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ASPECTS OF EVANGELISM  
AS SEEN IN THE CHILD EVANGELISM  
FELLOWSHIP AND EDUCATIONAL EVANGELISM

By

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A Thesis

Submitted in Partial Fulfillment  
of the Requirements for  
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION  
in  
The Biblical Seminary in New York

New York, N. Y.  
April 1946

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"And Jesus came and said to them,  
'All authority in heaven and on earth  
has been given to me. Go therefore and  
make disciples of all nations, baptizing  
them in the name of the Father and of the  
Son and of the Holy Spirit, teaching them  
to observe all that I have commanded you;  
and lo, I am with you always, to the close  
of the age.'"<sup>1</sup>

Matthew 28:18-20.

CHAPTER I  
INTRODUCTION

ASPECTS OF EVANGELISM  
AS SEEN IN THE CHILD EVANGELISM  
FELLOWSHIP AND EDUCATIONAL EVANGELISM

CHAPTER I

INTRODUCTION

A. The Subject Introduced

Jesus walking by the shores of Galilee said to Peter and Andrew, "Follow me and I will make you fishers of men."<sup>1</sup> And from that time, evangelism has been the means of securing followers of Jesus. In this act and each succeeding one in the growth of Christianity it is found that "the common denominator of all types of evangelism is the sharing of religious blessings with others who have not received those blessings."<sup>2</sup> "Fundamentally evangelism is bringing God and man together."<sup>3</sup>

The individual is evangelized who in turn influences others likewise and thereby changes society as a result of the impact of Christ in his own life.

B. The Problem Stated

The problem in this study is to note certain

. . . . .

1. Matt. 4:19.
2. Henry Burton Trimble: To Every Creature, p. 35.
3. Ibid., p. 42.



aspects which have characterized evangelism in the past ages of Christianity. Then The Child Evangelism Fellowship and Teaching Evangelism of today will be examined to ascertain principles of evangelism found in these movements.

### C. The Problem Justified

In the study of a part of the Christian system as fundamental to the perpetuation of Christianity as is evangelism, we must not lose sight of the fact that, "Evangelism is a dynamic and not a blueprint."<sup>1</sup> The fact is that "EVANGELISM, ACCORDING TO ITS SIMPLEST MEANING, is the multiplication of the number of Christians."<sup>2</sup>

Evangelism is proclaiming the gospel and is intended to bring the individual into conscious relationship with God where he feels under obligation to renounce the self life and to enlist under Christ where Christ is Lord and Saviour.

The common mistake must not be made of associating evangelism with form or method rather than with its aspects, spirit of truth, purpose, and results in all ages. It is imperative that we should not discredit or forbid any "because he followeth not us"<sup>3</sup> in method, lest we receive Christ's censure, "Forbid him not."<sup>4</sup> Therefore it appears

. . . . .

1. Ibid., p. 26.
2. Ibid., p. 21.
3. Mark 9:38.
4. Mark 9:39.

that a study of the present movements as forms of evangelism of today should be most beneficial.

As to the need of evangelism today Babson's statement is pertinent when he says: "We believe the only development which can possibly keep democracy afloat is a revival of religion."<sup>1</sup> Many would agree with those also who say that Christianity is the only hope of our sin-sick world. And if it fails in reproducing itself because of having turned from evangelism, then not only the Christian system will fail but the hope of the brotherhood of nations and the Kingdom of God on earth is lost also.

#### D. Method of Procedure

In Chapter Two the problem will be limited to an introductory look at evangelism as found at Pentecost, and then in the United States. This work will primarily study evangelism as found in mass evangelism. Then briefly evangelism will be seen as operating in the Sunday School, and in personal evangelism. Some psychological elements of evangelism will be noted. In Chapter Three The Child Evangelism Fellowship will be studied noting its origin and organization, its purpose, its methods and program. Chapter Four will deal with Educational Evangelism. Some of the similarities to Christian education will be noticed,

. . . . .

1. Arthur B. Strickland: The Great American Revival, p. 12.

then some contrasts, and finally the aims of educational evangelism. A comparison of the aspects of evangelism will constitute Chapter Five.

#### E. Sources of Data

Sources of data for the work will consist of the Bible; The Child Evangelism Fellowship literature, such as booklets, Child Evangelism Magazine, and leaflets. Books on educational evangelism, Christian education and in the field of evangelism, together with periodicals on Christian education, will be used.

## CHAPTER II

### ELEMENTS OF EVANGELISM SEEN IN HISTORY AND PSYCHOLOGY

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### ELEMENTS OF EVANGELISM SEEN IN HISTORY AND PSYCHOLOGY

#### A. Introduction

From colonial days America has been a land of evangelism. It has had many religious quickenings. These have come from various sources or agencies. Undoubtedly the best known form of evangelism in America, and that which seems peculiarly adapted to the period of American development is mass evangelism.

#### B. Mass Evangelism

##### 1. Origins of Evangelism.

Although mass evangelism has seemed to be well fitted to American religious life and temperament, it by no means originated in America. One writer says:

"The Bible is a manual of revivals in so far as it is a record of the successive efforts which were made by patriarchs and kings, by prophets and apostles, for the redemption and religious betterment of a sinning world."<sup>1</sup>

##### 2. Characteristics of Evangelism at Pentecost.

Pentecost was the first mass evangelism meeting in the Christian Church.

. . . . .

1. Frank Grenville Beardsley: A History of American Revivals, p. 2.

"The history of revivals is the history of the Christian Church. In fact the Church of the Holy Spirit dispensation was inaugurated at the great revival of the Day of Pentecost. Pentecost furnished the pattern for all the ages and all the Churches amid all nations."<sup>1</sup>

This statement however does not alter the fact that other forms of evangelism were prevalent in Acts and ever since have been used by the Church.

In seeking for that which characterizes evangelism at Pentecost, that which is recorded by the inspired writer will be noted.

In this record it is found that God is exalted;<sup>2</sup> man is condemned for sin;<sup>3</sup> Jesus Christ is presented as Saviour;<sup>4</sup> salvation, or the forgiveness of sins is to be received by faith in the name of Jesus Christ;<sup>5</sup> a change in the person resulting in a Christ-like life afterward which issues into and changes society;<sup>6</sup> and of course there is seen an educative element throughout the whole process.<sup>7</sup> The change and the Christ-like life which resulted is especially noticeable. Here evangelism produced an individual transformation that was followed by a social fellowship. Each one shared with others as the need arose and this was all done willingly and in the spirit of joyfulness.

. . . . .

1. George W. Ridoft: Revival Blessings, p. 7.
2. Acts 2:17.
3. Acts 2:23.
4. Acts 2:36.
5. Acts 2:38.
6. Acts 2:42-47.
7. Acts 2:15-40.

It is revealed in reading the Acts and the Epistles that this spirit knew neither class nor racial barriers. Although individuals were slow to grasp it, as was Peter in going to the home of Cornelius, we find God throughout leading, instructing, and creating a fellowship where the law of love, love to God and love to their fellowman ruled life. The aim was by evangelism in the Spirit of Christ to unite the whole world in love where all would constitute a Christian society.

These aspects are found to be distinctive at the birth of the Christian Church as it was ushered in by evangelism. Therefore if these aspects are present in other ages and with other methods they would naturally be recognized as constituting evangelism. The gospel message and evangelism are inseparable and "The gospel, like gold, is the same wherever found; but it manifests itself in many forms peculiar to contemporary situations."<sup>1</sup>

### 3. The Great Awakening Similar to Pentecost.

That first of notable evangelistic activities in America will furnish an excellent example for our work it is

"Usually termed the Great Awakening of 1740, because its chief intensity in this country, culminated about that time. But it was by no means confined to that year. It commenced more than a decade before that date and continued with power more than a decade after it. Yea, more; it is continuing yet, for the revivals with which

. . . . .

1. Trimble, op. cit., p. 23.

we are repeatedly visited, are but the echoes and reverberations of that mighty blast of the gospel trumpet which then awoke a slumbering Church and a slumbering world."<sup>1</sup>

This great religious epoch will be taken as typical of those following. A study of this period reveals that present in the sermons of Jonathan Edwards "the doctrine of the sovereignty of God was strongly insisted upon;" that man is a sinner; "by nature as well as by choice." Satisfaction was made for salvation from sin in the vicarious sacrifice on the cross by Jesus Christ. It is also insisted upon that salvation from sin is received by faith in Christ alone. The history of this period shows that a change from lives of sin to an interest in and an acceptance of religion and virtuous life was effected.

"Those who were wont to be vainest and loosest, and those that had been most disposed to speak slightly of vital and experimental religion, were now subject to great awakenings . . . souls did, as it were, come by flocks to Jesus Christ."<sup>2</sup>

There is here recorded the change of character and life that only the power of the gospel could affect. Before the Great Awakening sin was rampant.

"Neighbors quarreled with each other individually. The law courts were continually hearing slander suits, one goodwife complaining that another goodwife had called her a witch."<sup>3</sup>

Many gross sins and of various natures are listed

. . . . .

1. F. L. Chapell: The Great Awakening of 1740, p. 7.
2. See Beardsley, op. cit., pp. 24-27.
3. See Henry Bramford Parkes: Jonathan Edwards, p. 96.



as those of Northampton.<sup>1</sup> But after the work of God we find the revival had changed these people, as well as their ensuing lives.

"Never, I believe, . . . was so much done in confessing injuries and making up of differences as the last year. The tavern was soon empty . . . People had done with their old quarrels, backbitings and intermeddling with other men's matters."<sup>2</sup>

There is an educational background in the things of God, of Christ, of salvation through faith in Christ, and the doom of the wicked contained in the sermons of Jonathan Edwards.<sup>3</sup>

#### 4. Evangelism seen in the work of Finney.

Another example of evangelism is on record where "it is estimated that under Finney's evangelistic labors, 500,000 people were saved."<sup>4</sup> Following is a brief look at the preaching of this evangelist, Charles G. Finney, called by one, "the greatest of American revivalists."<sup>5</sup> Mr. Finney's own testimony as to what he preached is found in his "Memoirs," which he wrote when seventy-five years of age.<sup>6</sup> Speaking of the great work of God in Rochester Mr. Finney says:

"The doctrines preached were those that I always preached, everywhere. The moral government of God was made prominent;

. . . . .

1. See Ibid., pp. 87-99.

2. Alfred Cushman McGiffert, Jr.: Jonathan Edwards, p. 55.

3. See N. Norman Gardiner: Selected Sermons of Jonathan Edwards.

4. Basil Miller: God's Great Soul Winners, p. 34.

5. Beardsley, op. cit., p. 118.

6. Basil Miller: Charles G. Finney, p. 7.

and the necessity of an unqualified and universal acceptance by faith, of the Lord Jesus Christ as the Saviour of the world, and in all his official relations and work; and the sanctification of the soul through or by the truth. . They were taught here, as everywhere in those revivals, that the only obstacle in the way was their own stubborn will."<sup>1</sup>

Here God is supreme; man is a wilful and stubborn sinner; Christ is the Saviour; salvation from sin is by faith in Christ; a change from one's own will to God's will is imperative; a rule of life is to be followed; and the people were taught. Finney emphasized a change so far-reaching that it is termed "a rule of life" to succeed faith in Christ.<sup>2</sup> This new life is attested to in results of the revival.

"Practically everyone in the city was converted. 'The only theater in the city,' says Finney, 'was converted into a livery stable and the only circus into a soap and candle factory . . . the grog shops were closed.'"<sup>3</sup>

It is found that mass evangelism when used most effectively of God as a means of promoting Christianity is plainly evidenced by the same gospel message and characteristics of life as is found at Pentecost.

### C. The Sunday School

#### 1. Early Trends in the Sunday School.

The Sunday School was not strictly an evangelistic agency in the days of Robert Raikes. The curriculum

. . . . .

1. Charles G. Finney: Memoirs, p. 363.
2. See Ibid., p. 363.
3. Miller: Charles G. Finney, p. 74.

was both secular and religious. However, we find some objectives to be:

"The prevention of vice, the encouragement of industry and virtue, the bringing of men 'cheerfully to submit to their stations.' Obeying the laws of God and their country, the leading of pupils in the 'pleasant paths of religion here,' and the preparing of them 'for a glorious eternity.'"<sup>1</sup>

These most certainly have at least in a degree the ingredients of evangelism in them and are most worthy goals.

## 2. Catechism in the Curriculum.

Soon the emphasis shifted and in the United States records show that "from 1790 to 1815 the Catechism, with a few exceptions, was the curriculum."<sup>2</sup> The Catechism of course is designed to present God, man as a sinner, Christ as Saviour, and to lead to salvation by faith in Christ, and a changed life through instruction.<sup>3</sup>

## 3. A Period of Memory Work.

Again there was a new period of Bible memorization which was to get the truth of Scripture into the life of the pupil. A New York Sunday School Union report give us an idea of the extent of memory work at the time. "In many schools individuals ten or twelve years of age have committed to memory in a single quarter from 800 to 1,350

. . . . .

1. Arlo Ayers Brown: A History of Religious Education in Recent Times, p. 47.
2. Clarence H. Benson: History of Religious Education, p.171.
3. See Ibid., pp. 172-174.

verses." Aged people memorized also.<sup>1</sup>

Modern education now recognizes that there is less beneficial carry-over into actual life than did the educators of that day. Nevertheless, there was some residue left to the pupil. In memorizing so much of the Bible truth one must necessarily imbibe and retain something of the truths and results which typify evangelism.

#### 4. The Sunday School as an Evangelistic Agency.

There are indications that the Sunday School had advanced progressively in the work of evangelism.

In 1900 John H. Vincent included among other things the following as goals for the Sunday School teacher.

"Higher aims for the true Sunday School teacher--'the highest aims--conversion, spiritual culture, and the formation of character.' The personal relations of the soul to God transcend all other conceivable things. The true aim of the pupil to live a life well-pleasing to God, out of a heart full of the Spirit of God, with the will set on the entire and perpetual service of God--this is the end constantly aimed at by the best Sunday School teacher."<sup>2</sup>

Another writer states that "this period emphasized conversion."<sup>3</sup>

Thus the Sunday School is found to be an evangelistic agency with aspects of evangelism as well as was Pentecost.

. . . . .

1. See Ibid., pp. 175-176.

2. John H. Vincent: The Modern Sunday School, p. 73.

3. Brown, op. cit., p. 140.

## D. Personal Evangelism

### 1. Introduction.

As the name signifies, personal evangelism is a method of person to person contact. It is not new to Christianity. It has been in use since the beginning of the Christian era. Jesus selected disciples individually and they as individuals in turn tell others who follow Jesus.<sup>1</sup>

### 2. Advantages of Individual Contact.

"The advantage of this method is that often while dealing with a group a worker will get no one to respond, but by taking individuals off by themselves they soon succeed in leading them one by one to Christ."<sup>2</sup>

The procedure is varied but intimate, in that it is personally pressing the claims of Christ upon another individual. Necessarily the truths of God, man's need, Christ's all-sufficiency accepted by faith to change the life for all time must be taught to others by those who have experienced Christ. One has said, "Reaching one person at a time is the best way of reaching all the world in time."<sup>3</sup>

### 3. Results the Same as with Other Methods.

This method results in a goodly percentage whose

. . . . .

1. See John 1:35-51.

2. R. A. Torrey: How to Bring Men to Christ, p. 95.

3. H. Clay Trumbull: Individual Work for Individuals, p.30.

lives produce the fruits of Christianity. One minister's testimony as to results of a campaign of a year before is quoted by Mr. Kernahan.

"We received one hundred and fifty members. . . . Today fifty percent of them are active members of the Church. Two of that number are trustees and several others hold prominent administrative positions."<sup>1</sup>

"God does not leave himself without witness. There is a method at hand that is being used by many churches and many pastors. It has within it the means of transmitting God's power for the evangelization of America."<sup>2</sup>

This method is increasing in popularity and is being used by some churches which are using mass evangelism less than they did formerly.

### E. Elements in the Psychology of Conversion as Related to Evangelism

#### 1. Introduction.

The psychology of evangelism in the past has been that of the conversion experience.

Evangelism as seen in different ages of the church and operating under various methods has been the proclamation of the gospel truth with the intent to convince others intellectually, to influence them emotionally, and thus to lead to wilful choice of action; to turn from the old self-centered life to a new way of life where Christ is made

. . . . .

1. Earl A. Kernahan: Christian Citizenship and Visitation Evangelism, p. 117.
2. Dawson C. Bryan: A Workable Plan of Evangelism, p. 12.

central as Lord and Saviour. This result when attained is essentially the experience of conversion.

## 2. Types of Experience in Conversion.

The types of experience in conversion are the result of many factors in the past as well as those of the present. Temperament, theology, religious environment, as well as teaching, all unite in forming a pattern as background to create a variety of religious experiences. Some of these potent factors are held in abeyance in the subconscious mind. When they emerge and unite with conscious ones they bring on the religious type experienced.

"This process may be gradual or sudden, and may or may not be accompanied by violent physical or psychical manifestations. In some cases the change takes place equably and almost imperceptibly. In others it is well marked and cataclysmic."<sup>1</sup>

Research in the field has revealed that in the entire range of conversion experience varieties may be classed under three heads. "The three types have been called the Definite Crisis, Emotional Stimulus, and Gradual types."<sup>2</sup>

### a. Crisis Experience.

The definite crisis type is that which is generally so revolutionary a reversal of thought and life at a certain time that it is known as a crisis experience. It

. . . . .

1. W. B. Selbie: The Psychology of Religion, p. 186.
2. Elmer T. Clark: The Psychology of Religious Awakening, p. 39.

is usually accompanied by more or less of the emotional and is the kind of experience sought in mass evangelism and by many of the evangelical denominations. There have been examples of this type from New Testament days when on the day of Pentecost about three thousand souls were added to the church.<sup>1</sup> The conversion of Saul, on the road to Damascus, is also a well known example of crisis experience. When he was met by Jesus Christ, his life was reversed from that of persecutor to that of a zealous, loving disciple.<sup>2</sup> Other examples could be cited among whom are Augustine, and Charles G. Finney, as well as many other cases as found in evangelism in the religious history of America.<sup>3</sup>

b. Emotional Stimulus.

The emotional stimulus awakening is not as abrupt, neither is it usually accompanied by much emotion. This type is that typified by growth, but with the added stimulus of some event--perhaps baptism, the Lord's Supper, confirmation, decision day, or joining the church--which gives to the recipient the point of conscious, definite departure on the religious life. Often the emotions are scarcely stirred while the life in its ethics or activities may not be altered before the eye of the world. But the

. . . . .

1. Acts 2:37-41.

2. Acts 9:1-29.

3. See William Warren Sweet: The Story of Religion in America, pp. 322-350.



event is held in mind as a milestone on life's highway where an impulse influenced them to decide to go with Christ, and often is referred to by the person as the time of conversion. Sometimes there may be more than one of these events when the person has definitely realized religious stimuli and looks upon these events as steps of acceptance or of dedication to Christ and his service.<sup>1</sup>

### c. Gradual Awakening.

The gradual awakening type is well illustrated by that of Edward Everett Hale and many others who have never felt they were other than children of God.

"Dr. Hale states that his life was free from religious struggles and crises, and remarks: 'I always knew God loved me, and I was always grateful to Him for the world He placed me in . . . my relations with God, whose child I am, were permitted to develop themselves in the natural way.'"<sup>2</sup>

This type is produced by Christian nurture as advocated by Bushnell.

"The aim, effort, and expectation should be, not, as is commonly assumed, that the child is to grow up in sin, to be converted after he comes to a mature age; but that he is to open on the world as one that is spiritually renewed, not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years."<sup>3</sup>

### 3. Stages of Experience in Conversion.

Regardless of the type of conversion one undergoes

. . . . .

1. See Clark, op. cit., pp. 42-45.
2. Karl K. Stolz: The Psychology of Religious Living, p. 208.
3. Horace Bushnell: Christian Nurture, p. 10.

there are always stages in the experience that are quite well defined. This statement does not mean that all stages are equally well defined in all types. Neither is it meant to imply that these stages are of equal duration, intensity, or uniformity in the various types nor even within the types. There are all shades of variety between the types as well as within them. These variations are the result of numerous stimuli from outside and from within both the subconscious and conscious levels of personality.

"The temperament of the person, the quality of the sin, the religious schooling of the individual, the immediate environment of the experience, all of these factors, in infinite variety of combination, contribute to the production of experiences of this in which no two are identical in every respect. However, in all this variance, the succession of component states that go to make up any single experience is rigorously uniform. The intensity and prominence of the individual states furnish the elements of variability."<sup>1</sup>

These stages of conversion are quite generally agreed to be three. "First, a sense of perplexity and uneasiness; second, a climax and turning point; and third, a relaxation marked by rest and joy."<sup>2</sup>

a. State of Unrest.

The first, a sense of perplexity and uneasiness, is sometimes intensified until the person is unable to think of scarcely anything else and he becomes almost frantic with

. . . . .

1. Horace Emory Warner: The Psychology of the Christian Life, p. 86.
2. Edward Scribner Ames: The Psychology of Religious Experience, p. 258.

the felt weight of his state.<sup>1</sup> This stage of the experience is known in religious terminology as "conviction of sin." It may be produced or intensified by the preaching of the sterner aspects of the gospel. In cases of Christian nurture this stage is usually very mild compared to that generally found in mass evangelism. This stage may be long or short, mild or intense, before the next stage which is marked by a turning point is reached.

b. State of Crisis.

The crisis stage is the end of struggle, of fear, of doubt and is the point of victory, the beginning of the era of relaxation, trust, and faith. "It is the moment at which the 'hot spot' or focus shifts from one system of ideas to another, establishing a new center of interest."<sup>2</sup> It is the point known in theology as the exercise of faith in Christ.

"The existential leap of FAITH changes the human situation from the status of CHAOS to that of God."<sup>3</sup> One man attempting suicide then realizing the foolishness of it, was rescued from drowning and realized God was a reality. This led him to give his life to Christ after the crisis was past.<sup>4</sup>

. . . . .

1. See William James: Varieties of Religious Experience, pp. 153-159.
2. Ames, op. cit., p. 260.
3. See S. V. Norborg: Varieties of Christian Experience, pp. 202-203.
4. Ibid., pp. 88-91.

### c. State of Relaxation.

After the crisis stage is the time of relaxation, joy, peace, and rest. Sometimes this period is marked at its entry from the crisis stage by outward vocal or physical manifestations of ecstasy. These intense manifestations are nearly always limited to or associated with those cases of conversion where the first stage is intense and to the crisis types of experience.<sup>1</sup>

### 4. Factors of Personality Operating in Conversion.

Factors of personality also operate in conversion and thereby add to variety in the psychological aspects of the experience. As experiences are analyzed, it is found that intellect, emotions, and will are ever important. Some cases seem to be a combination of all three while others show themselves to be predominately influenced by any one of the three factors. Again one factor may control one stage of the experience and another factor in another stage. There is a marked association between the crisis type of experience and the emotions. Quite often there is strong evidence of intellectual activity and determined action of the will as well in this type. In the gradual awakening type there is generally found less of emotion and more of intellect with a will to live the Christian life.

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1. See James, op. cit., p. 256.

a. The Intellect.

For an example of intellectual dominance in conversion Norborg gives that of Hudson Taylor.<sup>1</sup>

b. The Emotions.

Exhibitions of emotion have been common in mass meeting conversions. Individuals and groups have shared alike under the influence of the Spirit. Peter Cartwright speaking of the Cane Ridge revival recites examples of both.<sup>2</sup>

Some evangelists seek to give the emotional so large a place they largely exclude other elements. Coe says:

"However much we cultivate religious feelings we cannot touch the whole of human nature--of the religious nature--until we learn that states of the will as well as of the sensibility are included in the religious experience."<sup>3</sup>

c. The Will.

Will, although often submerged is necessarily an element in every conversion and sometimes is quite dominant.

"As Henry Wright used to put it: 'No man oozes unconsciously into the Kingdom of God. In the last analysis every one enlists, and every soldier knows when he enlisted.'"<sup>4</sup>

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1. See Norborg, op. cit., pp. 161-162.
2. See W. P. Strickland: Autobiography of Peter Cartwright, pp. 30-37.
3. George Albert Coe: The Spiritual Life, p. 255.
4. Lewis Joseph Sherrill: Religious Education in the Small Church, p. 19.

In relating his own conversion Charles G. Finney clearly shows will to have been a deciding factor in his experience at the crisis stage.

"I will accept it today, or I will die in the attempt. . . I will give my heart to God, or I will never come down from here'. . . Never had the truth been in my mind that faith was a voluntary trust instead of an intellectual state. . . I cried to Him, 'Lord, I take Thee at thy word.'"1

Any personality factor is thus shown to be a possible controlling element in the conversion experience.

During the life of evangelism in America there is found to be a shift of psychological emphasis of the appeal to hearers. Jonathan Edwards, as others in his day, dwelt much on the wrath of God and appealed to the emotions, as his "Sinners in the Hands of an Angry God" and other sermons testify.

Charles G. Finney appealed to the will,<sup>2</sup> and intellect,<sup>3</sup> and was able to reach many lawyers and those from the educated classes.<sup>4</sup>

Dwight L. Moody made much of the love of God and appealed to the emotions in this way.<sup>5</sup> He also appealed to the intellect in teaching the truth of the Bible.<sup>6</sup>

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1. Finney, op. cit., pp. 15-16.
2. See Arthur B. Strickland: The Great American Revival, pp. 150-151.
3. See Mrs. Lucy D. Osborn: Light on Soul Winning, p. 83.
4. See Finney, op. cit., p. 368.
5. See Richard Ellsworth Day: Bush Aglow, Life of Moody, p. 146.
6. See D. L. Moody: Sermons and Prayer Meeting Talks.

The whole of life with its environmental influences as well as personality traits enters into the total pattern out of which the specific conversion experience, varied as it is, emerges. A certain type is usually due to factors of personality as well as to environmental influences. Stages of the experience are greatly altered by the same causes. All factors of the personality must enter into the experience to make it complete.

"In Jesus and the religion which he teaches, then, spirituality is complete because all-sided. It rests upon nothing incidental to environment or peculiar to any temperament. What he commands and commends is realizable by all."<sup>1</sup>

One type of experience cannot be unduly exalted as attainable under certain conditions or because of predominant factors of personality. But all types in varieties of stages with any or every controlling personality factor must be conceded to be possible manifestations of the conversion experience.

#### F. Summary

Certain aspects of evangelism as noted at Pentecost have been pointed out. They consist of God as God; man as a sinner; Christ as Saviour; salvation is by faith in Christ; and a changed individual wholly committed to Christ who by his Christ-like spirit and life changes society; all in an

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1. Coe; Spiritual Life, p. 260.

educative process.

Aspects of evangelism have been traced briefly in the religious life of America. They have been shown to be prominent in mass evangelism, in the Sunday School, and in personal evangelism. At different times one of these aspects has been emphasized or perhaps given a different theological emphasis but always with the resultant character change. It is seen that evangelism is one regardless of the manner of its operation and always produces Christ-like character and life corresponding thereto.

Elements in the psychology of conversion as related to evangelism show the two to be identical. Conversion is manifested in any of three types, the crisis, emotional stimuli, or gradual awakening. Each of these types is variously progressive having three stages and although all are always present they are not always well defined or of equal duration or intensity in the different types. Factors of personality--intellect, emotions, and will--are found to enter into conversion and determine to some extent the type of conversion as well as the length and intensity of the stages of the experience.



CHAPTER III  
THE CHILD EVANGELISM FELLOWSHIP

## CHAPTER III

### THE CHILD EVANGELISM FELLOWSHIP

#### A. Introduction

The organization of the Child Evangelism Fellowship came about as some of the other of God's movements have. Strangely enough from an unintended and unpretentious beginning, the Reformation and the Methodist Church emerged into now world proportions. Their founders, Luther and Wesley, intended to build up the spiritual life within the church of which they were then a part. But their efforts at reform were blessed of God and soon became an organized group of themselves. The Child Evangelism Fellowship has a background somewhat similar and it is now attaining large dimensions. The Lutheran and Wesleyan efforts at reform were especially in respect to the adult constituency and had to do with the reformation of the church. The Child Evangelism Fellowship is interested in the children and seeks to secure their salvation and growth in grace. All three movements arose because of a lack or loss of emphasis of certain essential phases of church endeavor at the time of their inception.

#### B. Organization of the Child Evangelism Fellowship

##### 1. Historic Background of the Fellowship.

The Child Evangelism Fellowship has an ordinary,

yet interesting, historical background. Mr. J. Irvin Overholtzer, a pastor of a small country church, did not believe at all in child evangelism because he held a creed which was too complicated.<sup>1</sup> Although he had been burdened with sin as a boy he did not know the way of salvation and his parents seemed unable to help him. He was, therefore, not saved until twenty years of age. He speaks of his own childhood experience as a tragedy.<sup>2</sup> He later came to see that salvation is by grace, and that it is a free gift of Christ to be appropriated by faith. He was awakened to the ability of children to accept salvation by faith through the reading of one of Spurgeon's sermons. Spurgeon stated that "a child of five if properly instructed, can as truly believe and be regenerated as an adult."<sup>3</sup> This statement fastened itself in the mind and heart of Mr. Overholtzer and his conscience was troubled. After some time, and after due meditation on the subject, he decided to try an experiment. He would secretly attempt to lead some children to Christ and then he would watch their lives to see whether they produced evidence by their lives that they were truly regenerated. Two little girls were led to accept Christ as their Saviour. Shortly after this there was an evangelistic meeting held in the community and their

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1. See J. Irvin Overholtzer: A Handbook on Child Evangelism, p. 20.
2. See Ibid., pp. 18-20.
3. Quoted in Ibid., p. 20.

mother readily came to Christ at these services. Upon being asked what had influenced her to come to Christ she replied, "The changed lives of my two little girls." This convinced Mr. Overholtzer that God had shown him that children can be regenerated.<sup>1</sup> And from that time on he became a zealous advocate of child evangelism.

Mr. Overholtzer was later teaching Bible classes in the Bay section of California as well as Bible classes for the students of the University of California. He showed the pupils in his classes from the Scriptures and from his own experience that "little children could be brought to a saving knowledge of Christ, and that it is our duty to lead them to Christ."<sup>2</sup> A number of the pupils in these classes came to believe with Mr. Overholtzer that little children can be converted.

#### a. Beginnings.

Mr. Overholtzer did not hastily launch out, but after a time he felt the call of God so definitely that he did act in developing the program which he felt God had shown him to inaugurate to reach the multitudes of children whom no one was reaching for Christ.<sup>3</sup> He accordingly followed the plan which he felt the Lord showed him and launched forth to do God's will and rescue the children for Christ

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1. See Ibid., pp. 20-21.

2. J. Irvin Overholtzer: The Children's Home Bible Class Movement, p. 5.

3. See Ibid., p. 6.

before they are enmeshed in sin. Teachers were secured and Bible classes were started for children. We are told that "this Child Evangelism movement began in the Bay section of northern California. . . In this area Mr. Overholtzer conducted a Teacher's College, offering training for Child Evangelism, from 1923 to 1930."<sup>1</sup> Therefore, in the place where Mr. Overholtzer received his vision and call he also began the work which has led on to today's organization.

b. Growth.

From these small beginnings in the early twenties the work has grown until today it is incorporated and known as International Child Evangelism Fellowship, Inc. It has national, state, and regional directors in the United States.

"Practically all of the large cities of the United States and most of the smaller cities and towns are organized. Canada and most of the twenty Latin American republics are widely organized, and it is being organized in the British Isles, Africa, India, Australia, and other lands and islands."<sup>2</sup>

This includes "thirty other countries."<sup>3</sup>

The most intensely organized work outside of the United States is in the Latin American countries. This expansion is because of their aggressive directors and undoubtedly because of the geographic<sup>a</sup> location as well.

The literature of the Child Evangelism Fellowship

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1. Editor's Note in The Child Evangelism Magazine, July 1945, p. 5.
2. Catalog, Child Evangelism Materials, p. 2.
3. "Introducing Child Evangelism."

shows that the International headquarters has been located at various places. Now, however, there is but one literature office and the headquarters' address is the same. Because of a lately acquired location where it is planned to construct a modern four-story building the address is now:

The International Child Evangelism Fellowship,  
404 Juniper Building,  
Santa Monica,  
California.

## 2. The Relationships of the Child Evangelism Fellowship.

The relationships of the International Child Evangelism Fellowship with other churches is interdenominational.

### a. An Interdenominational Organization.

The work was originally organized on the interdenominational basis and remains so today throughout.

It was felt that should the work be one without close church affiliation it would be able to associate more freely and fully with all faiths and with all classes. Speaking of the children's Bible classes which were really the beginning of the fellowship, Mr. Overholtzer says:

"It seemed that a weekday hour and an interdenominational approach might get past some of the prejudice and indifference which I knew existed in the homes of children who were attending no Sunday School, and were not being taught the things of God in the home."<sup>1</sup>

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1. Overholtzer: Home Bible Classes, p. 6.

The Fellowship according to their late literature constitutes the following organization:

"It is an interdenominational, fundamental organization raised up of the Lord to reach the hosts of children not now attending any Sunday School.

"An International committee directs the movement. .

"A committee of spiritual people is formed which controls the local work. .

"The International work and each smaller unit finances itself through definite prayer for the needs and letting interested persons know what the needs are. .

"The superintendents, directors, and some other workers receive support. Most of the local workers are volunteers. .

"Each committee member and all workers must sign a sound Statement of Faith each year."<sup>1</sup>

This statement of faith is given in a leaflet by that title which appears on the following page.

The Fellowship carries out the program of evangelization by almost every method known to modern religious practice. One of the most largely used methods as well as one of the most fruitful is found in the children's home Bible class.

"In the home Bible class where it has been adequately proved that a weekday, interdenominational Bible club or class will attract a large proportion of the neighborhood children. Here the way of salvation and the basic truths of Scripture are taught in an interesting manner, usually with the aid of visual means, and each child is given the opportunity to accept Christ."<sup>2</sup>

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1. Catalog, Child Evangelism Materials.
2. "Introducing Child Evangelism."

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# STATEMENT OF FAITH



**International Child Evangelism Fellowship, Inc.**

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## STATEMENT OF FAITH

### Child Evangelism Fellowship

(Statement of Faith to be signed by each Director and Superintendent, each Committee and Council member and each Teacher.)

#### WE BELIEVE—

That "All Scripture is given by inspiration of God," by which we understand the whole of the Book called THE BIBLE; that it is inerrant in the original writing and that its teaching and authority is absolute, supreme and final. That the Holy Spirit guided the holy men of old in all that they wrote. 2 Peter 1:21; Exod. 20:1; 2 Tim. 3:16; Acts 1:16; 1 Thess. 2:13; 1 Cor. 2:11-14; 1 Cor. 14:37; 2 Sam. 23:2.

The Godhead eternally exists in three persons,—the Father, the Son and the Holy Spirit. These three are one God, having the same nature, attributes and perfection. John 10:30, 36; Gal. 4:6; Acts 2:17, 18; Gen. 1:26; Gen. 3:22; Gen. 11:7; Isa. 6:8; Matt. 3:16, 17; Matt. 28:19; John 14:6; 2 Cor. 13:14.

The Personality and Deity of the Lord Jesus Christ, begotten of the Holy Spirit, born of the Virgin Mary, truly God and truly man. John 1:1-3; John 1:14, 18; Phil. 2:5-11; Col. 2:9; Matt. 1:16-25; Luke 1:31; Luke 2:7, 11; Gal. 4:4; Heb. 2:14; Heb. 1:8; Titus 2:13; John 10:30, 38; John 5:17-23; Rev. 1:8; Rev. 22: 12, 13; Heb. 1:1-3; John 17:5; 1 Tim. 3:16; Col. 1:9.

Page 2

That Christ, in the fulness of the blessings He has secured by His death and resurrection is received by faith alone and that the moment we trust in Him as our Saviour we pass out of death into everlasting life, justified from all things, accepted before the Father according to the measure of His acceptance, loved as He is loved and one with Him. At the time of acceptance of Christ as Saviour, He comes to dwell within the believer and to live out His life of holiness and power through him. Eph. 2:6-8; John 1:12; John 5:24; 6:47; Acts 13:38, 39; Rom. 4:5, 24, 25; Rom. 5:1; 1 Cor. 1:30; John 17:21-23; Eph. 1:6; Col. 2:10; Heb. 10:10-14; Eph. 1:13; Eph. 5:30, 31; 2 Cor. 13:5; Gal. 2:20; Col. 1:27; 1 John 4:4; 1 John 5:18; 1 Cor. 10:13; Jude 24.

That the Church is composed of all those who truly believe on the Lord Jesus Christ as Saviour. It is the body and bride of Christ. That every believer is baptised into the body of Christ by the Holy Spirit, whether Jew or Gentile, and thus being members of one another we are responsible to keep the unity of the Spirit in the bond of peace, rising above all sectarian prejudices and denominational bigotry, and loving one another with a pure heart fervently. Eph. 1:22, 23; Eph. 2:19-22; 1 Cor. 12:12-27; 1 Cor. 1:10-13; Rom. 12:4, 5; Eph. 4:3-6; 5:32; Phil. 2:1-5; Gal. 5:13-15.

That all believers in our Lord Jesus Christ are called into a life of separation from worldly and sinful practices, and should ab-

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Titus 3:5; Eph. 2:1-3; 2 Cor. 5:17; John 1:12, 13; 1 John 5:1; Acts 4:12; John 14:6; Psa. 53:1-3; Isa. 64:6; 1 John 5:19; Rom. 3:1-23; Gal. 3:22; Eph. 2:1-3; Jer. 13:23; Mark 7:20-23; Psa. 51:5; Rom. 5:12; Jer. 17:9.

*That Jesus Christ became the sinner's substitute before God and died as a propitiatory sacrifice for the sin of the whole world.* That He was made a curse for the sinner, dying for his sins according to the Scriptures; that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church can add in the very least to the value of the precious blood, or to the merit of that finished work, wrought for us by Him, Who tasted death for every man. Isa. 53; 2 Cor. 5:21; John 1:29; Heb. 9:28; 1 Pet. 2:24; 1 Pet. 3:18; Col. 2:14; 1 Cor. 15:1-3; Rom. 3:26; Rom. 5:6-8; Gal. 3:13; Rom. 3:25; Col. 1:20, 21; Col. 2:10; Acts 13:38, 39; Rom. 3:22; 1 Cor. 6:9-11.

*In the resurrection of the crucified body of Jesus Christ;* that His body was raised from the dead according to the Scriptures and that He ascended into Heaven and sitteth on the right hand of God as the believer's High Priest and Advocate. Acts 10:40, 41; 1 Cor. 15:3-6; Rom. 4:25; Mark 16:9-11; Mark 16:14-18; John 20:11-29; Acts 1:3; Acts 2:23, 24; Acts 3:13-15; 1 Cor. 9:1; Acts 1:9-11; Rom. 8:34; Eph. 1:20, 21; Eph. 2:6; Heb. 1:3; Heb. 4:14; 7:25; Acts 7:55, 56; 1 John 2:1, 2.

That Christ, in the fulness of the blessings He has secured by His death and resurrection is received by faith alone and that the moment we trust in Him as our Saviour we pass out of death into everlasting life, justified from all things, accepted before the Father according to the measure of His acceptance, loved as He is loved and one with Him. At the time of acceptance of Christ as Saviour, He comes to dwell within the believer and to live out His life of holiness and power through him. Eph. 2:6-8; John 1:12; John 5:24; 6:47; Acts 13:38, 39; Rom. 4:5, 24, 25; Rom. 5:1; 1 Cor. 1:30; John 17:21-23; Eph. 1:6; Col. 2:10; Heb. 10:10-14; Eph. 1:13; Eph. 5:30, 31; 2 Cor. 13:5; Gal. 2:20; Col. 1:27; 1 John 4:4; 1 John 5:18; 1 Cor. 10:13; Jude 24.

*That the Church is composed of all those who truly believe on the Lord Jesus Christ as Saviour.* It is the body and bride of Christ. That every believer is baptised into the body of Christ by the Holy Spirit, whether Jew or Gentile, and thus being members of one another we are responsible to keep the unity of the Spirit in the bond of peace, rising above all sectarian prejudices and denominational bigotry, and loving one another with a pure heart fervently. Eph. 1:22, 23; Eph. 2:19-22; 1 Cor. 12:12-27; 1 Cor. 1:10-13; Rom. 12:4, 5; Eph. 4:3-6; 5:32; Phil. 2:1-5; Gal. 5:13-15.

That all believers in our Lord Jesus Christ are called into a life of separation from worldly and sinful practices, and should ab-

stain from such amusements and habits as will cause others to stumble or bring reproach upon the Cross of Christ. Believers are created in Christ Jesus unto good works. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.) Rom. 12:1, 2; 14:13-21; 1 Cor. 8:9-13; 10:23-33; 1 John 2:15; James 4:4; 2 Cor. 6:14; Titus 2:11-14; Eph. 4:17-32; Gal. 5:24; 6:14; Rom. 13:12-14; Eph. 2:10.

In the evangelization of the world; that the supreme mission of the people of God in this age is to preach the Gospel to every creature. That special emphasis should be placed upon the evangelization of children. Mark 16:15; Matt. 28:18, 19; Acts 1:8; Luke 24:47; John 17:18; 2 Cor. 5:18, 19; Acts 5:32; Mark 10:13-16.

*In the personal return of our Lord and Saviour Jesus Christ;* that the coming again of Jesus Christ is the "Blessed Hope" set before us, for which we should be constantly looking. "Our citizenship is in heaven from whence we look for the Saviour, the Lord Jesus Christ." (Phil. 3:20.) John 14:1-3; Acts 1:11; 1 Thess. 4:16, 17; 1 Thess. 1:10; Heb. 9:28; Phil. 3:20, 21; 1 John 3:1-3; 1 John 2:28; Titus 2:13; Matt. 24:44-46; Luke 17:26-30; Luke 18:8; Rev. 1:7.

That the souls of those who have trusted in the Lord Jesus Christ for salvation do at death immediately pass into His presence,

Page 6

and there remain in conscious bliss until the resurrection of the body at His coming, when soul and body re-united shall be with Him forever in glory. Phil. 1:23; 2 Cor. 5:1-8; 12:1-4; 1 Thess. 4:13, 14; John 14:2, 3; 1 Cor. 15:35-57; Rom. 8:23; 1 Thess. 4:15-18; Phil. 3:20, 21; 1 John 3:2; Col. 3:4; Heb. 4:9; John 17:22-24.

That the souls of the lost remain after death in misery until the final judgment of the great white throne, when soul and body re-united at the resurrection shall be cast "Into the lake of fire which is the second death," to be "Punished with everlasting destruction from the presence of the Lord, and from the glory of His power." (2 Thess. 1:8, 9.) John 8:24, 21; Heb. 9:27; Luke 16:23-31; Mark 9:42-48; John 5:28, 29 R.V., Rev. 20:5; Matt. 25:41, 46; Rev. 20:15; 21:8; Matt. 13:30-50; Rev. 22:11; Luke 16:26.

*In the reality and personality of Satan,* "that old serpent, called the Devil, and Satan, which deceiveth the whole world." (Rev. 12:9.) John 14:30; 1 John 5:19; Luke 13:16; 2 Cor. 2:11; Eph. 2:2; Rev. 20:10; Heb. 2:14; Matt. 25:41; 1 Peter 5:8; James 4:7; Eph. 6:11, 12.

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Eph. 6:11, 12.

If in agreement with this Statement of Faith

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Church Affiliation

Recommended By

Price: 2 Dozen, 25c; per hundred, \$1.00  
INTERNATIONAL CHILD EVANGELISM FELLOWSHIP, Inc.  
Juniper Building, Santa Monica, California

PRINTED  
IN  
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b. An Extra-but Pro-church Movement.

In its relationships with the church it claims to be friendly and not antagonistic. However, it desires its converts to go to orthodox Sunday Schools and to unite with fundamental churches. Interpretation of the parable of the lost sheep leads to the following statement:

"Our Lord made all his disciples responsible for the evangelization of these and the only way to reach them is to go out--go out--go out where they are, by every possible means. According to this parable, our Lord's plan for these straying children is to evangelize them first, right where we find them, and then bring them into the fold of the church and Sunday School, as that becomes possible."<sup>1</sup>

Here it is shown that the Fellowship is not a denomination in a sense but an evangelistic agency of all denominations.

"All reasonable effort should be made to have every child become associated with the nearest sound Sunday School."<sup>2</sup>

The use of local workers from the now established churches gives a close tie with any evangelical church and it is usually easy as well as natural to work with the local church.

"Out of a God-given burden and twenty years of prayer, experimentation and accomplishment God has raised up the Child Evangelism Fellowship, an international and inter-denominational fellowship of believers. . . Committees of spiritual believers organize the work in their communities, train local persons to evangelize the children of the area and, if possible, bring them into a sound, evangelical church."<sup>3</sup>

. . . . .

1. J. Irvin Overholtzer: Child Evangelism as Taught in the Word of God, pp. 5, 6.
2. Overholtzer: Home Bible Classes, p. 15.
3. "Introducing Child Evangelism."

In an interview with Mr. Ruelke, the New York regional director, the writer was told that this area practices greater church cooperation than do some others. The International organization is quite democratic and allows for a wide range of flexibility in procedure of the local branches. The New York local has in its fellowship Sunday School superintendents and fosters Sunday School parent-teacher meetings on Friday evenings. They encourage week-day rallies in the central district. Mr. Ruelke said that evangelistic services for children were conducted. They have opened a canteen in a Baptist Church in Brooklyn where play, refreshments, and the gospel are each used to meet the need and enlist the interest of the children. They have teachers who teach in the New York released-time religious education program. Visual aid is used extensively, as well as unique methods, including a ventriloquist to gain the attention of the children as opportunity affords.

### C. The Purpose of the Child Evangelism Fellowship

#### 1. Introduction.

The purpose of the Child Evangelism Fellowship is to evangelize all children. The Fellowship is strictly an evangelistic agency. Mr. Overholtzer's purpose to evangelize has permeated the thinking and program of the entire

Fellowship.

## 2. All Children Need Redemption.

This purpose is based on the belief that all "little children are potentially lost--that is, they will soon grow up in sin and be lost if they are not won."<sup>1</sup> Again while they are young they may be won much easier than they can be when they have grown up and are steeped in prejudice and sin. Mr. Overholtzer interprets Matthew 18:1-14 to make Jesus say that children need salvation.

"He startles us by saying in the eleventh verse--and remember he was still talking about little children--that He 'came to save that which was lost'. Are little children lost? Our Saviour declared that they are. In verse fourteen He says that it is not the Father's will that they perish, making it very clear that they will perish if they are not brought to Christ."<sup>2</sup>

"Straying children are seldom, if ever willful sinners, but rather creatures of environment. Still they are really lost or will be soon."<sup>3</sup>

### a. The Work in America.

In view of this all children in America need redemption. The program of the Fellowship is operated on the basis of this doctrine. Statements to this effect are common in the literature.

"Some eighty per cent of Sunday School children have been going out from our Sunday Schools not born again... In addition, the neglect of Child Evangelism in our Sunday Schools has resulted in two-thirds of the children

. . . . .

1. Overholtzer: A Handbook, p. 9.
2. See Overholtzer: Child Evangelism as Taught in the Word of God.
3. Overholtzer: A Handbook, p. 10.

of the United States not attending any Sunday School."<sup>1</sup>

Mr. Overholtzer and his co-workers have a burden for the children of America, and of course for the children of the world, that somehow they might be evangelized.

"If you do not already know it you should know the awful truth that there are millions and millions of boys and girls in the United States and Canada who do not go to any Sunday School, who are growing up with no Christian teaching! The staggering facts are these: only one out of every three of the children in these nations, counting every race and color, go to any Sunday School--are getting any Bible teaching."<sup>2</sup>

The evangelization of all children is the goal of the Fellowship but it stresses the importance of reaching those of grade-school age. "The grade-school children are the most accessible and responsive; so we major on children of that age."<sup>3</sup>

Evangelism is the keynote of all activity. "When a new class begins, the aim should be to lead each child to Christ the first day."<sup>4</sup>

In the Bible classes generally speaking there are "children from four to fourteen years of age."<sup>5</sup>

This diversity of ages is not considered a handicap which may not be, and is overcome by their method of appealing to the likenesses of the children. A list of

. . . . .

1. J. Irvin Overholtzer: The Teacher's Guide, p. 27.
2. J. Irvin Overholtzer: The Spiritual Plight of America's Childhood, pp. 1, 2.
3. Overholtzer: Home Bible Class, p. 12.
4. Ibid., p. 12.
5. Overholtzer: Teacher's Guide, p. 10.



fifteen similar traits are given. Some of these are:

- "All are sinners.
- "All are teachable.
- "All are apt at memorizing.
- "They readily believe the Bible as God's Word.
- "They want to excel.
- "They are gripped by illustrations.
- "Their emotions are easily stirred.
- "They are capable of making real decisions.
- "They all respond to love."<sup>1</sup>

The earlier of these ages are stressed as being most opportune in leading a child to Christ.

"How early can and should this be done? 'Eight years old or younger' is the ideal time. When a child can be conscious of sin is he not old enough to accept the Saviour? 'When a child is old enough to knowingly sin, he is old enough to savingly believe.'<sup>2</sup>

The Fellowship's ministry includes colored children as well as it does white in the United States.

"The Colored Child Evangelism Fellowship has now been organized on a nation-wide basis with inter-racial leadership in an effort to reach the millions of colored children who are not getting the gospel through any present agency."<sup>3</sup>

It is seen that the migrants of both races are being evangelized through the efforts of the home missionary Child Evangelism Fellowship.<sup>4</sup>

#### b. The Work in Foreign Fields.

The program of evangelization of the children in

. . . . .

1. Ibid., p. 11.
2. Overholtzer: A Handbook, p. 10.
3. Editorial, "Stirring Up Your Minds," in Child Evangelism Magazine, July-August 1944, p. 3.
4. James S. Kiefer, "Missionary to the Migrants," Magazine, July 1945, pp. 8-10.

foreign lands is the same as for America and this work is going forward in an encouraging manner.

"God has now called forth a new missionary spearhead. It strikes clear through Satan's defense lines reaching the heart of a child before he gets his work established there, before he has his system of defense and opposition against God intrenched in the heart, mind and conscience. . . Why wait for this defense of the reign of Satan to be set up? Let us rather strike through to the undefended territory of Satan's domain; let us present Christ to the ready, willing child. . . The foreign missionary program of the Child Evangelism Fellowship purposes to attempt that very thing."<sup>1</sup>

### 3. Responsibility of Adults.

The responsibility of adults for the work is stressed repeatedly in the literature of the Fellowship.

#### a. To Christ.

The responsibility to Christ is shown to rest on His teachings, His parables, and on His commands. As has been shown Christ is much interested in the children and their salvation. Jesus makes it the duty of his followers to go out and find the lost and bring them in as does a shepherd his sheep. To as many as received him to them gave he power to become the sons of God included children as well as adults. It is a terrible sin to offend children such that one better be drowned in the sea. And it is not God's will that any of them be lost. These together with other reasons are used to show our responsibility to Christ

. . . . .

1. Hugh W. Pain, "Child Evangelism--Missionary Spearhead," in Child Evangelism Magazine, August 1945, p. 8.

for the evangelization and salvation of children.<sup>1</sup>

b. To Children.

Adult responsibility is shown to be very great in regard to the child also.

"The greatest offence we can give to any child is to fail to evangelize him. . . . It is a graver sin to neglect to evangelize a child than an adult, for an adult may read and seek for himself, but a child is helplessly bound to his environment."<sup>2</sup>

c. Because of Response of Children.

Adult responsibility is increased by the fact that children respond to the gospel message so much more readily than do adults.<sup>3</sup> The following are among thirty reasons why the early conversion of children should engage the attention of every true Christian:

There are little ones who would come but do not know how. It is easy for children to trust and therefore they easily trust Jesus. It is easy for children to love and therefore it is easy for them to be taught to love Jesus.<sup>4</sup>

Many concrete examples of children's response to Christ as well as ample proof of the Christian life following are listed in Child Evangelism literature. In one town

. . . . .

1. See Overholtzer: Child Evangelism as Taught in the Word of God. Also, A Handbook, pp. 9-16.
2. Overholtzer: A Handbook, p. 12.
3. See Evangelism of Children by International Council of Religious Education, p. 19.
4. Overholtzer: Home Bible Class, p. 41-43.

in southern California in a five day conference the attendance was 5,443 with 615 decisions.<sup>1</sup> In one afternoon Mr. Overholtzer records that "eighty-eight professed to accept Christ--eighty-six children and two young people."<sup>2</sup> Many Christian workers who are now grown came to Christ as children. This is taken as evidence that child converts endure.<sup>3</sup> Children not only respond readily to the gospel message and endure but they become soul winners of others also.<sup>4</sup> Saved children are expected to lead others to Christ and "from the beginning of the movement saved children have won others to Christ."<sup>5</sup> The Child Evangelism method does bring children to Christ. In Chicago 4700 children accepted Christ during last school year, while 3500 are reported in Canada. In Florida 15,000 white and colored children in public schools were taught one period a week and 3000 professed to accept Christ.<sup>6</sup>

#### D. Methods and Program of the Child Evangelism Fellowship

##### 1. Introduction.

Practically any method with a great variety of

. . . . .

1. Child Evangelism Magazine, March 1944, p. 6.
2. J. Irvin Overholtzer: Open Air Child Evangelism, p. 6.
3. Overholtzer: Home Bible Classes, p. 31-40.
4. Grace V. Ogg: Child Evangelism in Northern California, Magazine, July 1945, p. 4.
5. Overholtzer: Home Bible Classes, p. 15.
6. "Facts and Figures Which Glorify God," in a folder, A Little Child in the Midst.

programs if legitimate are used by the Child Evangelism Fellowship in the evangelization of children. But before and beyond any method or program the Fellowship strives to keep spiritual fundamentals in their God-ordained place. This is the answer for the success of the work.

Each worker is expected to have and keep a vital Christian experience. He is expected to adhere rigidly to orthodox tenets of faith hence the requirement to sign the "Statement of Faith" once each year.<sup>1</sup>

Prayer is counted basically essential and its place is emphasized and practiced. The Child Evangelism Magazine has a department of "Prayer with Thanksgiving" besides articles on prayer.<sup>2</sup> This is the first of twelve lessons on prayer. There is also evidence of reliance upon prayer throughout the folder entitled, "The Spiritual Plight of America's Childhood," as well as in other literature.<sup>3</sup>

The Holy Spirit is also honored and His part in the work is emphasized as is seen by their literature and in the statement of faith. Mr. Overholtzer says: "No amount of training will take the place of a call from God and the gift of teaching bestowed by the Holy Spirit."<sup>4</sup>

. . . . .

1. See Ante on "Statement of Faith," p. 34.
2. Ruth P. Overholtzer, "Learning to Pray the Bible Way," Child Evangelism Magazine, Sept. 1945, p. 9.
3. See Overholtzer: Open Air Evangelism, p. 13.
4. J. Irwin Overholtzer: A Message to Child Evangelism Teachers, p. 3.

"At every step in leading a child to Christ, pray for, look for, and expect the Holy Spirit to convict of sin, to reveal the truth of the gospel, and to illumine the child's mind so he can grasp the saving truth."<sup>1</sup>

As stated before, "This is a 'faith work' and the financial policy is 'Ask God and tell the people.'"<sup>2</sup>

Faith permeates the whole work both the teacher's faith in God for results and the child's faith in Christ for salvation.

## 2. Preaching and Teaching.

Preaching and teaching are the means of the proclamation of the gospel message. However, teaching is the predominant method.

"True evangelism always rests upon previous teaching. You cannot evangelize the untaught. With the widespread neglect of spiritual Bible instruction, a true revival must be ushered in through a teaching ministry."<sup>3</sup>

Child evangelism is basically a teaching ministry.<sup>4</sup> The Bible is the textbook of first importance.

"Some may be more concerned about the teacher than the teacher's message--more interested in method than the message. But what we teach will determine whether we are servants of God or the servants of Satan. WHAT TO TEACH is of supreme importance. In some fields there may be a number of textbooks from which to choose; but in teaching for God there is but one textbook, one Book of which the Holy Spirit is the author and interpreter, the Bible. Courses of study based on the Bible are helpful and often very necessary, but the Book, the Book is our final authority."<sup>5</sup>

. . . . .

1. Overholtzer: A Handbook, p. 30.
2. Introducing Child Evangelism.
3. Overholtzer: Teacher's Guide, p. 5.
4. See Overholtzer: Home Bible Classes, p. 21.
5. Overholtzer: Teacher's Guide, p. 5.

They do not simply mean that the Bible be memorized when they emphasize the use of the Bible as a textbook.

"But Biblical truth should be taught in such a way that it has a practical relationship to the whole life of the child, spiritual and secular. But to take the brief time available for Bible teaching to give nature studies or any other secular teaching, which can be gotten anywhere, is a tragedy."<sup>1</sup>

The first and primary aim of teaching is to evangelize.

"To expect the unsaved to advance in spiritual knowledge and understanding is absurd. So if we do not evangelize our children they cannot grow in SPIRITUAL KNOWLEDGE. . . . We must teach to evangelize--teach the simple gospel. We must evangelize to teach. Unless a child is evangelized and truly born again, we have shut him out from all further spiritual teaching. We try to teach him and he revolts. Is it any wonder? As well try to feed oats to kittens."<sup>2</sup>

The gospel in its simplicity is what is needed for evangelism, especially of children.

"'Christ died for our sins,' according to the scriptures, 'and . . . was buried, and . . . rose again the third day' according to the scriptures. (I Cor. 15:1-4). Paul also stated that by this Gospel, 'ye are saved,' making it clear that all that it is necessary to know and to believe for salvation is contained in those simple words--in a single sentence."<sup>3</sup>

The same thought is given elsewhere from the gospel.

"This same gospel is stated by our Lord in John 3:16 in exactly twenty-five words. This teaching should

. . . . .

1. Ibid., p. 13.
2. Overholtzer: Home Bible Classes, p. 22.
3. Ibid., p. 23.

always climax in giving the child a definite, at-that-moment opportunity to receive the Lord Jesus as his own personal Saviour."<sup>1</sup>

Evangelism is the expected goal of all teaching.

"It is the teacher's duty to get every child saved, to get him to have the assurance of salvation, and, as long as he attends the class to teach him the things of God."<sup>2</sup>

"It is not enough to tell a child to accept Christ when he goes home. The enemy will almost always forestall such a decision. 'Now is the accepted time' with every teacher when dealing with an unsaved child. Delay is dangerous and the teacher is much more to blame than the child if there is delay."<sup>3</sup>

"Where children are taught the Bible, but only the 'letter' and not the gospel of grace, such children are being killed spiritually, for 'the letter killeth.'"<sup>4</sup>

After the child is evangelized he is taught to rest assured of his salvation because of his faith in Christ, to claim victory over sin through Christ and to consecrate his life to Christ for His service.<sup>5</sup>

Growth in grace is emphasized and the fact held to be that "growth in grace depends on growth in knowledge."<sup>6</sup>

All teaching is to be evangelistic and should be constructive and not critical. Each teacher must know how to "lead" the child to Christ. The child must be made to see his "need" of salvation; to understand the "way" of salvation; to "accept" Christ by faith; and be led to

. . . . .

1. Ibid., p. 24.

2. Overholtzer: Teacher's Guide, p. 12.

3. Ibid., p. 20.

4. Ibid., p. 18.

5. See Ibid., p. 24-32.

6. See Ibid., p. 33-38.



"confess" Christ as his Saviour.<sup>1</sup>

"Above all things, make your message simple. . . Keep your message positive. Do not attack any church or 'ism'; preach Christ, and Him crucified."<sup>2</sup>

"Do not try to scare children or work on their emotions nor over-persuade them. Give them the truth in love and expect the Holy Spirit to do His office work."<sup>3</sup>

Christian children are expected to be normal and joyous. "Where little children who are saved are expected to be 'little sober-sides' instead of normal playful, but godly children, Child Evangelism will be hindered if not cease altogether."<sup>4</sup>

a. Bible Classes.

The method first used by Child Evangelism Fellowship was Bible classes for children. And today these Bible classes are the avenue through which the Fellowship largely operates.

"They are Bible classes for children of the grade school age, meeting once a week, on a weekday usually, in a Christian home. They are conducted for about one hour, preferably in the afternoon of a school day--right after the close of school. . . The main purpose of the classes is to reach all children who do not attend an evangelical Sunday School. They are taught by godly women of the various local churches."<sup>5</sup>

The Bible is the textbook in the classes and the work is definitely evangelistic.

. . . . .

1. Overholtzer: A Handbook, pp. 29-33.
2. Overholtzer: Open Air, p. 27.
3. Overholtzer: Teacher's Guide, p. 20.
4. "Parents and Child," Child Evangelism Magazine, Aug. 1945, p. 19.
5. See Child Evangelism Bible Classes, a tract.

"Every teacher must know how to lead a child to Christ. Then the way of salvation must be made plain to every child, preferably the first day he attends class. By believing prayer and persistent effort every child should be brought to regeneration."<sup>1</sup>

Every reasonable effort is made to get them to attend the nearest fundamental Sunday School. The hour is spent in prayer by the teacher/or hostess, and later by the children themselves; by singing; by learning and reciting Bible verses; by the teacher giving a Bible lesson. This is usually done by placing cut-out pictures on a visual-aid board, step by step, as the lesson progresses. Then comes the time for decision when the child is given an opportunity to accept Christ as Saviour. "The express purpose of the Home Bible class is to reach the child whom no one else is reaching with the Gospel."<sup>2</sup>

b. Open Air Evangelism.

Open air evangelism is another means used largely especially in the summer season.

"It had its beginning, as far as we know, in Sacramento, California. In 1924, a worker went there to conduct week-day Bible classes for children. . . There were multitudes of children everywhere whom she had no hope of seeing attend her classes. She became greatly burdened. . . Soon she found herself telling these children on the street the way of salvation and leading them to accept Christ.

"This method of work so multiplied the fruitfulness of

. . . . .

1. Ibid.
2. Overholtzer: Home Bible Classes, p. 11.

her ministry that she became enthusiastic about it and urged it upon others."<sup>1</sup>

This method is very fruitful in results when its use is accompanied by prayer and faith. Mr. Overholtzer relates his success when he was led to spend nearly the entire summer of 1934 in open air evangelism.

"Among the upwards of five thousand to whom I talked, of which I kept a careful account, only seventy-seven refused to accept Christ when asked, and twenty of these were Jewish."<sup>2</sup>

The Wordless Book is used extensively and with excellent results in open air evangelism. The Children's Guide Book is frequently given to those accepting Christ as their Saviour. Examples of these booklets follow.

. . . . .

1. Overholtzer: Open Air Evangelism, p. 12.
2. Ibid., p. 14.

The  
Children's Guide Book



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2. Ibid., p. 14.

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1941  
BY  
J. IRVIN OVERHOLTZER

INTERNATIONAL  
CHILD EVANGELISM FELLOWSHIP, INC.  
800 NORTH CLARK STREET  
CHICAGO 10, ILL.

PRINTED IN U.S.A.

*"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.*

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2. Ibid., p. 14.

### Children's Guide Book

#### GOD AND HEAVEN:

God is the Creator of all things in heaven and on earth. He is the supreme Ruler over all. We must all give an account to Him. Gen. 1:1; I Tim. 6:15; Rom. 14:12.

God must judge all men. He must punish sin and reward the good. Heb. 9:27; Nah. 1:3, Rev. 20:12, 13; Acts 10:34, 35.

God lives in heaven, a place so wonderful that all who are there are always PERFECTLY happy and will be happy forever. Heaven is so rich that even the streets are of gold. Ps. 16:11; Rev. 21:4, 7, 18, 21; 22:3, 4.

God loves us so much that He wants us ALL to be in Heaven with Him. He even made heaven for us. John 3:16; 14:1-3.

#### THE BIBLE AND SIN:

In heaven there is no sin. Everyone there loves and obeys God. If it were otherwise heaven would be spoiled. Rev. 21:27; 22:3.

It is the Bible which tells us about heaven. In no other place can we find out about it. The Bible is God's Word —His true message to us. II Tim. 3:16.

Sin is thinking and doing what is wrong. God knows fully what is right and wrong. Wrong always harms someone. God tells us in the Bible what is sinful. I John 3:4; James 4:17.

Every person has sinned. One sin would keep us out of heaven, so our sin must be taken away. Rom. 3:23; John 8:21, 24.

Lying, stealing, hate and many other things are sin. Eph. 4:25; Rom. 12:17; I John 2:11.

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2. Ibid., p. 14.

#### JESUS AND SALVATION:

Not to believe on the Lord Jesus is the greatest sin of all. John 3:18.

We cannot live good enough to get rid of all sin. Only God can take sin away entirely. Rom. 3:10; Gal. 2:16.

God knew that we could not get rid of our sins. He loved us so very much that He sent Jesus, His only Son, to die for us. Rom. 8:32; I John 4:10.

The Lord Jesus Christ, God's Son, died on the cross for your sins and mine. God laid all of our sin on Him. I Cor. 15:3; Isa. 53:6.

He suffered and was punished for our sins, in our place, "THAT HE MIGHT BRING US TO GOD." I Pet. 3:18.

He did this that we "should live unto righteousness"—that we should live good lives. I Pet. 2:24.

#### RECEIVE AND HAVE:

The only way that we can be saved is through Jesus Christ. Acts 4:12.

We must receive Him into our hearts, as the One who died for our sins. John 1:12; Rom. 10:13.

I do just now receive the Lord Jesus Christ as my own Saviour, and trust Him to forgive my sins and save my soul.

Signed.....

Date.....

All who truly receive Jesus as their Saviour are saved at once, and all of their sins are forgiven, for salvation is a GIFT. John 3:36; Eph. 2:8; Acts 13:38, 39.

At that moment we are "born again," God becomes our real heavenly Father, and the Holy Spirit comes into our hearts to give us power to do right. John 1:13; I Cor. 3:16; I John 3:2.

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2. Ibid., p. 14.

Our names are "written in heaven" too, for God in heaven knows that we have accepted the Lord, and that we are ready to go to heaven. Luke 10:20.

#### LOST OR SAVED:

Those people who do not accept the Lord Jesus Christ, as the One who died for them, are "lost," and they must be punished for their sins. Their punishment will last forever. Matt. 18:11; 25:46.

If you truly believe on Jesus you will love Him for having saved you, and you will confess Him to others. Matt. 10:32; Rom. 10:10.

Yield your life to Him with all of your sinful habits. Trust Him to keep you from sinning. Rom. 6:13, 14.

When you do sin, confess your sin to GOD, AT ONCE and ask His forgiveness and thank Him for it. I John 1:9.

Do not doubt your salvation, no matter how weak you are. Jesus will carry you through. I John 5:13; Heb. 7:25.

#### PRAY AND SERVE:

Get a Gospel of John, or a New Testament, or a whole Bible and read a little portion every day. Memorize some of the verses which you especially like. Ps. 119:11.

Pray to God, in Jesus name, many times each day, and every time you have a need. I Thess. 5:17.

Meet with God's people in a Church, a Sunday School, a Mission or in Bible Classes. Heb. 10:25.

Give your LIFE to Jesus. Be a soldier for Him. Rom. 12:1, 2; II Tim. 2:3, 4.

#### TRUE AND TRIED:

Remember that honest lives, kindness to the weak and winning other boys and girls to salvation will please Jesus most. II Cor. 8:21; James 1:27; I Cor. 9:22.

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2. Ibid., p. 14.

-Do not follow the world or its sinful ways and pleasures. Seek pleasure in good ways and in walking with the Lord. II Cor. 6:17, 18; Phil. 4:8; Neh. 8:10.

When trouble comes do not give up. Every one has some trouble in this sinful world. The Lord will never forsake you, heaven is sure, the Lord Jesus is coming soon. Phil. 4:19; Heb. 13:5; I Thess. 4:16-18.

"Remember now thy Creator in the days of thy youth."

Ecclesiastes 12:1



## **THE WORDLESS BOOK**

## **HOW TO USE THE WORDLESS BOOK**



Truth must be made very simple for children. The use of object lessons is a most effective means of accomplishing this. The Wordless Book is being widely used to make the way of salvation plain to children. Even very small children are able to grasp salvation truths presented in this way.

The curiosity aroused by a wordless book will catch and hold the interest of any child. When children are told that the colors have a meaning they follow with eagerness as the significance of each color is explained.

### **THE GOLD PAGE**

Experience has proved that it is wiser to begin with the gold page. The gold page stands for heaven, for as John wrote: "The street of the city was pure gold" (Rev. 21:18, 21). Give a vivid description of heaven, seeking to show how beautiful and wonderful it is. Bring out especially that there is no suffering or sorrow or death there. Stress the fact that every one in heaven is perfectly and eternally happy. (Rev. 21:21; Ps. 16:11.)

Then tell the children that God made heaven; that no one but God could make such a wonderful place. But the most wonderful thing of all is that God made heaven for us. (John 14:1-3.) Make each child see that God made heaven for him, and that it is God's loving desire that he come to that heaven and be perfectly happy forever and ever. Dwell on the love of God until you can see that the Holy Spirit is convicting each child that God loves him. (John 3:16.)



### THE BLACK PAGE

The **black** page stands for sin. One thing they do not have in heaven is sin. If God allowed sin in heaven it would spoil it, and it would not be heaven at all. Sin is what has spoiled this earth and caused all the suffering here. God can **never let sin come into heaven.**

Show the children that we are **all sinners.** (Rom. 3:23.) Make this personal, and reason with the children until each one acknowledges that he is a **sinner.** A good way to accomplish this is to ask the children if it is a sin to lie. All children will readily agree that lying is a sin.

Then ask that each child who never told a lie put up his hand. Soon it will be apparent to them that all are liars. This will amuse the children at first, but you have proved to them that they are **all sinners** and they have acknowledged it. Then the Holy Spirit will begin to convict them of sin.

We are all sinners and we cannot go to heaven in our sins. We shall have to be separated from our sins or we **cannot go to heaven.** Jesus said if we die in our sins we cannot go where He is. (John 8:21, 24.) But how can we be **rid of our sins?** Can we live good enough lives to rid ourselves of sin? Dwell on this until every child sees that we can never save ourselves or even help save ourselves. You will see that the Holy Spirit is now convicting each child of his lost condition out of Christ.

### THE RED PAGE

You are now ready to **present Christ** to the children. Never do this until each child sees that he cannot save himself; that good works cannot save anyone. Tell the children the **red** page stands for **the blood of Jesus** (I John 1:7.) God knew we were all sinners. He knew that we could not rid ourselves of our own sins. He not only loved us enough to prepare a perfect heaven for us, but He loved us

enough to prepare the way that we might **go to heaven.**

Show the children the Bible teaches that God put **all of our sins** upon Jesus and that He **died for our sins**—in our place. (Isa. 53:5, 6; I Cor. 15:3, 4; II Cor. 5:21.) All of His suffering was for us. Sin is such a terrible thing that the only way a good God could take it away was for His only begotten Son to **die in our place.** Make it very clear that Jesus did all that was needed to be done. He must save us, and He alone. (Acts 4:12; Eph. 2:7, 8.)

### THE WHITE PAGE

The fact that **Jesus died for us** does not save us unless we accept Him, believe on Him, or call upon Him to save us. (John 1:12; Acts 16:31; Rom. 10:13.) When we do this He saves us instantly. He immediately **takes every sin away.** (Acts 13:38, 39.) The white page stands for our hearts **washed clean** when God saves us. (Psalm 51:7.) He makes us as **white as snow.** (Isaiah 1:18.)

At this point each child should be **asked to accept** the Lord Jesus as his own **Saviour right now.** Or he should be led to ask Jesus to save him then and there and come into his heart. This should be made very **personal.** Do not let the children "follow the leader." Have them close their eyes, if necessary, to avoid this. Now show them by the Scriptures that if they have really **taken Jesus** as their own Saviour they are now **saved.** (John 3:36; 5:24; I John 3:1; 5:13.) Dwell on this until each one has the **assurance of salvation.** This will bring about an experience in their souls.

Ask them now, "Suppose you should sin again?" Use I John 1:9 to teach them that if we sin after we have accepted the Lord we can have instant **forgiveness** if we confess our sins to Him. He will also **give** us strength to keep us from sinning, and we can now pray to God for anything we need. (Phil. 4:19.)



The green page stands for the Christian life God wants us to live after we have taken the Lord Jesus as our Saviour. Many **living, growing** things in the great outdoors are **green**, such as the **trees** and **grass**. The Christian life is one in which we are to grow. When we accept Jesus we are just like a newborn babe, and the Bible tells us that we are to **grow in grace** and in the knowledge of our Lord. (II Peter 3:18.)

As opportunity permits, take up with the children a study of those things which **help us grow**: Yielding ourselves wholly to God (Rom. 12:1, 2); confessing Him to others. (Matt. 10:32); studying God's Word (II Tim. 2:15); **praying** to the Lord (I Thess. 5:17); meeting with God's people (Heb. 10:25); **living** to **please Jesus**, and winning others to Him (Matt. 4:19).

Children should be made to see that we serve because we are saved, and not to be saved. We should be so grateful for salvation that we would gladly please God in everything.

NOTE: The story of the Wordless Book may be made shorter; or it may be made fuller, if time affords, by the use of illustrations. It is well to fasten the meaning of each page in the child's mind by teaching him a verse of Scripture for that page. The following are suggestions; black page, Romans 3:23; red page, I John 1:7; white page, Psalm 51:7; gold page, John 14:1-2; green page, II Peter 3:18.



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PRINTED IN U. S. A.

### 3. Literature.

The International Child Evangelism Fellowship has a variety of literature which it uses extensively in the promotion and extension of the work of child evangelism.

"Much of the literature is available in Spanish, Portuguese, and French."<sup>1</sup>

A number of booklets have come from the pen of Mr. Overholtzer. He is also the author of notes on the Gospel of John and on Ephesians, both for children. He has written folders and tracts and is editor of the Child Evangelism Magazine.

The Magazine is a monthly publication and is attractive in appearance. Its numerous articles unite in sounding the evangelistic note. It was first published in March 1942. The 1945 December edition besides a number of articles has nine departments. Each magazine has at least one set of cut-outs for the vellograph board. ✓

Visual aid is used very largely in methods of instruction by Fellowship teachers. Even hymns or choruses are sung and cut-outs placed on the board as the singing proceeds.

The Fellowship has two books of children's hymns and choruses.

There is a tract club which furnishes tracts

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1. "A Little Child in the Midst," Child Evangelism Magazine, March 1944, p. 23.

suitable for children.

"Nearly every I. C. E. F. organization, city, state, district and superintendency area, is now getting out regular circular letters, telling of the Lord's blessings, presenting the problems and plans for prayer and setting forth the definite financial needs. . . But in addition many areas are printing a regular paper."<sup>1</sup>

#### 4. The Radio.

The International headquarters has a radio program heard on several stations. It is directed by J. C. Brumfield and is known as the Radio Kids Bible Club. A number of his addresses are now available in book form.

The local New York branch of the Fellowship has a radio program each Saturday over station W. A. A. T. called Uncle Win's Bible Hour.

#### 5. Teacher Training.

The movement has always stressed teacher training. At first the teachers were trained once a week.

"The once-a-week class for training teachers was too slow, and did not give enough training, so a regular Training School was opened to prepare teachers for this work. This school was conducted for ten years. The students met for two or three hours in the mornings, and taught classes in the afternoons. A nine-months course was required for graduation. Many once-a-week classes were held for those who could not attend the school."<sup>2</sup>

"Classes are held wherever the work is organized--in

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1. "The North Central Area Child Evangelism News," Child Evangelism Magazine, Dec. 1945, p. 7.
2. Overholtzer: Home Bible Class, p. 8.

large cities there are many such training classes. There are six books which are studied in order in the training courses."

There is now offered an advanced course of real Bible study with six additional books required. These are on the epistles and on doctrine.<sup>1</sup>

There is a Child Evangelism Institute located at Dallas, Texas. It is for the training of specialists in Bible, child psychology, and in the methods and the materials of the Fellowship.

"It is preferred that applicants be college, seminary, or Bible institute graduates but a limited number of qualified persons without such formal training will be considered."<sup>2</sup>

To receive the diploma of the Institute the student must complete the specified twenty-four weeks of study and maintain an average grade of 80. However, training may be varied as in the local New York area. Here upon completion of ten weeks work in any of three Bible institutes the local certificate is given.

The Fellowship recognizes the importance of the teacher's role in securing the desired evangelism for which they are organized and they stress their adhering to an authoritative message to transmit.

## 6. Missions.

The Fellowship is intensely missionary in both

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1. Child Evangelism Materials, p. 3.
2. "Child Evangelism Institute," The Child Evangelism Magazine, Dec. 1945, p. 25.

home and foreign fields. In the home-land it is operating among white and colored, in vacation Bible schools and among the migrants. The New York local alone conducted forty-six Daily Vacation Bible Schools during the summer of 1945. Regional director, Ruelke, told the writer that they hope to have one hundred such in 1946.

The foreign missionary program is that of co-operation rather than of sending out full-time missionaries and opening new mission stations. However, there are some full-time missionaries supported by the Fellowship. The missionary vision and program of the movement is world wide and is fast moving in zealous love to evangelize all nations.

In a circular letter sent out by the New York director, Ruelke, the statement is made that in the New York area alone Child Evangelism has reached over 20,000 children in 1944, not including the radio ministry. Over 5000 decisions were made. And while the denominations are spending \$10,000 for each addition to the church the Child Evangelism's budget for 5,000 children born again is that of the church's cost for one!

#### E. Summary

It has been shown that from the vision and call of one man that vision has been enlarged until it has enlisted many others. These have united and organized The International Child Evangelism Fellowship. This is an

interdenominational but church cooperative movement. It always has been and is now strictly an evangelistic organization functioning as an extra church group.

The purpose is to evangelize all children not being reached by the church or Sunday School. It includes all races. It specializes in grade school age children. Adults are directly responsible to Christ, and the children, for the carrying on of this work. It is seen that children respond much more readily to the gospel message than do adults. All children are potentially lost and should be saved before they are entangled beyond recovery. They should be evangelized and then be taught spiritual truth.

The methods and program are those of modern use. Bible classes for children and open-air evangelism are the two methods most used, although the radio is used largely.

This is essentially a teaching mission. Teachers are expected to have a vital Christian experience and to secure their orthodoxy of faith they are required to sign a "Statement of Faith"<sup>1</sup> once a year. The textbook is the Bible, while prayer, faith, and the Holy Spirit's work is given the preeminence over modern methods. They operate on the basis that there is an authoritative message contained in the Bible and that it is our duty to transmit that message to children. This gives the Holy Spirit an opportunity

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1. See Ante, p. 34.



to work in the salvation of the child. All is intended to work in evangelization of the child.

There is a wealth of literature including booklets, the magazine, hymn books, tracts, and leaflets.

Teacher training is given a place of importance. An institution for the training of teachers is a part of the program.

Missions might be said to include all activities both in the home and foreign field. The work is expanding rapidly.

The movement should be viewed as a modern evangelistic enterprise with a program centered in children.

CHAPTER IV  
EDUCATIONAL EVANGELISM

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### EDUCATIONAL EVANGELISM

#### A. Introduction

Education as a means of propagating religion has been in use at least since the time of Moses. Moses instructs parents to teach their children "diligently" the commandments which he gave.<sup>1</sup> The Great Commission of our Lord after His resurrection to His followers is "go and teach."<sup>2</sup> This the New Testament Church proceeded to do with such zeal that it is recorded that "daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ."<sup>3</sup> It is essential that there be instruction in the things of God in order to evangelize, whatever the method used. Although teaching has always been used for catechisms, in mass evangelism, and in the Sunday School there has been a decided revival of the use of teaching to evangelize since about the turn of the century. Trends from several sources influenced religious leaders to recognize the potent possibilities in the educational method of evangelism.

"In 1903 the Religious Education Association was organized, its membership drawn from the whole of the United

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1. Deut. 6:5-9.
2. Matt. 28:19-20.
3. Acts 5:42.

States and Canada, and its purpose declared to be three-fold. . . To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value."<sup>1</sup>

These are most worthy goals for which to strive and speak well for the founders' ideals for religion and their interest in the future welfare of the oncoming generations. This revival of interest in a larger use of the educational method in the field of religion has resulted in much good. Various branches of religious education have come to be identified under different names. One such stream of thought among religious educators which stresses evangelism is known as educational evangelism. It is with this branch of religious education that this study is especially interested.

#### B. Historical<sup>a)</sup> Background of Educational Evangelism in Relation to Religious Education

##### 1. Stimulated by Educational Trends.

The relationship of these two aspects of religious instruction is seen to originate in educational emphasis in the secular field.

"Religious education has two roots, one root being modern education and the other modern religion. The term religious education is itself a reflection of this twofold

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##### 1. Christian Education Today, p. 8.

rootage.<sup>1</sup>

The public school system with its emphasis on education for all the youth of America tended to influence religion with the importance of religious education for all as well.

"There is abundant evidence of the fact that society is coming more and more to rely upon the educational method for self-improvement and self-direction. Education is regarded as the process by which society reconstructs its own life, perpetuates its interests, ideals, and values, shapes its future, and insures its progress."<sup>2</sup>

With the great emphasis placed on education in the secular field it is only to be expected that the educational method would be taken over by religious leaders. This they did and expected it to solve their problems and lead to greater results than had former methods.

"The church is coming to see in religious education a most effective means of building Christian character, of creating the church of the future, and of reconstructing society after the ideals proclaimed by Jesus. It represents the method by which the Master's great commission may be most adequately fulfilled."<sup>3</sup>

Another factor which had and still has a large influence on religious trends in education was Horace Bushnell's book entitled Christian Nurture. The thesis of this book is "that the child is to grow up a Christian, and never know himself as being otherwise."<sup>4</sup>

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1. H. Shelton Smith: Faith and Nurture, p. 40.
2. Frank M. McKibben: Improving Religious Education Through Supervision, p. 23.
3. McKibben, op. cit., p. 24.
4. Bushnell, op. cit., p. 10.

"And this is the very idea of Christian education, that it begins with nurture or cultivation."<sup>1</sup> This idea although propounded by Bushnell in 1847 did not win popular favor with religious leaders until around the turn of the century. George Albert Coe "did more than anybody else during the first decade of the twentieth century to revive this doctrine."<sup>2</sup>

## 2. Stimulated by Scientific Trends.

Secular education with its added emphasis on scientific education had its effect. Psychology with its findings in regard to the learning process, as well as the experiments and writings of Hall, Starbuck, and James all had their bearing on the course which religious education followed. Religious teachers and others were minded to follow scientific trends with the application of these principles in the field of religion. There were great things claimed for this new scientific education. It was only natural for religious leaders to feel that if it would mold society it would do the same in the field of religion. Some saw in education all that was necessary to change individuals and thereby society. While it is not Richardson's personal view he says:

"One influential religious educator insisted that character education on a scientific basis was destined to supplant religious education with its close affiliation

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1. Ibid., p. 30.

2. Smith, op. cit., p. 28.

with gospel evangelism."<sup>1</sup>

Some others saw that to the methods would be added the work of the Holy Spirit and thus it would eclipse older evangelistic methods. One writer states the position of many religious educators quite clearly in the following:

"The Christian teacher is as dependent upon the cooperation of divine forces as is the evangelist and has as good a right to claim them. The Christian teacher has brought to his part of the human-divine process the best knowledge of human nature, the laws of learning, and the conditions of personality development that educational science has discovered. He simply uses the best means known to man for carrying on his part of the process. Having done his human best, he naturally, expects that divine forces will be so much the better able to accomplish the desired results."<sup>2</sup>

It seems as secular educational trends changed and followed the scientific that those of religious education followed.

The educational method is characterized by growth. This is true in the secular realm, as the child learns by degrees and continues to grow in knowledge. This fitted into Bushnell's idea of nurture and into Darwin's of evolution. And religious educators quite naturally turned from the emphasis on a crisis experience of entering the Christian life to that of growth into fellowship with God. Educational evangelism holds to growth but claims also that there is a

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1. Norman E. Richardson: "The New Emphasis upon Evangelism," The Teaching Evangelist, p. 11.
2. Philip Henry Lotz, Editor, L. W. Crawford, Co-editor: Studies in Religious Education, p. 565.

point where one chooses to enter the Christian life.

The objectives as set by the International Council of Religious Education are such as would seem plausible to reach by the process of growth. They say the fundamental questions to ask of religious education are:

"Does it lead the pupil into a personal relationship with God?

"Does it give the pupil an understanding and appreciation of the life and teachings of Jesus, lead him to accept Christ as Saviour, Friend, Companion and Lord, and lead him into loyalty to Christ and his cause?"<sup>1</sup>

Here it is shown that Christian education is intended to bring one into personal relationship with God and to Christ as Saviour and Friend. Of course these statements will bear a wide variety of interpretation and allow for a vast range of faith in experience when coming to God and Christ. One may have a crisis, an emotional stimulus, or a gradual awakening experience upon entry into the Christian life, and thereby adapting the teaching to any field of religious education.

Instruction leading to a religious experience, as well as growth in grace is given a major emphasis in religious education. The last six of the eight fundamental questions of evaluation of Christian education have to do with development, service, knowledge, and life of the Christian in the church, the home, society, and the world. These

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1. International Standard for the Sunday Church School,  
p. 4.



have to do also with his attitude toward our Bible and Christian literature.<sup>1</sup> It is hereby seen that the Christian life is to be one of expansion and growth in character and spiritual values. These points are those held in common by both religious education and by educational evangelism. However, there is a wide latitude of opinion between the two as to the extent or degree to which these points should be held in major or minor importance. The International Council gives a definition of evangelism which would be accepted by many of either group, provided they interpret it individually.

"Evangelism is the bearing of articulate witness to the Gospel of Christ, with a view to awaken in others a sense of need, to inspire them to faith in God as revealed in Christ, and to secure their commitment to his gracious will. The whole of the life of the church, and the entire program of Christian education, are properly in the spirit of evangelism."<sup>2</sup>

#### C. Underlying Philosophy of Educational Evangelism in Relation to Religious Education

There is a wide range in the points of variation between religious education and educational evangelism. At points as has been indicated both phases of this movement are one and the same. In some respects they diverge until on the one hand they tend as one says to "identify

. . . . .

1. Ibid.

2. Christian Education Today, op. cit., p. 25.

religion with conduct and reduce religious education to habit formation."<sup>1</sup>

Another terms this group

"the non-theistic humanists, who undertake to cultivate religious education without God. For them religion is simply another name for devotion to human ideals and belief in God is regarded as an irrelevance and a distraction from the real business of living."<sup>2</sup>

With others the viewpoint is that expressed by Homrighausen:

"Nothing dare take the place of Jesus Christ as central in the Christian life. A Christianity without a divine Christ has no evangelistic zeal."<sup>3</sup>

"Decision for and commitment to Jesus Christ is of the very essence of Christian personality."<sup>4</sup>

The same definite personal relationship is expressed by another in other words.

"Faith in God as revealed in Jesus Christ releases new energy. It purifies, reenforces and guides the personality purpose. Not learning about the gospels and epistles but the inauguration of a new life in Christ Jesus. (II Cor. 5:17), is the supreme test of educational evangelism in its initial success. (Rom. 5:20)."<sup>5</sup>

#### 1. As to the Nature of Man and Creation.

Underlying philosophies vary. This tends to distinguish some phases of religious education from others. It also leads to misunderstanding by many who see one extreme position of religious education of which they

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1. Clark, op. cit., p. 7.
2. Christian Education Today, p. 11.
3. Homrighausen, op. cit., p. 75.
4. Ibid.
5. Richardson: What is Educational Evangelism, op. cit., p. 13.

disapprove and then label all religious education as being the same.

"A major cause of the present low estate of Protestant education is that ministers--and their mentors, professors of theology, tend to identify religious education with a philosophy of education which they disapprove, they have not been clever enough to attack the philosophy without attacking Protestant education."<sup>1</sup>

Liberal religious education is based on a philosophy of evolution.<sup>2</sup>

"Religious education believes in evolution, the evolution of the soul. It pins its faith to a slow and steady growth of the religious consciousness going on unbroken from the earliest years to the end of life."<sup>3</sup>

Mr. Betts here is describing the workings of nurture. But there is no question in the mind of many but that much of the thought in circles of liberal religious education is a result of the acceptance of the theory of Darwinian evolution. Where all is seen as in a state of flux, an on-going growth in progress. Man is progressing upward. The following statement indicates trends in philosophical background with potent possibilities.

"Man is slowly passing from a primitive social state in which he was little better than a brute, towards an ultimate social state in which his character shall become so transformed that nothing of the brute can be detected in it. The ape and tiger in human nature will become extinct. . . The modern prophet, employing the

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1. J. Paul Williams: "When the Clergy Abdicates," The Christian Century, Jan. 16, 1946, p. 75.
2. See Smith, op. cit., pp. 11-14.
3. George Herbert Betts: The New Program of Religious Education, p. 40.

methods of science, may again proclaim that the kingdom of heaven is at hand."<sup>1</sup>

And of course this fits in perfectly with the theory that Channing and others had been advocating that man has in him "inherent divinity. And since man has within his nature the seeds of divinity, he may grow godlike by the gradual unfolding of his own inner nature."<sup>2</sup>

It is easy to see how these trends have led to where there is little emphasis on sin and to where there is no need of a Saviour, or "a new creature in Christ."<sup>3</sup> These trends have perhaps expressed themselves more fully in religious education than in any other field of religion. Education is for life now and with but little thought for immortality. It is seen the child is to be educated in "devotion to the democracy of God."

"The aim of Christian education becomes this: growth of the young towards and into mature and efficient devotion to the democracy of God, and happy self-realization therein."<sup>4</sup> God is so immanent in the evolutionary process of transformation of society that democracy appears as a possible realization of the Kingdom of God.

The phase of religious education known as educational evangelism while it accepts as a part of its program

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1. Smith, op. cit., p. 17.

2. See Smith, op. cit., p. 15.

3. II Cor. 5:17.

4. George Albert Coe: A Social Theory of Religious Education, p. 55.

growth and progress and uses modern educational procedure for evangelization operates on the basis that man was created by God but that he has degenerated and is by sin in such a state that he must be renewed to God, through the mercy of God. Man's chief duty is to be reinstated to God and then he will function under God in society and the universe.<sup>1</sup> "Nothing less than personal and social transformation is the goal of Bible teaching."<sup>2</sup>

## 2. As to the Nature of Religious Experience and Revelation.

Another point of variation in religious education is seen in the view taken of religious experience and the Bible being but a revelation of that experience of those of other ages, while by the phase known as educational evangelism the Bible is held to be a revelation of God to man.

### a. Man Seeking God.

Liberal lines of religious educational thought view the Bible as the history of the evolution of religious man seeking after God. To them the Bible is a history of man's experience in experiencing God in his relationships. And we should not hark back to the place or way men found God in those primitive ages. We must advance by new creative experiences in discovering God in our own relationships. And God is experienced in almost any legitimate

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1. See Homrighausen, op. cit., p. 33.

2. Herman Harrell Horne: This New Education, p. 257.

activity, not only in worship, but in any duty of life. God is in our own relationships in society as human activities function religiously.<sup>1</sup> In describing this view Richardson says: "Each generation must make its own original discovery of God."<sup>2</sup>

With some religious educators God is seen as a creation of man's imagination, only a personification of the good. One writer feels that a personification has advantages over a Personal or Spiritual God.

"Here we can have personal warmth and reality without a person's limitations or a spirit's ghostly otherworldliness. 'Uncle Sam'--a personification on a lower level--will illustrate the point to Americans."<sup>3</sup>

The idea of breaking with the past, the traditional, the old, is a part of the emphasis on creativity<sup>4</sup> and the pragmatic philosophy of which John Dewey was a leading exponent. Dewey invades the field of religion with his thought.

"In his plausible and spirited Terry Lectures, John Dewey clearly expresses the opposition to theism which has long been implied in his philosophical and educational writings. He would give up all that is denoted by the noun 'religion,' and keep the adjective 'religious' to describe a quality of human activity. A man is religious, according to his view, when he acts in devotion to an ideal, especially if it be against obstacles and at risk of personal loss. Dewey maintains

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1. See William Clayton Bower: Christ and Christian Education, pp. 43-73.
2. Richardson: "The New Emphasis Upon Evangelism," The Teaching Evangelist, p. 12.
3. Frank Eakin and Mildred Moody Eakin: Let's Think About Our Religion, p. 167.
4. See George A. Coe: What is Christian Education? pp. 35-59.

that belief in God detracts from devotion to ideals."<sup>1</sup>

This trend in thought is found to express itself in the field of religious education.

"Religion is one of the aspects of man's adjustment to his total environment. . . The basic aspect of this adjustment process is the outreach of persons and groups toward the worthwhile ends by which men live. . . When religion is conceived of as the outreach of self-realizing persons and groups toward a more abundant life, we are in the realm of values. . . God appears in human experience, not as something extraneously invading that experience from some 'supernatural' source as distinguished from the 'natural,' but as the most fundamental reality of our world moving creatively within that experience."<sup>2</sup>

The scientific idea that the universe is a process and is advancing is shared by religious leaders in regard to man's idea of God and with respect to man's relationship with God.<sup>3</sup>

"Christian belief has struggled with the concept of evolution, at first to antagonize it but ultimately to incorporate it into a growing conception of God as creatively working in and through the process of evolution, through unimaginable reaches of time. As a result of the same process, the modern Christian has come to think of creation as still in process, with unimaginable possibilities in store for the human race. ."<sup>4</sup>

"Democratization of our modern life is bringing God nearer to us and making him more real as the Supreme member of the group."<sup>5</sup>

. . . . .

1. Luther Allan Weigle: Jesus and the Educational Method, pp. 111-112.
2. William Clayton Bower: Character Through Creative Experience, pp. 228-230.
3. See Ibid., pp. 236-240.
4. Ibid., pp. 240-241.
5. Ibid., p. 242. See also Coe: A Social Theory of Religious Education.

With such philosophical background it is easy to understand why the old is obsolete to some and they are "ever learning, and never able to come to the knowledge of the truth."<sup>1</sup>

b. God Revealing Himself to Man.

Religious education known as educational evangelism holds a theology where the Bible is a revelation from God to man and therefore authoritative and its truth is to be retained and taught to oncoming generations and as one says, "Christianity is not a pursuit of the truth. It is a declaration of the truth already revealed, in which all other truths must find their meaning."<sup>2</sup> And although many theories of inspiration are held it is looked upon as that body of truth which when taught results in evangelism.

"To evangelize . . . is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through him, to accept him as their Saviour, and serve him as their king in the fellowship of his church."<sup>3</sup>

"And what then is this message of good news, this gospel? . . . that Christ died for our sins as the scriptures had said, that he was buried and that he rose on the third day.' There is no other evangel than these historic facts and their tremendous implications. Any kind of evangelism that is silent in this respect is no evangelism at all."<sup>4</sup>

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1. II Timothy 3:7.
2. W. Burnet Easton, Jr.: "Rethinking the Christian College," Christian Education, Dec. 1945, p. 101.
3. Cecil Northcutt: "The Conversion of England," The Christian Century, Jan. 16, 1946, p. 77.
4. Samuel M. Zweimer: "Evangelism Today," p. 16.



Certainly this is not meant to imply that simply the teaching, or the acquiring, of this knowledge is all that is involved. The truth must be accepted by faith to the extent that the recipient's life is a witness to the fact by Christlike character.

"Christianity claims to rest upon revelation that is not produced by the ingenuity of man, but is initiated by the grace of God. It is not a human approach to reality, but a movement of divine reality toward man in history."<sup>1</sup>

The foundation philosophy of educational evangelism is that there is a revelation which is God-given. And he as God is to be revered and obeyed because of His personal love to man, demonstrated by His revealing Himself in Jesus Christ.

"The word 'religion' is a subjective term. It denotes a human response to reality. . . . An attitude if it be sane, has an object. . . . The primary question with respect to any religion is, 'What is the character of the object of its devotion?'"<sup>2</sup>

Educational evangelism's devotion is to God the Revealer of Himself, in order that man carry out His plan in obedient self surrender to the will of God as seen in this revelation of God to man. "This revelation of God is not to be interpreted by man as a work of human genius."<sup>3</sup>

. . . . .

1. Homrighausen, op. cit., p. 80.
2. Weigle, op. cit., p. 110.
3. Homrighausen, op. cit., p. 80.

## D. Methods of Religious Education as Seen in Educational Evangelism

### 1. Use Educational Method to Evangelize.

The methods of educational evangelism are to apply all the scientific laws of the learning process in the teaching of religion that there may be an intelligent approach to religion and to God. But more than the acquisition of knowledge about God, Christ, or the atonement, educational evangelism is designed to lead the learner on to commitment to Christ and to definite Christian discipleship afterwards.

The educational evangelist tries to secure a response of faith not from knowledge alone, nor from emotion alone, but a response which is beyond both, and saves and transforms. "A response that saves from sin through the operation of the grace of God transcends learning that is merely scientific and theological."<sup>1</sup>

Educational evangelism does not seek to substitute education for the spiritual in religion. It does not leave the divine out. It does not deny the fact and power of the conversion experience. It does not aim at an ethical system alone unsupported by the religious motive. It does, however, seek to avoid the need of drastic reclamation in

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1. See Richardson: "What is Educational Evangelism," The Teaching Evangelist, pp. 4-9.

a soul by keeping them through teaching so that they will naturally turn to the good instead of the evil. Then at the proper age a decision will be made.<sup>1</sup> Educational evangelists are making

"the reverent attempt to understand God's laws of human growth and development and intelligently to cooperate with Him in carrying out His purpose, that all may consciously and gladly love Him."<sup>2</sup>

In the Sunday School is one of the most fruitful fields for educational evangelism to be practiced, in all phases of the school's activities.

"Winning persons to Christ is not an activity separated from the other activities of the church school. For instance, good teaching is one of the surest ways of winning persons. The whole program of the school should contribute to winning the pupils to Christ."<sup>3</sup>

Evangelism in the Sunday School should be a major goal because of the response of the young and because if they are not won to Christ here they may be lost to his cause. "A survey made of the bishops of the Methodist Episcopal Church a few years ago revealed that every bishop but one had entered the church in childhood."<sup>4</sup>

## 2. Educational Method Supplements Other Methods of Evangelism.

Educational evangelism is not meant to supplant all other methods of evangelistic effort. It is intended

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1. See Betts, op. cit., pp. 39-40.

2. Homrighausen, op. cit., p. 123.

3. Walter Towner: The Church School Superintendent's Work Book, p. 71.

4. Lin D. Cartwright: Evangelism for Today, p. 60.

rather that it supplement and work with every other means of leading souls to Christ.

"Undergirding all other types through study and guidance in home, church, and community, commitment comes as a natural outcome of and step in religious growth."<sup>1</sup>

"The mass type of evangelism cannot be eliminated altogether from our program without a decided loss to the cause of Christ. It should be redeemed from the extravagances and rededicated to the service of the Lord."<sup>2</sup>

Thus it is seen that each method is used of God as a part of the whole better than any one method could be used alone. No method should be relegated to one phase of church activity, as education to the Sunday School. But the educational element must be in the preaching, as well as in the teaching and must enter into the home life as well as in the church life.

All evangelism must be educational or else decisions if grounded in the emotions will not be permanent. As seen before, the intellect must be involved or no matter how cataclysmic the conversion experience, it may not be lasting.

"Evangelism alone tends to set up a church founded on emotionalism which cannot possibly be secure. Education alone tends to give a religion involved in a maze of technique, with no beauty that we should desire it! It is time that we end the effort to build a church by choosing only one end of this inseparable process, spiritual

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1. "Frontiers of Evangelism," International Council of Religious Education, p. 5.
2. Cartwright, op. cit., p. 30.

birth and spiritual growth."<sup>1</sup>

It is found that mass evangelism resulted in educational interest thereby indicating that it contained an educational element throughout, after as well as before conversion.

"The earlier revivals were definitely educational as well as evangelistic. Princeton University, Dartmouth College, and other schools of learning, were born in the very heart of those reviving influences, and as a direct result of the same."<sup>2</sup>

Evangelism is based on knowledge of the good news as has been shown from Pentecost through the ages. And in today's efforts there can be no exception.

#### E. Aims of Religious Education through Educational Evangelism

##### 1. To Lead to Christ.

Educational evangelism is not content to teach alone but its aim is to lead to a definite enlistment with Christ. Educational evangelism is described as

"the attempt to influence a single human will or the corporate will of a group to make that decision which leads to fulness of life through nurture."<sup>3</sup>

"The ultimate concern of the evangelist is, not that people should merely know about life, but that they

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1. Lewis Joseph Sherrill: Religious Education in the Small Church, p. 23.
2. Austin Kennedy de Blois: Evangelism in the New Age, p. 34.
3. Henry Burton Wright: Education for Christian Service, p. 338.

should have it, and have it abundantly."<sup>1</sup>

Another writer who has great faith in the teaching evangelist voices the purpose of others as well as of himself. "Educational evangelism never stops short of decision and commitment that inaugurate a new way of living and guarantee a new quality of personality."<sup>2</sup>

Educational evangelism assumes there must be and seeks to produce a stage of self surrender and personal commitment to Christ. "The crucial element in the Christianizing of individuals is that a radical change must take place in the self-directing ego of man."<sup>3</sup> By this, is not necessarily meant an emotional state, but a period where a definite decision is made to enlist with Christ. "The process leading up to the enlistment may have been gradual but the final act of decision was a conscious one made by the individual himself."<sup>4</sup>

## 2. For Growth in Grace.

Educational evangelism does not consider that its work is done, however, when a confession of faith is secured. "The real process of learning to live the Christian life therefore must date from the time of conversion or

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1. Ibid., p. 229-230.
2. Richardson, op. cit., p. 13.
3. Homrighausen, op. cit., p. 28.
4. Wright, op. cit., p. 339.

rebirth."<sup>1</sup> It continues to teach and lead on that the convert should be established in the Christian faith and that he should grow in grace. "The process of salvation, while it may begin at a point in time, is yet a matter of growth over a period years."<sup>2</sup>

Again the same writer has said that maintenance is the greater task. "The greatest task connected with evangelism is in maintaining the devotion and loyalty of the new member following his entrance into the church."<sup>3</sup> These two phases of evangelism are seen by the most ardent and orthodox of its sponsors.

"To prepare the developing child for that meaningful day when he, publicly, will take his stand declaring that, henceforth, he will be a faithful follower of Jesus Christ, is the central, organizing principle of 'elementary' evangelistic education. And after this decision has been made, the efforts to conserve that experience and to make it increasingly meaningful and epoch-making in the developing personality, is the central purpose of 'secondary' evangelistic education."<sup>4</sup>

The program of evangelism is one which includes the whole life of the person as practiced by educational evangelism. It is that of the teaching method integrated by the Spirit working in a program designed to the intelligent acceptance and pursuance of the Christian life.

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1. Harry C. Munro: The Church as a School, p. 35.
2. Cartwright, op. cit., p. 33.
3. Ibid., p. 167.
4. Norman E. Richardson: The Christ of the Class Room, p. 164.

### F. Summary

Educational evangelism as a part of religious education came into being with the renewed interest in the teaching ministry. This renewed realization of the benefits of teaching religion was stimulated by the trends of the day.

The application of scientific methods in the field of education together with that which was added by psychology on the laws of learning, and religion by such men as Hall, Starbuck, and James intensified the effectiveness of teaching. Those with a scientific turn of mind readily turned to teaching religion as a means of reviving religion. There is a great variety of philosophical thought in religious education as well as there is in the field of theology. These tend to express themselves in distinguishing branches of religious education. These are marked in regard to the nature of man and in regard to his religious experience as well as of God and revelation. Educational evangelism tends to a more conservative position.

Educational evangelism is so distinguished in religious education because of its emphasis on evangelism. The best in modern educational method is used under the leadership of the Holy Spirit to bring persons through nurture to take Christ as their Saviour. Teaching is used



in all phases of the church program. The Sunday School is a special field of activity because of the possibilities with the children and young people. Educational evangelism does not attempt to monopolize evangelism. It sincerely intends to be supplementary with every other method of evangelistic effort and to diffuse its educational and intellectual elements into them as well. Educational evangelism aims by nurture through teaching to lead to a time of choice for Christ. However, the teacher evangelist does not feel his work to be complete when a point of decision has been reached. He continues to teach in order that the new Christ life be sustained and that the pupil grow in knowledge and in grace.

CHAPTER V

A COMPARISON OF CERTAIN ASPECTS OF THE CHILD EVANGELISM  
FELLOWSHIP AND OF EDUCATIONAL EVANGELISM

## CHAPTER V

### A COMPARISON OF CERTAIN ASPECTS OF THE CHILD EVANGELISM FELLOWSHIP AND OF EDUCATIONAL EVANGELISM

#### A. Introduction

The Child Evangelism Fellowship and educational evangelism, two present day evangelistic movements, have been reviewed. The question naturally arises as to the peculiar function of each and why the existence of two movements. In order to see this matter clearly aspects of the two movements which have already been pointed out or have been implied will be brought into close proximity in order that the reader may better appreciate their operations, their weak and strong points, and thereby see reasons for their existence. From this setting the two in comparison and contrast the special contribution of each will be evident.

#### B. Concept of Evangelism

##### 1. Objectives.

The fundamental purpose of each organization is designated by its name. The name Child Evangelism Fellowship declares that the fellowship is existing in order to evangelize. The title educational evangelism likewise is self explanatory as to the mission of the workers. Its

purpose is to use the educational method to evangelize. Its sponsors feel that the primary work of the church is that of evangelism, hence this emphasis.

Those to be evangelized by the Child Evangelism Fellowship are children especially those of grade school age. Other ages are not rejected. However, the entire program is planned to fit into the life and into the interests of a child. The time of endeavor, the appeals, songs, and the materials used are all intended to win children.

Educational evangelism also includes a well-planned program for children. It, however, includes other ages as well. From the cradle roll up through childhood, and youth, the young people, and adults the program and activities are designed to fit the need of all. It does major on childhood and youth, however, without neglecting adults, as that is the pliable stage in life. But its time of meeting as well as other factors in the program are designed to fit into the life of every age group.

## 2. Relationship to the Church.

There are millions of children in America as well as in the world who do not go to any Sunday School or church services. Therefore, they are pagan whether they are in America or in the Orient. It is the purpose of the Child Evangelism Fellowship to reach these children who are

not being reached by the church. Many who go to church have never been asked to accept Christ as their Saviour. The Fellowship endeavors to lead all these to Christ while they are yet children and before they become steeped in sin and prejudice and possibly get beyond the reach of the church altogether. Educational evangelism is geared to present Christ to everyone within the influence of any church. Their field of labor is with any child or adult whom it is possible to influence for Christ. This includes work within the walls of the church building or anywhere the church operates in evangelistic effort.

### 3. Elements in Conversion.

Each group accepts the fact of conversion and works that it be the experience of the individual. In Child Evangelism the individual need is seen as being much more than is the need of society. Society is to be influenced by the individual but there is little reference made as to any great change in the social order. The purpose of the experience is to save the individual from past sins and to prevent the practice of sin in future life. Being saved from sin is to bring peace with God and the further benefit here by escaping the tragedies which sin brings, but the chief reason is for the future or life beyond death.

Educational evangelism sees the individual as of immense value and his salvation is of first importance. But there is also a like emphasis on the need of the

redemption of society and the worth of salvation to the individual lies partly in the possibility of his worth in the redemption of the social order of which he is a part. Conversion is intended to mean the same to the individual here as in Child Evangelism in relation to sin and its practice, but it is viewed more as a reorientation of life's purposes. It is seen as a point where either from a destroyer or that of an indifferent spectator of the social structure and its welfare one decides to take his part in the bringing in of the Kingdom of God on earth. Then as a part of that Kingdom the individual is not anxious about life after death, as that Kingdom of which he is a part will continue.

#### 4. Relationship of the Holy Spirit and Teaching.

Each group recognizes that without the Holy Spirit all religious teaching is useless. But each group as well realizes that the Holy Spirit operates more freely in favorable circumstances. Therefore, teaching is used to aid in the work of the Holy Spirit. So it is seen that each depends on teaching and the Holy Spirit that the work of evangelism may be accomplished. In Child Evangelism, however, the Holy Spirit is expected to be so in operation through the truth of the gospel message as taught that upon first knowledge, perhaps moments of time, quickly, the child may be converted. Teachers are instructed to believe for, expect, work for, and to insist on first-time decisions

for Christ. If there is not a decision the first time, it is to be looked upon as the fault of the teacher. Here the Holy Spirit is to precede nurture. They feel that there is but little use of spiritual instruction before conversion except as it is definitely to lead to conversion. This is to be followed by nurture through teaching of the things of the Christian faith.

In the work of educational evangelism the person is to be nurtured through teaching for an indefinite length of time. Conversion may be soon, but the thought is that from a child these truths of the gospel should be taught and then as the Holy Spirit reveals Christ in this process the pupil will make a personal confession of Christ as Saviour. Here nurture is to be used in conjunction with the operations of the Holy Spirit.

### C. Plan of Organization

#### 1. Relationship to Denominations.

The Child Evangelism Fellowship is an undenominational, extra-church organization. It has international, state, and regional directors. It is fundamental in faith and therefore limited to those who will sign the "statement of faith."<sup>1</sup> It operates according to its own program and on its own funds.

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1. Ante, p. 34.

Educational evangelism is not an organized movement but is at work within the denominations. Its sponsors are the denominational leaders. It is generally composed of those who are conservative in faith but it does not bind its adherents to a statement of faith. It operates on the established denominational program and is financed from denominational funds.

## 2. Program.

In the Child Evangelism Fellowship workers are secured from those of fundamental faith. These are organized and operate under the rules and are representatives of the Child Evangelism Fellowship. These workers have extra-church services and when converts are secured they are sent to selected churches for membership and further teaching. The program is organized with the express purpose of evangelism for the child.

Workers in educational evangelism are those from within the church. They are not organized apart from the church but are the regular staff of the church who are encouraged to evangelize by the teaching method. Their program is flexible and is that of the church within which they function in the regular order of services. Converts are expected to be assimilated within the denomination where they are nurtured in the Christian faith. Educational evangelism's program is to permeate the now existing church with the spirit and power of evangelism from within



its borders.

#### D. Procedure

##### 1. Methods.

The methods used by Child Evangelism are those of teaching and preaching. However, it is predominately a teaching procedure. Teaching is by the lecture method interspersed by stories many of which are from the Bible. Considerable memory work is required together with songs and music. Older methods of instruction are followed. The grading method of pupils or of lesson material in Bible classes is not followed. The children are not given much project work.

Educational evangelism is definitely a teaching mission. Teaching is largely optional with the church or the teacher. The story method is used largely together with class discussion. There is an abundance of music and song, as well as of art and of drama, used in teaching as well as in worship. The best of the later teaching techniques are employed. There is ample room for thought and self-expression together with learning by doing. A thoroughly graded program both as to pupils and literature is adhered to.

##### 2. Materials.

The Bible is the textbook and chief source from which instruction is given in the Child Evangelism

Fellowship. Other literature is used but it is almost wholly that of the Fellowship. The "Wordless Book"<sup>1</sup> is one of the chief material aids to attract and teach outside of the Bible. There is much visual instruction in the form of cut out material for the vellograph board. This is used in teaching and song as well as are pamphlets, tracts, and the "Children's Guide Book."<sup>2</sup>

In educational evangelism the Bible is the source of final authority and is used mainly in relationship with other denominational literature. A great variety of project work materials as well as of visual aid may be used. Here the visual instruction consists of slides, motion pictures, and some cutout or vellograph work. A generous amount of denominational literature is used. Sunday School quarterlies as well as literature for all other branches of the church program are used as the situation requires.

### 3. Teaching Situation.

Teaching in Child Evangelism is mainly carried on in the week day or home Bible classes. There are summer camps where boys and girls are instructed in Bible classes as well as other religious practices. They also teach in conjunction with the public school released time religious education.

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1. Ante, p. 50

2. Ante, p. 49.

In educational evangelism teaching is supposed to invade every activity of the program of the church. This not only includes the Sunday School, the weekday Bible classes, released time, vacation Bible school, special projects, and preaching but the ideal is visioned where the total church program is an integrated school of religion.

#### 4. Other Means.

Open air evangelism is another field of special interest and fruitfulness as used by Child Evangelism. Thousands are in this way made acquainted with the gospel truth in the open spaces in the summer or as the weather permits. The radio is used by the international headquarters as well as by local units.

In educational evangelism mass evangelism may be used to supplement while personal evangelism is coming into greater use and favor. Educational evangelism also uses the radio in national and international hook-ups. Single denominations alone or united with others give excellent and instructive radio programs laden with evangelistic truth.

#### 5. Psychology.

As has been pointed out the Child Evangelism Fellowship desires to secure a quick response upon presentation of the gospel message. In order to obtain immediate response appeals are made which arouse the emotions

and thereby tend to give a crisis experience. For instance the desire for Heaven is presented, but immediately the impossibility because of sin is shown, then the hope through Christ leads swiftly from one emotional state to another to the time of decision. Necessarily there is use of the intellect but this is in order that the emotions may incite the will to act for a quick decision. All factors of the personality are in operation but the dominant factor is emotion in this desire for quick response.

Educational evangelism provides for a thorough intellectual background. This is accomplished by nurture until the intellect so stimulates the emotions that the point of a choice is secured. Here also there is the functioning of the factors of the full personality but with ample provision for an intellectual basis for stimulating the personality to action and the related experience under the Holy Spirit.

#### 6. Leadership.

Each group desires to have expertly trained leaders. In the Child Evangelism Fellowship leaders are trained in a knowledge of the organization's technique and materials. This training is in schools operated by the Fellowship or in those approved by them. There is some training in child psychology and various lines of modern thought. They do not claim to be scholarly as many do from the secular point of view. However, they do insist

on special knowledge of the Bible. They feel that to be fundamental in faith, to have a call from God, and to be a channel through which the Holy Spirit can operate freely is of far more importance than to have degrees from institutions of higher learning.

In educational evangelism leaders are trained largely according to their own choosing. They may be trained in their own denominational or in other schools. Although there is a high educational standard required for leaders there is nevertheless great liberty as to their training. A knowledge of the Bible is necessary and many have special training in the field of religious education. A Christian experience is insisted upon and it is felt that the better prepared one is educationally the more largely the Holy Spirit will be able to use him. Some leaders in the intellectual world are numbered with those of educational evangelism having training comparable to those in other professional fields.

#### E. Summary

The expressed purpose of the Child Evangelism Fellowship and of educational evangelism is to evangelize.

The Child Evangelism Fellowship restricts itself to the evangelism of children of the grade school age. The concept of conversion is confined more to the salvation of the individual than to society and life.

The program of educational evangelism is geared to fit all age groups. Their concept of conversion includes besides salvation of the individual that of society and of life.

The Child Evangelism Fellowship is a fundamental, highly organized, interdenominational organization, evangelizing in the field outside the church yet securing its workers from the churches.

Educational evangelism is a conservative, unorganized group evangelizing within the confines of the denominations, fusing the spirit and life of evangelism into the now existing church from within.

The work of both proceeds through teaching and the work of the Holy Spirit. The Child Evangelism Fellowship uses the Bible as their textbook together with other organization literature using much of older educational methods. Their leadership is limited to those with a call of God and to a system of Child Evangelism Fellowship training or to schools approved by them. They give large place to the Bible, prayer, faith, and the work of the Holy Spirit as this will more than offset minor secular inadequacies. Educational evangelism uses the Bible as chief material source and final authority. They, however, use a greater variety of other literature as well as the best of the modern methods are used in moderation. Teachers are trained according to the standard required in the denominational

set up. This includes some of the best of secular as well as religious educational preparation. Here also the Bible, prayer, and the work of the Holy Spirit are emphasized as well as the need of fully consecrated workers.

In Child Evangelism Fellowship there is less liberty in operation as well as of freedom in faith than there is in educational evangelism. However, both are filling a place in the field of evangelism where it is greatly needed, and with the blessing of God upon them.

CHAPTER VI  
GENERAL SUMMARY AND CONCLUSIONS



## CHAPTER VI

### GENERAL SUMMARY AND CONCLUSIONS

#### A. General Summary

The scope of this work has been in ascertaining aspects of evangelism as seen in the Child Evangelism Fellowship and in educational evangelism. The purpose of this chapter is to sum up those aspects as noted in the thesis.

As a background for evangelism in America certain forms of evangelism have been looked at briefly from the beginning of the Christian church. Pentecost was seen to be evangelistic in its message. The Great Awakening taken as typical of mass evangelism in America was found to operate with its emphasis upon the same truth which again resulted in changed individuals who were the leaven which effected a marked change in society. Again the same potent factors in the revivals under the ministry of Charles G. Finney resulted in lives and social changes which associated them with the evangelism of the past.

Whether in the time when the catechism formed the larger part of the curriculum, or in the period of memory work, or when the aim was to lead the pupil to committal to Christ, the Sunday School was found to be an evangelistic agency. Personal evangelism produces the same fruits as do the other methods of evangelism.

Elements in the psychology of conversion were noticed. It was pointed out that there are three types of the conversion experience which were spoken of as the crisis, the emotional stimuli, and the gradual awakening. These may occur under any form of evangelism although some forms tend to produce a certain type. Each type has three stages consisting of unrest, crisis, and of relaxation. Which may be well defined or not depending on conditions, or according to personality factors. These factors consist of the intellect, the emotions, and the will.

With these aspects of evangelism noted and with the psychological aspects of all conversion experience as a background the Child Evangelism Fellowship has been examined. Its history dates from the vision and call of J. Irvin Overholtzer in the early twenties until today there is an internationally organized, interdenominational, pro-church movement based on fundamental theology. Its purpose is to evangelize all children of the grade school age, who are not being reached by the church. It proceeds on the basis that all children are potentially lost and need redemption both in America and in the world. Responsibility for the salvation of children rests with the adult, first to Christ who commanded it, and second to the child who will respond to the gospel message if opportunity is given him. The methods and program of the Fellowship are quite varied. However, it is a teaching ministry. It functions

largely in home Bible classes and in open air evangelism. The Bible is the textbook and literature is Bible centered. The literature includes books, tracts, a magazine, song books, and much cut-out material for visual education. The radio is used quite extensively. Teachers are expected to be spiritual, are required to sign a statement of faith, and are trained in the program and technique of the Fellowship. It is a missionary movement whether in America or on the foreign fields. It stresses the gospel message as the truth through which the Holy Spirit operates in evangelism. There are the changed lives of children as the result of the evangelistic effort.

In the study of educational evangelism it was shown that it is one phase of religious education which has been in use by the church from the beginning. The renewed interest in religious education around the beginning of the century was shown to have been stimulated by the educational and scientific trends of the times. These various trends in basic philosophy and theology were found to affect the emphasis on evangelism.

Educational evangelism uses the teaching method to evangelize. They do not presume to ignore other methods of evangelism but rather to supplement them. They also encourage that more of the teaching element be in all other methods that they be more effective. The aim of educational evangelism is to teach so that through nurture and the

work of the Holy Spirit evangelism will result. This purpose is two-fold, to lead to a point of decision for Christ, and then to growth in grace and Christ-likeness while the individual is at work in making a Christian social order.

In a comparison of these two movements it is found that the stated objectives of both are by the teaching method to evangelize. The Child Evangelism Fellowship is restricted to the evangelism of children of grade school age who are not being reached by the church, to a less broad view of conversion, while they rely on the working of the Holy Spirit in early nurture for the conversion experience. Educational evangelism seeks to evangelize all age groups and intends that conversion shall include all of life and the renovation of society. It depends on nurture and the Holy Spirit to lead to a personal enlistment with Christ. Child Evangelism consists of organized, fundamental groups outside, but whose members are from within the churches carrying out the Child Evangelism program. Educational evangelism consists of unorganized, conservative individuals and groups within the church carrying out the denominational program in order to evangelize. Both use teaching as the accepted method of evangelism. There is less variety and the use of the older techniques in the teaching of Child Evangelism with a larger use of cut-out materials for visual instruction. Both adhere closely to the Bible although Child Evangelism uses it more as a text.

Both use various means. Both use trained teachers although Child Evangelism's are trained in the use of their methods and according to their standards. Educational evangelism's training of teachers is according to denominational standards which average higher scholastically than do those of Child Evangelism. Both emphasize man's need of redemption, the importance of the gospel message, prayer, faith, and the work of the Holy Spirit. Each keep Christ central and His work as fundamental in the work of evangelism. Both are producing the fruit of evangelism in changed life and Christ-like character. There is also the attendant part of a change in the social order thus bringing in the Kingdom of God through Christ.

#### B. Conclusions

It is quite evident that the Child Evangelism movement came into being because the established church failed to "go out into the highways and hedges and compel" the unchurched to "come in." Undoubtedly God has used Child Evangelism to arouse the church to her mission to those outside as is evidenced by a revival of evangelistic emphasis in the church. The duty of the established church is to do at all times what the Child Evangelism movement is doing and thereby obviate the need for extra-church activities. Let the established church "go and teach all nations" and thus obey the command of Christ.

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