. The apostolic church held the gospel in central position. Before it was written in its present form, the message was spread verbally from memory.

St. John said, 'That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ'.²

After the Scriptures were put in written form, they

² I John 1:3.

were carefully copied by hand so that at least every church might have one copy. From this copy of the local church, portions were copied by the people and carried home with them. They often inscribed verses of Scriptures on the walls of their homes.

Both of the outstanding leaders of the Protestant Reformation placed a renewed emphasis upon the Word of God. Martin Luther took great care to translate the Scriptures from the Latin Vulgate into the vernacular German language. In talking of the consequences of the reformation Lars P. Qualben stated,

The first cardinal principle was the recognition of the absolute supremacy of the Bible as the norm for life and doctrine. Luther, Zwingli, and Calvin rejected the Roman Catholic coordination of the Bible and tradition as joint rules of faith and conduct. The reformers accepted the Bible as the Word of God, inspired by the Holy Spirit . . . Since the Bible was of such vital importance to the people, it had to be available in the language the people could read. Hence the Bible was translated into the vernacular tongues of Europe, becoming a book of the people.³

The emphasis upon the personal study of the Word of God was one of the characteristics that marked the Reformation.

By the time of the Wesleyan revival copies of the Scriptures had been made plentiful through the invention of

³ Lars P. Qualben, A History of the Christian Church, (New York: Thomas Nelson and Sons, 1942), p. 285.

the printing press. John Wesley, himself, set a notable example of Bible study for his followers. He indeed was a man filled with God's Word. It is evident from his diary notes and letters that he spent much time in meditation on the Scriptures. He was continually alluding to the Scriptures and quoting portions of it. To some extent, this love for the Word of God carried through in the followers of John Wesley. He continually exhorted his converts to attend to the "means of grace", one of which was studying the Word of God.

From this, it is safe to conclude that the Bible has been deemed essential for establishing young believers in the faith. St. Paul revealed his thoughts on this in his charge to the elders of Ephesus,

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.⁴

There are five different approaches to the Word of God, i.e., hearing, reading, studying, memorizing and meditating. Each one of these are channels through which one may acquire some of the Word. If the convert has used each channel he will have acquired a greater grasp of the Bible. New Christians need help in acquiring a working knowledge of the Word. This could come from the counsellor or the fellowship friend.

⁴ Acts 20:32.

They are not all able to go to a Christian college or a Bible school. Experience has taught that they need to be taught methods of Bible study that are especially adapted to the needs, time and ability. There are many specialized types of Bible study that have been used in colleges and seminaries that would be almost totally unsuited for starting a new Christian in Bible study. Of the various types of Bible study, Howard Tillman Kuist listed twelve:

(1) the Halachic and Hagadic methods of the ancient Hebrews; (1) the allegorical methods of Philo; (3) mystical interpretation of Clement and Origen; (4) Swedenborg's science of correspondencies; (4) accommodation theory of Selmer; (6) moral interpretation of Kant; (7) the naturalistic theory of Paulus; (8) Hegel's dialectical method of thesis and antithesis and synthesis; (9) mystical theories of Strauss and Baur; (10) speculative philosophy; (11) dogmatic exposition and apology; (12) gramatico-historical method.⁵

None of these methods would be entirely suitable for a new Christian to undertake. The methods of specialized study used in seminary training have been all right for their purpose, but they were designed largely for the classroom and require lengthy periods of study. This alone has made such methods of Bible study unsuitable for individual or small group Bible study by new Christians.

A method has been used in the follow-up for the Billy

⁵ Howard Tillman Kuist, These Words Upon Thy Heart, (Richmond, Virginia: John Knox Press, 1947), p. 47.

Graham meetings, Youth for Christ, Orient Crusades, in many churches and other places that has proved successful. The method itself was developed by Keith L. Brooks in his Bible study booklets. However, because of a doctrinal bias seen in some of his studies, the Navigators have developed a series of studies free from this. It used the same simple method of the question and one or more suggested Scripture references where the answer to that question might be found. This Bible study series has begun with the Introductory Bible Study booklet, which has been widely used in the Billy Graham Campaigns in the United States and abroad. Lorne Sanny, in the follow-up training classes during the London Crusade in 1954, gave the following basic elements of a suitable Bible study for new Christians: It should be an original investigation; it should be consistent and systematic; it should involve written reproduction of answering the question in light of the Scripture suggested but in the student's own words; it should involve personal application; it should be something that the student can share with someone else.

It is important for the new Christian to regularly hear the Word of God. Preaching is one of God's appointed means for propagating the Christian faith. The new Christian will have a desire to read the Word of God. A good quality large print Bible will aid in easy reading. It may

help for the convert to set a daily minimum for his Bible reading. It will help to read for a purpose, and to make applications to his life.

Along with hearing and reading, the convert needs to study the Scriptures. In helping him get started on this it may be well for the counsellor to keep the principles in mind that have already been mentioned. Memorizing portions of the Scripture has proved to be a strong factor in establishing the convert. Any method of memorizing the Scriptures is better than nothing. The experience of The Navigators has shown that the most effective way a new Christian may begin Scripture memory is with a few key verses that were selected to aid in maintaining the new life in Christ. The Navigators have shown that the most successful method with which to begin is memorizing in a topical order rather than undertaking whole books or chapters. They have advised for the person not to set his goal too high, but set it at a pace that he will be able to maintain for years. They have been suggesting that a pace of three verses a week is a good average. Other methods of Scripture memory have proved successful. Meditation is something that the new Christian must work out in his own manner. The Christians that have learned how to redeem the often wasted odd moments of the day with meditation have learned the deeper truths of the Scripture.

Cable and French⁶ suggested for setting up a devotion-
al time, that the time be divided between (1) a devotional
reading of the Bible, (2) a period of prayer, (3) a space for
silence. For first year Christians they suggested the fol-
lowing Scriptural portions: Selected portions of the Psalms,
St. Mark's Gospel, Genesis, James or Galatians, Exodus or
Acts. They have set up certain principles to be remembered
in Scriptural reading: (1) It should be thoughtful and un-
hurried, and if the time is limited a shorter portion should
be taken. (2) There should be a preliminary pause to focus
one's attention on Him. (3) A person should select key
verses to memorize. (4) It is valuable to keep a notebook
on findings and problems. It will be a treasure later on.
It was their advice to "Let the beginner first become famil-
iar with the Book itself, and leave to a later period the
study of men's comments regarding it."⁷

II. PRAYER

Another important phase of the Christian life is
prayer. Prayer has had an important part to play in the
care of new converts through church history. Gote Bergsten

⁶ Mildred Cable and Francesca French, Towards Spiritual
Maturity, (London: Hodder and Stoughton, Ltd., 1939), p. 24.

⁷ Ibid., p. 26.

in his book Pastoral Psychology tells of the importance of prayer and devotional life in the early church.

The unique characteristic of the Early Church practice in the care of souls was, therefore, its insistence upon discipline in the devotional life. There is evidence that mental discipline in the wider sense was also imposed on converts. Certainly a well defined system of prayer discipline was enjoined. Fixed times were set aside for prayer and worship. A person striving after holiness must live in constant prayer.⁸

The disciples realized the importance of prayer and the Word when they chose the seven deacons to assist in the business of the church, as seen in Acts 6:4, "But we will give ourselves continually to prayer, and to the ministry of the Word." Paul spent much time in prayer, that the Ephesian church might measure the heights, breadths, and depths of an unmeasurable saintliness, and "be filled with all the fullness of God." Paul not only spent much time in prayer, but he urged his followers to pray as seen in Philippians 4:6, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

To point out the place of prayer in the life of the Christian, The Navigators have used three verses with the wheel diagram.

Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.⁹

⁸ Gote Bergsten, Pastoral Psychology, (New York: The Macmillan Company, 1951), p. 15.

⁹ St. John 14:24.

But seek ye first the kingdom of God; and his righteousness; and all these things shall be added unto you.¹⁰

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.¹¹

Each new Christian has the need of learning how to pray. The greatest men of God have learned the secret of effectual prayer. Prayer is the other half of fellowship with the Lord. God talks with us through His Word and the Spirit and we talk with God through the medium of prayer.

III. OBEDIENCE

Obedience is an important phase of the Christian life. This has been illustrated in the wheel diagram as one of the horizontal spokes. This is considered as one of the outlets for the Christian life. Dawson Trotman thought that it was significant enough to put in the diagram for the Christian life. "We learn more by five minutes obedience than by ten years study."¹²

Obedience is full-heart compliance with God's will. Jesus expected obedience. On one occasion recorded in St.

¹⁰ St. Matthew ^{6:33} 7:7.

¹¹ Hebrews 4:16.

¹² Cable & French, op. cit., p. 98.

Luke 4:46, he said, "And why call ye me, Lord, Lord, and do not the things which I say?" On another occasion, recorded in St. John 15:14, He said, "Ye are my friends, if ye do whatsoever I command you." Here obedience is a proof of friendship with Christ. In the Old Testament, this principle has been enunciated by Samuel in his discourse with King Saul.

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.¹³

The question of obedience is a question of the heart. The Lord can do little with a man until he is willing to obey the voice of the Lord. Lack of obedience has stunted Christian growth more than anything. It may be of help to the new Christian to know that keeping his mind filled with the pure Word of God will better enable him in the battle of the mind. In St. Paul's letter to the Philippian Christians he urged them to think on things that are true, honest, just, pure, lovely, and of good report. (Philippians 4:8) Meditating on the pure Word of God has helped many new Christians to establish correct thinking habits. It has proven to be a method of controlling the thoughts and ultimately the heart.

¹³ I Samuel 15:22,23.

As was pointed out earlier, the work of follow-up was called for in the second half of the great commission in St. Matthew 28:19, 20. Christ called for obedience to be taught by his disciples as well as evangelize. ". . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

If Bible reading and study has been divorced from the life of the student by disobedience, then there can be no real character building result from his time in the Word. Surveys have shown that in the United States today, there is much acceptable lying and stealing. This is usually done either to save time, effort or money. If this moral laxity has been carried over into the Christian life, it is bound to have adverse affects.

No habit is more difficult to maintain than a strictly truthful one in the general atmosphere of unreality which is prevalent in the world today, and which shows itself in the common practice of neither saying what is meant, nor meaning what is said.¹⁴

The unregenerate have often attempted resolutions and reforms but with disappointment and failure. After conversion, however, God is working in the individual to help him to fulfill God's commands. He gives power to resolve as well as strength for achievement.

¹⁴ Cable & French, op. cit., p. 98.

Arthur C. Archibald recognized the place of the Holy Spirit in obedience. Truly without the empowering presence of the Holy Spirit, obedience would be impossible.

The tremendously significant thing about the Holy Spirit is that He can change people whenever they really want to be changed. He can smesh evil habits of the convert and nurture his spiritual growth until his life becomes marked with lines of beauty.¹⁵

When the final story has been told, it may be that the churches have lacked more in this element of obedience than in any of the other essentials, i.e. Word, Prayer or Witnessing. Nothing has frustrated the purpose of God for a life more often than sins of disobedience. Charles G. Finney realized this and instructed his converts in his Revival Lectures. Stressing the importance of obedience he said,

When a man is fully determined to obey God, I call that principle. Whether he feels any lively religious emotion at the time or not, he will do his duty cheerfully, and readily and heartily, whatever may be the state of his feelings.¹⁶

The conscience could be compared to the mariner's compass. It needs to be reset from time to time to the Word of God, like the mariners compass must occasionally be reset to true North. The conscience has had much to do with the

¹⁵ Arthur C. Archibald, Establishing the Converts, (Philadelphia: The Judson Press, 1952), p. 97.

¹⁶ Charles G. Finney, Lectures on Revivals of Religion, (New York: Leavitt, Lord & Co., 1835), p. 370.

obedience of the new Christian. Some have had their consciences seared before conversion and have found it difficult to discern right and wrong even after salvation. On the other hand, others have been overly conscientious. Each have dangers peculiar to their own cases.

The one whose conscience has often been treaded over before conversion may not feel that certain actions and habits are wrong, which truly indeed need to be forsaken in the Christian life. A person will not be able to successfully forsake a habit unless he is convinced it is wrong for him. "Let every man be fully persuaded in his own mind," St. Paul said in Romans 14:5. The conscience of each Christian person needs to be reset according to the Scriptural norm.

Persons that have lived a high moral life before conversion may have a tendency to be overly conscientious. They may have entered into the Christian life with overly high aspirations of perfection. They have been easily led by the notions of man as to what makes for a holy life. They have tended to become ascetic or puritanical. Because of the power of suggestion, many new Christians have been convinced that true holiness cannot be attained without certain expected external changes. A danger has often accompanied this over-conscientiousness. The danger has been that in struggling to live after an overly high ideal of perfection, the person has dis-

covered that it is unattainable and has become discouraged, disheartened and has backslidden.

Both the under-conscientious and the over-conscientious person need to have their standards of conscience continually reset according to the standards of the Word of God. When this Scriptural standard is set in their minds and hearts, and they live accordingly each day by the power of God, they are living a life of obedience that will glorify God.

IV. WITNESSING

Witnessing is to the spiritual life what exercise is to the physical life. Witnessing plays a vital part in establishing the new Christian.

We are told in Harold Begbie's, More Twice-Born Men, that when a man has been saved from sin, the surest way to make his salvation permanent is for him to go straightway and save another man.¹⁷

The cycle of evangelism is not complete until the evangelized is evangelizing. It may be concluded that the end of training the new convert is only reached when they have been trained to win others and are at the task.

Witnessing has been another great failure of the majority of the church people. It has been reported that a church

¹⁷ Glenn Clark, The Soul's Sincere Desire, (Boston: Little Brown & Co., 1950), p. 80.

in Korea required that a new convert lead someone else to Christ before he was accepted into church membership. To amplify the lack of witnessing among church members the following has been quoted from Dr. Fredrick H. Olert:

Of every 100 enrolled members, 5 cannot be found, 20 never pray, 25 never read the Bible, 30 never attend church, 40 never give to any cause, 50 never go to Sunday School, 60 never go to church at night, 70 never give to missions, 75 never do any church work, 80 never go to prayer meeting, 90 do not have family worship, 95 never win another soul for Christ.¹⁸

It has been altogether too easy for the new converts to settle down into the complacent pattern of the older members of the church. If the new Christian has become a soul winner early in his Christian experience, his effectiveness has been conserved.

A mighty conserving influence in the early Methodist church was the pattern of having the convert openly state his new-found faith before the church. After he did this, it was expected of him that he would be at the church services and that he would witness by word of mouth to his continuing faith. This practice for conserving the converts has largely passed out of the modern church life.

Baptism yet offers opportunity for the new Christian

¹⁸ George B. Sweazy, Effective Evangelism, (New York: Harper & Brothers, 1953), pp. 206-207.

to express publicly his new-found faith in Christ. Other opportunities could be made available for the new Christian to express his continuing faith in the Lord. The other sacrament, the Lord's Supper, could afford some opportunity for this.

It may be concluded that witnessing is a vital part of the Christian life. It is vital to the extension of the Kingdom of God, and vital for the welfare of the believer. Arthur C. Archibald said, "I have grave doubts about the possibility of a convert being kept in power and joy, apart from some form of witnessing."¹⁹

V. SUMMARY

These four elements have been considered essential to the Christian life. Each of these, the Word of God, Prayer, Witnessing and Obedience have Scriptural foundation as essentials for spiritual health. Many have attempted to make a longer more comprehensive list of advices to young Christians, however, in the attempt to be exhaustive they too often have become exhausting. They have emphasized so many things that the convert often has not been sure what is important, and being unable to securely grasp anything, he too often has missed

¹⁹ Archibald, op. cit., p. 85.

out on the basic essentials. These four essentials that have been so graphically illustrated by the wheel are easily remembered. They deal with the most simple things of the Christian life. Surveys have shown that most of the church members today have been lacking in the basic simple essentials.

Ezra had each of these four in his life as seen in Ezra 7:10, "For Ezra had prepared his heart to seek the law of the Lord, and do it, and to teach in Israel statutes and judgments." He prepared his heart in prayer, to seek the law of the Lord through study of the Scriptures, and to obey it, and to witness and teach it in Israel.

CHAPTER VII

FOLLOW-UP IN THE LOCAL CHURCH

One common failure of churches has been that the task of evangelizing the neighborhood has been left up to the pastor. New converts have readily caught the spirit of the older Christians in the church and have settled down into the same lethargetic pattern. Church statistics have revealed that the church has not been the "mighty army" it could have been. Rolland Allen stated that the reason for our failure in missionary enterprises is,

I believe, largely due to the fact that we quench that Spirit . . . We educate our converts to think, as we, accustomed to a long established and highly organized church, naturally think, that none but duly appointed ministers may preach. We dread the possible mistakes of individual zeal. The result is that our converts hesitate to speak of religion to others. They throw the responsibility upon the licensed evangelist and the mission.¹

This same statement could apply to churches in the United States. Local church leaders have at times even sought ways to cool off the zeal of the new converts for fear that it would lead some astray, or upset the pattern of the church.

Some churches have been attempting to school their new converts. Some denominations have been doing more than others in this. However, many of these attempts have been guided by

¹ Rolland Allen, Missionary Methods: St. Paul's or Ours?, (London: World Dominion Press, 1953), p. 116.

the wrong motive. From studying samples of literature, it is evident that they have not been primarily interested in helping the new Christian individually to become founded in his Christian experience; they have instead been trying to impart complete systems of worship and theology. The Episcopal and Anglican churches have made the boast that their Prayer Book brings before the people the whole system of faith year by year. They have sought to present their system and prayer book, and hand it over to the new Christians. It is too complete, for to a new convert it contains too much. The new convert cannot grasp anything securely. This same accusation could be justly made of the other protestant denominations. Churches have considered it their first task to present the Articles of Faith or their particular emphasis to the new convert. The catechetical training class has frequently been the only attempt made by churches to establish their converts. This has not been adequate because it too often has, primarily, a doctrinal and denominational orientation. This has offered little appeal to the often floundering new Christian. Further, it has not been designed to meet his foremost needs.

I. THE PROBLEMS INVOLVED

The pastor's responsibility. Church leaders have

acknowledged that the first problem involved in inaugurating a program in the local church has been getting pastors to acknowledge and accept their responsibility. Pastors need to accept their responsibility; this does not mean they need to try to do all the work themselves. The apostle Paul in recognizing this responsibility said to Barnabas, as recorded in Acts 15:36, "Let's go and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." He was described as passing through Galatia delivering the decrees of the Jerusalem Council with the result reported in Acts 16:5, "The churches were established in the faith and increased in number daily."

The normal pattern is for spiritual babes to be coming regularly into the church family. The attitude of the church towards these babes in Christ should be the same as when a baby is born into our home--received with love and rejoicing, and cared for with tenderness and affection. If he is made to feel important it will give him the feeling of acceptance that is necessary for growth in grace. It is the pastor's job to act as the spiritual father. It needs to be kept in mind that the convert is a spiritual infant. If he is well born, he is healthy and normal, but he is still dependent. He needs to be fed, loved, protected and instructed. He needs to be cared for with the same diligence, patience and understanding as a physical baby. If he hasn't received such

care and has been abandoned to take care of himself, the result often has been the loss of an eternal life. Such neglect often-times forever has ruined the church's opportunities with that person. It has at times resulted in making them bitter enemies of the Gospel and the church.

If the church duties and evangelistic endeavors have been keeping people so busy that they have been neglecting to care for the converts, then they had better re-evaluate the use of their time and energy.

Of all those concerned with the nurturing and developing of converts, the pastor has accepted the most definite responsibility. Wise ministers have enlisted the assistance of teachers and devoted laymen to help the converts across the months and years to develop them into mature and useful Christians.

To implement a program of follow-up in the local church, the pastor could employ the following suggestions which have grown out of this study: (1) There could be recognition from the pastor. It could be in the form of a written letter. It could include a personal call or series of calls. (2) The pastor could provide the convert with prepared aids in Bible study and other helpful literature such as devotional aids. (3) The pastor could appoint a "fellowship friend" for each new Christian. If possible that friend should be of the same sex and near the same age as the new Christian. These "Fel-

lowship Friends" should be trained before this assignment in special classes for the purpose. (4) The pastor could direct a week-night spiritual life course. This course should be largely reserved for the new Christians and their "fellowship friends".

Arthur C. Archibald gave the following suggestions to the pastor in this regard. Each convert needs a deep and continued personal interest from the pastor. The pastor has opportunity to be their confidant and counsellor in spiritual problems. Special classes for instruction have been helpful. He could teach the convert how to read his Bible and how to have private devotions. He has opportunity to emphasize the benefits in church attendance. He could help them in Scripture memory. He might also direct a class in public speech to equip them to witness.²

In anticipation of converts before a planned evangelistic series, a special class may be scheduled for the personal workers, who also could be the "fellowship friends" that would do the follow-up. As a part of this class, it would be well to set up a hypothetical case. With the use of the black board and notes, trace through step by step what should be done for follow-up. In this the pastor should pro-

² Arthur C. Archibald, Establishing the Converts, (Philadelphia: The Judson Press, 1952), p. 83.

vide suitable materials and aids for the "fellowship friends" to use. In all probability, the greatest job of follow-up will be done by these trained lay workers.

The pre-revival training should include principles of teaching. Attention would need to be given to the special needs of the new convert. The "fellowship friends" should be conversant with these and have some idea of how to meet the needs. The pastor is uniquely responsible for the follow-up of converts, but this does not mean that he will do the whole task single-handed. Near the end of the Billy Graham crusade in Scotland in 1955, Billy Graham said the following to the ministerial group.

If you ministers fail to go out and help these people who need spiritual growth, there could be a revolution of laymen in Scotland with the blessings outside rather than inside the church. There could well be a disaster unless the clergy takes its place of proper leadership.³

The pastor's job would be to lead and coordinate the follow-up program in his church.

The Church's responsibility. At least half of the church's evangelistic responsibility comes after people have made their decisions. Whether these decisions were gained through preaching, visiting, in the church school, at a young

³ George Burnham, A Mission Accomplished, (Westwood, New Jersey: Fleming H. Revell Co.), p. 83.

people's conference--and no matter how searching they may have been--a great deal is still to be done before the new Christians could be regarded as safely started in the Christian life and in the church.

When you have secured the enrollment of a person in the Christian life, you have obligated yourself and the church in the same fashion as two parents who bring a child into the world . . . To the converts who have no ecclesiastical background there is a strange unfamiliarity. It is a strange new world. A good start is imperative.⁴

What shall we do with converts? Conserve them, of course, to the church. See that the church has done everything in its power to contribute to their growth in grace, to their Christian training, and enlistment in winning others and in the activities of the church. They must be integrated or the harvesting efforts finally fail.⁵

There are four aspects to follow-up so far as the church has been concerned: (1) To help the new member to maintain a vital living faith; (2) through participation to help them grow into active church members; (3) to provide for them much needed fellowship and feeling of acceptance; (4) to help them to become vital Christians in daily conduct and social responsibility. In the churches that have done this the people and the pastor have accepted their responsibility of follow-up.

⁴ Dawson C. Bryan, A Handbook of Evangelism for Laymen, (Nashville: Abingdon Press, 1948), p. 90.

⁵ Archibald, op. cit., p. 108.

The work of follow-up has not been successful when it has been entirely left up to the already overworked pastors. It is the task of the whole church to support the follow-up work with their interest and prayers.

The Sunday school has played a very important part in establishing the convert. The Sunday school teachers have welcomed new Christians into their classes if they are not already members. The Sunday school has had an excellent opportunity to help the convert to adjust to the Christian life and to keep him in the Way. Dr. Harold C. Mason pointed out that, the Sunday school helped reach the people and prepare them for salvation. He stated that the Sunday school was an ingathering agency and that it was a conservation agency.

Thus the Sunday school wins, holds and nurtures as the other half of the sphere of evangelism. It is less spectacular, less emotional than the revival meeting, but is equally indispensable.⁶

The Sunday school teacher may well be the best person to assign as the "fellowship friend". The "fellowship friend" should be a warm-hearted, mature Christian, preferably the one who helped the convert understand the gospel and bring him to the place of the new birth.

St. Paul charged the Roman church in this regard in

⁶ Harold C. Mason, "Keys to Sunday School Evangelism", The Sunday School Journal, 41:9-10, January, 1956.

Romans 15:1,2, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification." He continued, in verse 7, "Wherefore receive ye one another, as Christ also received us to the glory of God."

To the church at Galatia he charged the following:

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.⁷

It has been of no value for the older Christians to be quick and ready to condemn the new Christian because he has failed in some regard. If, on occasion, a new Christian has fallen in some way, church members have been known to express the doubts they had regarding that individual from the beginning. Without realizing it, they have accused themselves for their lack of parental care for the babe in Christ. According to the Bible, the stronger mature Christians are to be of special help to the new Christians. It has not been enough to cause people to make an initial start in the Christian life, but that they have continued in it and have become useful to the church in spreading the gospel to others.

⁷ Galatians 6:1.

II. PRINCIPLES INVOLVED IN ESTABLISHING THE CONVERT.

Firstly, experience has taught that God's guidance is imperative as to which "fellowship friend" would be suited for a specific convert. Some personalities have natural conflicts. The convert should be helped by someone in which he has confidence. The natural one to do the follow-up is the spiritual parent, i. e., the one that led him to his decision. This however has not always been possible nor wise. Each convert should be assigned a "fellowship friend". God has always opened the door of accessibility to the heart of the new convert. Much prayer and time therefore needs to be spent before and after the assignment has been made.

Secondly, a further contact needs to be made with the convert within a few hours after conversion by his respective "fellowship friend". The time limit was arbitrary, they said, but a time limit had to be set. They set this time limit for their counsellors to contact those they dealt with after the meetings. They suggested that the first contact might be informal. During this first contact the "fellowship friend" was to learn all he could about the convert. He was to encourage the convert to talk about his spiritual background. Something in this regard may be learned from that great man of prayer, Fenelon. He said the following in a letter dated July 19, 1712:

Speak little; listen much, think far more of understanding hearts and of adapting yourself to their needs than of saying clever things to them . . . Never say more than is needed, but let whatever you do say be said with entire frankness. Let no one fear to be deceived by trusting you . . . Keep track of all who come to you, and follow them up, if they seem disposed to escape. You should become all things to all the children of God, for the sake of gaining every one of them.⁸

The first contact with the convert should assure him that he has someone truly interested in his spiritual welfare. At times, it has been wise not to reveal the fact that a "fellowship friend" has been assigned to him.

Thirdly, it has always been helpful when a sincere concern for the convert's welfare has been manifested by the "fellowship friend". The ideal person for the "fellowship friend" is a person with an attitude like Timothy, whom Paul sent to Philippi.

But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's.⁹

Again, in his anxiety for the faith of the Thessalonian Christians, Paul called upon Timothy to go.

⁸ John S. Bonnell, Psychology for Pastor and People, (New York: Harper & Bros., 1948), p. 12.

⁹ Philippians 2:19-21.

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; and send Timotheus, our brother, and minister of God and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.¹⁰

Laymen of such caliber have been of invaluable aid to the minister in conserving the results of evangelism. The minister should look for some of these qualities in the "fellowship friends" he intends to appoint. Classes for training these workers have been a means of finding which ones were the best qualified for this task of follow-up care.

Fourthly, the "fellowship friend" needs to spend time with the new Christian regularly. Lorne Sanny suggested at least one contact a week. During the initial contact, arrangements could be made for another meeting time for the two. A goal could be chosen for the use of the time when they are together. It might be just for the purpose of sharing one another's burdens in prayer. It might be for studying the Bible together, or memorizing the Scriptures. This time might include a sharing of the blessings that one has received from the Lord.

The "fellowship friend" has the job of doing individual follow-up. This type of individual follow-up has been attempted by the Navigators in connection with the

¹⁰ I Thessalonians 3:1,2.

Billy Graham Crusades. The following material was given in the Follow-Up Training Course taught by Lorne Sanny in connection with the Chatanooga, Tennessee Campaign:

Follow-up, the principles of operation.

1. Relation of follow-up to personal evangelism. What is your vision, as you do personal evangelism? Do you see names on cards as the goal, or do you see in that person the potential of their winning neighbors, friends, etc.?
2. Advantages of individual follow-up.
 - a. Individual needs vary as much as individuals vary. Has anyone ever spent fifteen minutes with you to show you how you can use your life to glorify God?
 - b. Everyone may do it--there is someone you can help. However, individual work is more difficult; the one helped chooses the subject. He will be checking up on you, as you on him!
 - c. It insures personal application, providing a personal check-up. With a group, can only hope they apply the instruction. Telling is not teaching. With the individual, you can see them make the application.
3. How to start someone--principles to follow:
 - a. Tell why--show importance of memory and Bible study and why you use it. Awaken the need; begin at a point of interest to them--witnessing, prosperity, etc. give a verse on it. Trust God to create desire.
 - b. Show how--there is a vast difference between telling how and showing how.
 - c. Get them started--There is a right way and a wrong way. Don't push, but ask them to pray about it and let you know what God would have them do. Arguing into Scripture memory, or Bible study will not sell them on it. If they take the initiative in starting, you have more leverage to follow-up.
 - d. Keep them going--Check up on them. Once they have started voluntarily, help them reach and maintain their goal. You have a little right to put pressure on if they

- wanted you to help them.
- e. Reproduce the process--See to it that they in due time pass what they learned on to someone else in need.¹¹

The material presented by Mr. Sanny in the courses he taught has not been just theory on how to work with other men, but it came out of his own experience. He presented a simple five point pattern for the "fellowship friend" to follow, as has been quoted under division three above.

Fifthly, the "fellowship friend" could take his man with him on various occasions. This was a principle that Christ used in the training of the twelve. "And he ordained twelve, that they should be with him, and that he might send them forth to preach . . ."¹² The apostle Paul recognized the importance of this and used this method in training Timothy.

. . . behold a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters:¹³

From these it has been determined that the apostle took his

¹¹ Lorne Sanny, "Follow-up Instruction" (unpublished class instruction notes given before the counsellor training class, Chattanooga, Tennessee, 1953), p. 6.

¹² St. Mark 3:14.

¹³ Acts 16:1-3.

best converts with him on occasion for special training. Using this pattern the "fellowship friend" could take his new convert with him to church, Youth for Christ meetings, or other special Christian meetings. If possible, it would be good to spend a holiday together, or plan a time of recreation together. The purpose of this lighter fellowship is for gaining rapport. Many have acknowledged that it is necessary to gain the confidence of an individual before he will accept spiritual instruction.

Lastly, the new Christian needs to be given a job to do. Many authors have emphasized the importance of putting Christians to work. The new Christian often has a natural desire to begin doing something. They will have a sense of usefulness if they have been given a job to do. Whenever the new Christian has accepted the challenge to witness to his neighbors, friends and fellow-workmen he has discovered a greater joy in Christian living.

III. SUMMARY

The purpose of this chapter has been to enumerate certain principles of convert culture for use in the church situation in attempting a program of follow-up has been two fold. First, the pastor has responsibilities to accept. Secondly, the church people have responsibilities toward the converts to be fulfilled. Certain principles were enumerated regarding

the method to be used. This dealt with the assignment of the "fellowship friend", his first contact, his concern, the time spent with the convert and other associations. The last consideration under this division was the convert's need of opportunities for service.

CHAPTER VIII

AN EXAMPLE OF MASS MEETING FOLLOW-UP

I. THE BILLY GRAHAM PROGRAM

Many evangelists of the past century provided little in the way of conserving the fruits of their meetings. This was especially true in the large community-wide campaigns. This has been a commonly known criticism of large-scale evangelistic meetings. Much of the skepticism of the value of mass evangelism has been diminished by the results of the follow-up work in connection with the recent Billy Graham campaigns.

One year following the London Crusade of 1954, Stanley High made a survey checking the lasting effects of the meetings. He stated that the meetings resulted in 38,000 decisions for Christ. He made scores of interviews with churchmen of many denomination, church editors, laymen and converts. He asked these questions:

What has happened to the Crusade's converts? What remains of the dedication and zeal which was stirred among so many preachers and churches? Was it all a passing show?¹

The answers which he reported were supported by a mass of

¹ Stanley High, "Do Billy Graham's 'Crusades' Have Lasting Effects", Readers Digest, 67:77-82, September, 1955.

facts and firsthand testimony:

A surprisingly large number of the Crusade's converts are carrying on; the dedication and zeal aroused at Harringay, far from waning after a year, are on the increase; Billy Graham, in the words of one of England's most widely known religious leaders, 'has aroused an appetite for religion which puts before us an opportunity such as we have not had in this century to claim the soul of the nation for God.'²

At the beginning of Billy Graham's popularity, during the big revival in Los Angeles, he felt the need for an effective program of follow-up to accompany his crusades. It was in 1948, that he approached Dawson Trotman, the late president of the Navigators Inc., with the matter of taking charge of the follow-up for his crusades.

Unlike many evangelists of the past who left converts to flounder for themselves after a campaign was over, Billy has a follow-up organization which keeps in touch for at least six months with each person making a decision. Men, women, and children are provided materials and encouragement to read the Bible, pray regularly, witness for Christ and get in an active church.³

Apparently, this has been the first attempt made, on such a scale, to conserve the effects of large evangelistic campaigns. Dr. Robert Coleman stated, "I think that these

² High, op. cit., p. 77.

³ George Burnham, Billy Graham: A Mission Accomplished, (Westwood, New Jersey: Fleming H. Revell Co., 1955), p. 54.

methods will set a pattern for other mass meeting campaigns."⁴

Sam Shoemaker was apparently disappointed from the results of the campaign in the New York Cathedral with Bryan Green of England in 1948. It did not result in a continuing spiritual movement, and he attributed it to the fact that the follow-up consisted mainly in a clergy committee which after awhile just stopped meeting.

He was disappointed that the clergy themselves did not acknowledge their own need to be further converted, and there were not a half-dozen parishes prepared to follow-up the results of the mission by anything except making these new converts into just the kind of people we had already . . .⁵

The basic principles of follow-up have been the same in personal evangelism or in mass meetings. In this regard Billy Graham said, "There is no such thing as mass evangelism. Each person must make up his own mind whether to accept Christ or not."⁶ It has been evident that the whole follow-up procedure of the Graham crusades was designed by Mr. Trotman with the individual care principle in mind. Each one of the thousands who have made decisions for Christ in the campaigns

⁴ Robert Coleman, stated in personal interview, April, 1956.

⁵ Lloyd Knox, "Congregations Communicating Christ", (unpublished lecture given at Minister's Workshop, Wichita, Kansas, Sept. 1955).

⁶ Bruce Reed, "The Follow-Up", Moody Monthly, 55:42, October, 1954.

have been given personal attention and help.

It has been reported that there are two factors that have attributed to the successful follow-up program. First, they had a remarkable system devised that enabled a minimum number of workers to reach a maximum number of people. This system included a series of specially designed materials which were given to the converts. Second, the system and materials would not have been successful had it not been for the corps of faithful trained counsellors that have worked with them in each major campaign.

The spiritual energy of many experienced Christians which was often being used ineffectively found a stimulus and direction in the methods of the Billy Graham team. This gave them a greater realization of their responsibilities as Christians and trained them in such a way that they understood how to be effective in the all-important work of follow-up.⁷

During the past four years, thousands of lay men and women, as well as pastors and church workers have been trained to do personal work and follow-up in connection with the Billy Graham evangelistic crusades. This training consisted in ten hours of lectures plus printed notes and illustrations. The trained workers then have been given opportunity to use what they have gained in class.

The Billy Graham campaigns have been using three

⁷ Ibid., p. 90.

different means of follow-up. (1) A minister or church representative was asked to make immediate contact with each convert that expressed his church as preference. (2) The crusade offices have kept in contact with the converts through the means of mimeographed letters. Some of these letters were usually written by Billy Graham, and the others were written by the follow-up committee or the director. These letters usually have had words of encouragement or suggestions on the Christian life. (3) The third means has been that given by the counsellors. The initial contact with the counsellor was made when the individual came forward to the counselling tent. After this the counsellors were invested with the responsibility to contact the convert again within forty-eight hours. This was to be by phone, with the representative from the preferred church that gave the needed personal contact.

The pattern has been that when a person has gone forward in a meeting he was paired off with a counsellor of his same sex and age. After having been seated in the counselling tent, a few words of instruction have generally been given by Billy Graham or an associate. After assurance has been gained by the convert, the record was to be filled out. The materials used in the particular campaign were given to the convert, and he was introduced to an advisor. The advisor sought to help the convert further if he needed it. The

record cards that were filled out were used by the follow-up director to keep in contact with the convert, to send the names to the pastors and to invite the converts to special meetings designed to help them in their spiritual lives. In England these meetings were called 'teas'. Special meetings were held separately for the men and women. Others were held for married couples and professional groups.

Following is a list of the materials that were authorized for use in The Greater London Crusade of 1954. This list included most of the materials used in the American crusades, with a few supplemental pieces. This list and description was made by Lorne Sanny to aid in instructing the counsellors.

- A. Step I Beginning with Christ (B Rations in the U. S. A.)
 1. This is an excellent tool for use with older as well as with younger Christians.
 2. In showing the value of memory, show them Step I. Go over the main points and some questions the booklet answers.
 3. If they wish to start, let them begin on Step I, finish it and then secure the Going on with Christ packet.
- B. Step II Going On With Christ (Instruction in Righteousness in U. S. A.)
 1. This follows Beginning With Christ. Be sure they continue to review Step I daily while memorizing these new verses.
 2. Note the promise and command idea of Step II.
- C. Topical Memory System.
 1. This follows the first two steps.
 2. It consists of carefully selected verses designed to meet basic needs in the Christian life.
 3. The topical arrangement assists in application and use.

4. It teaches the "how of memorizing Scriptures consistently through supplementary booklets. It provides a system.
- D. Introductory Bible Study.
1. This is recommended as the best study with which to start.
 2. It is the product of ten years study with many people.
 3. It is designed on the question and answer basis, sending the student to the Word for the answer, which he writes in his own words.
 4. It includes sections in each chapter on application.
- E. Basic Bible Work for Young Believers, by Keith L. Brooks.
1. This is the course chosen to follow the Introductory Bible Study.
 2. It is of the same pattern, i. e. a provocative question with suggested Scripture references.
 3. The answer is to be in the student's own words and not a mere copy of the verses.
- F. Search the Scripture, (S. T. S.) study.
1. It covers four basic things.
 - a. Point of the Passage . . .
 - b. Parallel Passages . . .
 - c. Problems of the Passage . . .
 - d. Profit of the Passage . . .
 2. This is designed to follow the Introductory Bible Study and Basic Bible Work in sequence.
- G. The Christian Life studies by Ernest F. Kevan, of London Bible College. It offers a series of twenty-two lessons concerning the Christian life.
1. "What Has Happened?"
 2. "How Can I be Sure?"
 3. "Why Should I Pray?"
 4. "Is it Possible Not To Sin?"
 5. "How Do I Keep Going?"
 6. "Are There Any Instructions?"
 7. "Should I Join A Church?"
 8. "What About Other People?"
 9. "The Evil Called Sin."
 10. "How to Worship God."
 11. "The Saviour We Know."

12. "What Christ Has Done."
13. "The Grave That Is Empty."
14. "Right About Turn."
15. "Stretching Out Two Hands."
16. "A New Standing Ground."
17. "The Standards To Be Reached."
18. "Private Property."
19. "Understanding the Bible."
20. "Church Life."
21. "When We Die."
22. "The Next Time Men See Jesus."

- H. The Executive Committee voted to give a copy of Billy Graham's book, Peace With God to each convert.⁸

Much toward conserving converts of the Greater London Crusade was in the hands of the ministers and their churches. Attention was, therefore, given before and through-out the campaign to train church leaders and the counsellors for this task.

Before the London crusade started, Dawson Trotman addressed the group of cooperating ministers on the counselling and follow-up procedure of the campaign. In this address he told of the important task the churches had in following-up the converts.

The morning after a decision has been recorded, a letter is sent from the Crusade office to the minister of the church to which the convert belongs, or for which he has indicated a preference. The minister is told of the steps which have so far been taken to help the convert and he is asked to arrange for him to be visited at the earliest opportunity. The minister is also sent a reply paid card in order that he may inform the Crusade office

⁸ Lorne Sanny, "Follow-Up Instruction Class Notes", (unpublished notes from Greater London Evangelistic Crusade, 1954).

that he is making this personal contact with the convert. If the card is not returned within a week, a second letter is sent to the minister, politely asking for information about the new convert. This letter also indicates that if no reply is received, the Crusade office will be compelled to pass on the name of the new convert to another minister who will be willing to help him.

Everything possible is thus done to insure that each convert is linked with a local church. Further, in order to assist the churches which will be receiving new converts, special classes are arranged during the course of the Crusade so that they may know how to welcome and care for the new converts and build them up in the fellowship of the church, and encourage them in every possible way to become good and faithful soldiers of Jesus Christ.

It will be soon that the ultimate aim of this follow-up programme is to link the converts from the Crusade to the local churches, with a view to their being trained in worship, Bible knowledge and Christian leadership. The eventual success, or otherwise, of the whole scheme depends upon the sympathetic and wholehearted co-operation of the churches and their ministers. When this is given, there is every reason to believe that under God the results of the Crusade will prove to be true and lasting in character.⁹

To amplify the importance of ministerial co-operation in a mass meeting follow-up campaign, the following has been taken from the book, Billy Graham: Mission Accomplished, by George Burnham:

The pastor of one church wrote that his congregations went all-out for the Harringay crusade.

⁹ Dawson Trotman, "The Follow-Up Work", (unpublished talk at a conference of Christian ministers, London, 1954), p. 5.

They made a house-to-house canvass of the people in the parish and provided free transportation to the meetings. The pastor said that as a result the membership of his church has tripled since we left. The pastor of another church in London wrote that he was against Harringay meeting from the start and wanted no part of it. The congregation did nothing. Still, in an effort to criticize the meeting at this date, he said that thirty of the people who made decisions there had listed his church as their preference. He didn't contact these thirty, and to prove his point that the decisions were not real, he said only about ten of the people ever showed up for services. In his letter he said he had taken in about two families, but was pretty sure one of these was dissatisfied. I don't wonder!¹⁰

It has been evident that an important part of follow-up was placed in the hands of the ministers and churches by the Graham campaigns. Without wholehearted and devoted work on the part of the churches, little permanent gain would have been realized. However, with the active participation in the campaigns and by the faithful follow-up of the converts, some churches have had marked results.

To amplify the greatness of the task of follow-up in the London Crusade, the following statistics have been given. For the first twelve weeks of the Greater London Crusade, March 1 through May 22, 1954, the total attendance was 2,047,333. This netted in 38,447+ enquirers. Of these, seventy-five per cent came forward for salvation. Forty per

¹⁰ Burnham, op. cit., pp. 36-37.

cent of the seekers indicated they were church members and sixty per cent indicated that they were not church members. Statistics showed that there were more women converts than men and that most of them were in the teen-age category or young adult category.¹¹

Men decisions.....	34%
ages	
5 to 11	8%
12 to 14	25%
15 to 18	27%
19 to 29	10%
30 to 49	14%
50 and over	6%
Women decisions.....	66%
ages	
5 to 11	8%
12 to 14	25%
15 to 18	27%
19 to 29	17%
30 to 49	15%
50 and over	8% 12

To evaluate the follow-up work done in the Greater London Crusade, it could be said that nothing short of the system and program that was used would have been adequate. Apparently, the follow-up program used by them was far ahead of anything that had been heretofore attempted.

¹¹ Lorne Sanny, "Notebook on the Greater London Evangelistic Crusade", (unpublished records and notes, London, 1954).

¹² Loc. cit.

II. SUMMARY

To summarize, the program of follow-up used by the Billy Graham team has been unique. Billy Graham personally saw the importance of follow-up in connection with evangelistic campaigns. He has attempted to do something about it. The methods, used by his team, have been pioneer attempts in the field, and have been setting a pattern that may be followed by other evangelists. The surveys made by Stanley High and George Burnham have shown that the follow-up program was effective in London. The materials used during the campaigns were especially designed for new converts. The value of this was seen in results of the follow-up. The materials, however, would not have been as effective if steps had not been taken to train counsellors and ministers how to use the materials and follow-up a new Christian. From the statistics on the converts, it is evident that the London crusade was successful in reaching many who were not previously church members. The ministers were given a great responsibility to try to conserve the fruits of the crusade and to integrate the people into their church life. Ministers who did not cooperate in this task, saw little benefit from the Crusade, but those that did cooperate had a marked gain.

CHAPTER IX

THE CONCLUSIONS OF THE STUDY

The ultimate success of a revival meeting has been told not by the numbers that were reportedly converted, but by the number that were established and integrated into the church. There have been two extremes in caring for the convert. On the one hand, some have been overly-solicitous of the convert's welfare, and on the other hand some have neglected to give them any care. This study has sought to show the importance of caring for the converts. It was stated that the purpose of convert culture is to help the convert toward the end of being a Christ-centered Spirit-filled Christian. The spiritual care given the new convert should be designed to help meet his foremost needs first.

The term follow-up is essentially the same as the term follow-through used in athletics. It was shown that follow-up was important in the fields of salesmanship and athletics. It may be concluded that follow-up is important in the field of evangelism. The fields of evangelism and follow-up are mutually dependent. Effective evangelism has had a program of follow-up. Effective follow-up has grown out of programs of evangelism.

I. THE BACKGROUND OF FOLLOW-UP

It has been shown that the care of new converts was of vital concern to the apostles and the early church. Various methods were used with a degree of effectiveness during the periods of spiritual height throughout the history of the church. In the later periods of the church's history, the care of converts was thrust into the background, and the concern of the minister or the priest was largely for the corporate body and not for the individual person.

History has taught that it was necessary for the early church to use the catechumenal classes to enable converts from Roman background to satisfactorily make the transition to the new life in Christ. John Eliot realized that if his converts were going to persist in the Christian life, it would be necessary to give them special help. John Wesley formulated the class meetings which were a mighty conserving force in Methodism. The modern missionary movement has demonstrated that missionaries from the beginning have realized that converts to Christ from heathenism have needed a very special type of culture and assistance. While some of the methods used by the early missionaries have proven inadequate and sometimes injurious to the final cause, their attempts have demonstrated the essentiality of convert care.

It has been shown that the field of follow-up evangelism

is not new, nor is it something of peripheral importance. Therefore, the modern church has needed to re-evaluate this matter of caring for its converts. It has needed to seek better and more effective methods for establishing their converts. Twentieth century converts to Christ have need of aid in making the transition from the secular and sometimes pagan ways of the world.

II. TOWARD ESTABLISHING THE CONVERT

Growth in grace normally follows the rebirth. Exceptions to this have for some reason not matured in the Christian life. Often, people have excused lack of growth because they haven't had time. The idea has been prevalent in the past that one cannot expect to reach spiritual stature unless he has retired from a normal active life. What has been needed has been a method to induce spiritual growth in the lives of average busy Christian people in all walks of life. Another reason that was shown for the lack of growth was that the convert has often not received the assistance he has needed throughout the critical period just following the conversion experience.

An analysis was made in this study of the general needs of the convert. They were as follows: a definite conversion experience; understanding and acceptance; assurance

of salvation; to learn how to meet temptation successfully; to learn how to develop an effective devotional life; to be accepted into the fellowship of a church body; to accept the sacraments; opportunities for active Christian service; to make a full surrender; special instructional help.

The basic needs of the convert were considered next. They were diagramed with the use of a wheel with four spokes. Each essential was represented by one spoke. The two vertical spokes were the Word of God and prayer. These were designated as the "intake" channels. The two horizontal spokes were obedience and witnessing. These were designated as the "outlet" channels. It was shown that each one of these elements are indispensable for Christian spiritual health. It was shown that the average twentieth century convert has needed special help in developing each of the basic areas of his spiritual life.

III. IMPLEMENTING THE PROGRAM

The church has a fourfold responsibility toward helping its new converts. (1) It has the responsibility toward helping the new members maintain a vital living faith. (2) Through participation, it needs to help them to grow into active responsible church members. (3) The church has opportunity to provide the converts with much needed feeling of acceptance

and fellowship. (4) The church has the responsibility to help them become vital Christians in daily conduct and social responsibility.

The pastor has a unique responsibility toward new converts. He may be a great source of encouragement and inspiration for them. The pastor is in the position to appoint a "fellowship friend" for each convert. The pastor needs to direct and coordinate the work of the "fellowship friends". The pastor may direct a class for the new converts. The interest that pastors have shown in the lives of new converts has generally brought a ready response. Where the pastor has attempted to carry the whole burden of spiritual follow-up himself, it has fallen short of what it could be. The most successful programs of church follow-up have been using the laymen.

In the field of mass evangelism, the Billy Graham evangelistic crusades have been setting a new pattern. Evangelists have been known to dismiss their responsibility for follow-up by saying that they were called to evangelize and not to establish the believers. They have stated that it should be the task of the church to do the follow-up. This however has not been true with Billy Graham. Surveys have been made regarding the lasting effects of his converts. A large percentage have been shown to be continuing after a

year's time. This has added to the measure of his acceptability as an evangelist. Follow-up has been the forgotten phase of evangelism, on both the local church level and on the mass meeting level.

IV. RECOMMENDATIONS

More books on this subject have been needed. The libraries and card catalogues have testified to the neglect of this field. Comparatively speaking there are ten books on the subject of evangelism for every one book on conserving the fruits of evangelism. Further, there has been a need for suitable spiritually graded Bible study materials and devotional aids that stress application and send the convert to the Word of God directly.

There has been a definite need to revise the emphasis of catechetical and membership training classes. It is recommended that the emphasis be placed first on meeting the spiritual needs of the new convert rather than trying to orient him to the particular patterns and beliefs of a certain denomination. The convert needs, primarily, to learn how to read and study his Bible, and pray. He should be shown how to witness and given examples of obedience.

It is further recommended that follow-up be given special emphasis in ministers workshops and seminars. There

could be seminary classes on this all-important subject. Pastors need to be trained in meeting the elementary needs of the new Christian.

Follow-up was included in the Great Commission given by the Lord Jesus Christ. Therefore, it has a rightful place in every evangelistic crusade. The nature of the church of tomorrow is dependent upon how we have been training the converts of today.

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