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A STRATEGY FOR CHURCH PLANTING
IN THE CENTRAL REGION OF
THE FELLOWSHIP OF EVANGELICAL BAPTIST CHURCHES
IN CANADA

A Thesis Project Submitted To
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By

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ABSTRACT

A STRATEGY FOR CHURCH PLANTING IN THE FELLOWSHIP OF EVANGELICAL BAPTIST CHURCHES IN CANADA CENTRAL REGION

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Liberty Baptist Theological Seminary, 1998

Mentor: Dr. Frank Schmitt

Church planting is essential for the evangelization of Canada. The purpose of this project is to develop a strategy for church planting within the central region of The Fellowship of Evangelical Baptist Churches in Canada (FEB CENTRAL).

This project examines the biblical nature of the church and church planting, highlights salient features of contemporary church planting, outlines a history of Baptist church planting in FEB CENTRAL, reviews two survey/questionnaires given to FEB CENTRAL church planters and administrators, and develops a strategy for church planting in the FEB CENTRAL region of The Fellowship of Evangelical Baptist Churches in Canada.

Abstract length: 99 words.

DEDICATION

I am truly grateful to my loving wife, Esther, and my daughter, Rachael, for their patience and great encouragement to me during the writing of this paper. Their cheerfulness and graceful understanding made this rewarding task even more gratifying.

I trust that the Lord might be pleased to use the concepts, principles and strategies discussed throughout this dissertation for the advancement of His work in Ontario and Canada. “Unto Him be glory in the church by Christ Jesus throughout all ages, world without end” (Ephesians 3:21).

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CHAPTER 1

INTRODUCTION

The Proposed Purpose of this Strategy

The purpose of this project is to establish a church planting strategy for the central region of The Fellowship of Evangelical Baptist Churches in Canada (FEB CENTRAL). As the task of reaching Ontario and English speaking Quebec is so great and the resources so limited, a systematic and strategic approach to planting many more new churches in FEB CENTRAL is needed.

As shall be demonstrated in the discussion below, the demographic, cultural and religious scene in Ontario is increasingly and exponentially changing. The limited resources of the Fellowship and the significant costs of church planting necessitate a dynamically fluid and innovative strategy to church planting so as to invest the funds and efforts in the most productive way. The selection and training of church planters, the selection of church plants, the vision and promotion of church planting, the evaluation and supporting of church planters and church plants, the mentoring and continuing development of church planters, and the general administration of church planting in FEB CENTRAL all have to be incorporated in a uniquely Fellowship oriented strategy.

The Pertinent Terminology of this Strategy

Throughout this project, certain terminology will be used that should be defined at this point. The term “Fellowship” refers to the Fellowship of Evangelical Baptist Churches in Canada. This particular group of churches is evangelical and Baptist in nature and polity. The distinctive theological stance of the Fellowship is outlined in the Appendix of this project.

The term “FEB CENTRAL” refers to The Fellowship of Evangelical Baptist Churches in Canada, Central Region and specifically refers to those Fellowship churches situated in the province of Ontario and a few English speaking churches scattered throughout the province of Quebec. The majority of the 290 FEB CENTRAL churches are found throughout Ontario; hence, the emphasis in this paper on Ontario. Furthermore, these Ontario churches are largely situated in Southern Ontario where the majority of the population of Ontario resides.

Most of the province of Quebec is linguistically French speaking. As such, it comes under Fellowship National French missions and FEB FRENCH provincial administration. The provinces of Ontario and Quebec are situated in the central region of Canada; hence, the name FEB CENTRAL.

The Present Need of this Strategy

Church planting is absolutely essential to the future evangelization of Canada. Without many more new churches, the task of reaching this Canadian generation for Christ will be greatly hampered as “the single most evangelistic method under heaven is

planting new churches.”¹ While there are many forms of evangelism that are being greatly blessed of the Lord, the establishment of vibrant, growing and reproducing churches is critical for the advance of Christianity, in general, and the growth of various denominations in particular. It is also evidently clear that “without exception, the growing denominations have been those that stress church planting.”² Similarly, those other groups that have been declining over the years may trace part of their decline to a lack of church planting emphasis.

In addition, the very nature of the church demands its reproduction for “every living thing must nourish itself, must grow and must reproduce. This is the minimum, not the maximum, function of life.”³ The organic nature of the church as a living thriving and growing organism requires that it reproduce itself time and again. Church planting is thus an “authentic form of church growth.”⁴ Healthy churches and denominations will be planting reproducing congregations. Nowhere is this more clearly seen than in the early church. When persecution began for the church in Jerusalem, Christians not only went everywhere preaching the gospel, they also established churches:

¹C. Peter Wagner, Church Planting for a Greater Harvest, (Ventura, CA: Regal Books, 1990), . 11.

²Ibid., 12.

³Fred G. King, The Church Planter’s Training Manual, (Camp Hill, PA: Christian Publications, 1992), 5.

⁴Ken Hemphill, The Bonsai Theory of Church Growth (Nashville: Broadman Press, 1991), 110.

The record of the apostolic church was one of reproduction by division, brought about through the dispersion. It also reproduced by germination through planting the gospel seed throughout Asia. It all began with 120 believers; then 3000, then 5000, then multitudes believed.⁵

It was a natural result of the preaching and witnessing of the gospel that young and aggressive churches began as “the New Testament Christians went everywhere establishing churches. Wherever the gospel was successful, a church sprang into existence.”⁶

When Jesus Christ said, “I will build my church” (Matt.16:18), He saw the world as church planting ground. The method of reaching that world would center on the establishment of reproducing New Testament churches. His command to go into that world (Matt.28:19,20) and begin those churches is just as relevant today as in the first century. Christ is still building His church, and church planting is the basis upon which that work is being done. If “we will put ourselves in the way of planting, He has promised, ‘I will build my church’.”⁷

This promise is no less true for the Fellowship of Evangelical Baptist Churches in Canada. The task of reaching Canada, and Ontario in particular, with the gospel is great. However, the primary means will be church planting. If Fellowship churches are to effectively penetrate the FEB CENTRAL region of Canada, then they must aggressively

⁵King, The Church Planter's Training Manual, 6.

⁶Elmer Towns, Getting a Church Started, Lynchburg, VA: Liberty University School of Lifelong Learning, 1993), 7.

⁷King, The Church Planter's Training Manual, 6

plant many more new churches. Consequently, a strategy for church planting in FEB CENTRAL is vital in accomplishing this task. A coordinated and managed church planting effort will do much in producing many more new churches. The following subsections shall discuss further the present situation in FEB CENTRAL as it relates to the need for many more new churches.

The Situation of the Fellowship In Canada and FEB CENTRAL

Among Canadian evangelicals “The Fellowship of Evangelical Baptist Churches in Canada is one of the largest evangelical denominations in Canada. It includes 506 churches and 72,288 members.”⁸ These congregations extend literally from sea to sea across the vast landscape of Canada. They include churches from both of the official languages of Canada, English and French, as well as several non-official languages like Spanish and Filipino. The Fellowship is divided geographically into six main regions: FEB BC (British Columbia and Yukon), FEB CAST (Alberta, Saskatchewan and The Territories), FEB FRENCH (French speaking churches In Quebec), FEB MID (Manitoba), FEB CAR (Atlantic Region), and FEB CENTRAL (Ontario and English-speaking areas of Quebec).

The Fellowship maintains a national staff with a central office situated in Guelph, Ontario. At the national level, several ministries serve the Canadian and international mandates. Some of these include “Baptist Builders Appeals” which “have enabled the

⁸Terry D. Cuthbert, ed., *The Fellowship Yearbook 1996*, (Guelph, ON: The Fellowship of Evangelical Baptist Churches in Canada, 1996), 48.

Fellowship to help in establishing new churches all across Canada”⁹ and FEB International which is the foreign missions arm of the Fellowship. “FEB International of the Fellowship has missionaries in South America, Europe, the Middle East, Japan, Africa, Pakistan, Singapore, Latin America and supports other workers in India.”¹⁰ As well, international emergency food relief is handled through the Fellowship’s FAIR program.

Other ministries include Fellowship Chaplaincies “with a total of fifty-two part-time and full-time Chaplains across Canada;”¹¹ the Fellowship Leader Training Agency which “exists to assist the leadership of our local churches in creating an intentional, comprehensive strategy so that each church develops growing, reproducing servant leaders;”¹² and Fellowship French Ministries.

As a national ministry of the Fellowship of Evangelical Baptist Churches in Canada, we continue to promote the establishment of churches and ministry to reach French Canadians with the Gospel of Jesus Christ. Our main purpose is to plant new churches, supporting them in prayer and assisting them until they become self-sufficient.¹³

Of particular interest is “Fellowship Vision 2000, a 10 year strategy for

⁹Ibid., 48.

¹⁰Ibid., 48.

¹¹Ibid., 18.

¹²Ibid., 22.

¹³Ibid., 20.

developing strong reproducing local churches.”¹⁴ The program was introduced in 1990 in conjunction with the national, cross denominational Vision 2000 Canada thrust. “Vision 2000 Canada’s goal is to encourage the evangelical denominations to see the need in our country for all of us to do our part in evangelism and church planting so that ‘every individual in Canada will have the opportunity to see, hear, and respond to the gospel by the year 2000.’ ”¹⁵ While the Fellowship Vision 2000 thrust is in concert with Vision 2000 Canada, historically it developed differently.

“Fellowship Vision 2000” began before the “Vision 2000” congress in Ottawa. Our General Secretary, Dr. Roy Lawson, had real concern for the growth and development of our denomination. At the same time God led others with the same concern to talk about what now has been developed into our ten year strategy for church growth and church planting¹⁶

The Goal of Fellowship Vision 2000 “is to call our churches to consistent Christian living, aggressive evangelism, dynamic church growth and reproduction throughout the 1990’s.”¹⁷ Thus, at the national level of the Fellowship there is concern, planning and effort to establish reproducing congregations across Canada.

The FEB CENTRAL region of the Fellowship contains the majority of Fellowship churches with “approximately 290 congregations that meet in Ontario and in

¹⁴Ibid., 48.

¹⁵National Committee for Fellowship Vision 2000, Fellowship Vision 2000, (Guelph, ON: The Fellowship of Evangelical Baptist Churches in Canada, n.d.), 1.

¹⁶Ibid., 2.

¹⁷Ibid., 2.

English-speaking areas of Quebec.”¹⁸ These churches are sub-divided into 19 geographic associations throughout Ontario and Quebec. The administrative staff, though otherwise limited to a Regional Director, Youth Director, and Administrative Assistant, also includes a full-time Church Planting Director. Among the many tasks of the Church Planting Director is that of seeking to “boost our church planting efforts.”¹⁹ This need becomes quite apparent as one looks at the recent 1995 church additions to the Fellowship. Of the six new churches welcomed into the Fellowship at the Fellowship Annual Convention, four were from FEB FRENCH (French speaking churches), one from FEB BC and only one from the largest region of the Fellowship: Ontario. A region of 290 churches had but one church added to its number in 1995. That is a .003% increase over the year. Yet the population of Ontario is increasing by two percent per year. Fellowship church planting is not keeping pace with the increasing population of Ontario.

Outreach Canada’s diagnosis of the church planting needs of Ontario shows that many communities require dozens of new churches to reach those areas for Christ. Many of the towns and cities that already have Fellowship works require many more new churches. The city of Sudbury, for instance, has a population of over 92,000 people and has only 16 evangelical churches, none of which are Fellowship churches. The city of Barrie in Central Ontario has a population of 63,000, with 18 evangelical churches and

¹⁸Terry Cuthbert, *The Fellowship Yearbook 1996*, 29.

¹⁹*Ibid.*, 29.

only one Fellowship church. Furthermore, many dozens of smaller communities, like Port Dover on Lake Erie, have no Fellowship church at all. Large metropolitan centers have hundreds of thousands of people, with an inadequate number of evangelical works and a handful of Fellowship churches. The need for aggressive and ever increasing Fellowship church planting efforts is obvious.

Among the millions of Ontario residents are vast numbers of ethnic minorities. The Fellowship has been aware of the need for church planting among these many diverse groups and has been successful in several instances. In fact, some of the fastest growing churches in FEB CENTRAL are ethnic churches. Yet there are still hundreds of thousands of individuals from ethnic groups that have no Fellowship outreach in their midst. At present, about two dozen ethnic churches have been planted. Many more new churches are required.

The appointment of a Church Planting Director underscores the continuing FEB CENTRAL awareness of the great need for more churches. However, along with the position of a Director, there is the need for a comprehensive and long range plan for planting new churches in an ever changing provincial environment. A strategy for church planting for FEB CENTRAL is essential for the planting of many more new churches.

The Status of Christianity in Canada and FEB CENTRAL

Change is the most appropriate term that could be used to describe modern Canada. As an industrialized nation envied by much of the world, Canada is changing at an exponential rate.

Life in Canada has been dynamic. Our nation has been anything but static.

Like many of our societal counterparts around the world, we've been moving fast since our inception in 1867. Ongoing change has characterized our 125 years of history. . . . Along the way we've been making adjustments, developing and revising our institutions and culture, our ideologies, our policies and programs.²⁰

The religious scene in Canada has been changing as well. However, for several decades the change has not been healthy or positive. What has been true for Canada as a whole is equally true for the FEB CENTRAL region of Ontario and English speaking Quebec. The province of Ontario is often referred to as the economic engine of Canada. So as Ontario goes, so goes the rest of the nation. With respect to Christianity, the present situation in Ontario is as uninspiring as it is in the rest of Canada.

We now know much about religion in Canada. We know about the spiritual needs of individual Canadians, and we also know much about their relationship to organized religion. The picture the research has helped to clarify is extremely disturbing. I summed it up in this one line in Unknown Gods: "The churches are floundering at a time when they should be flourishing."²¹

As one travels through the towns and cities of Canada, empty churches and "For Sale" signs tell the tale of decreasing church attendances and closing churches.

Since at least the late 1940's there has been a pronounced drop in weekly church attendance in Canada. The earliest poll data available, provided by Gallop for 1945, indicate that some 60% of the population maintained that they were attending services on close to a weekly basis at that time. The 60% figure fell to around 50% by 1960, to about 30% by 1980, and now stands at just over 20%.²²

And as troubling as this is, it will get worse.

²⁰Reginald W. Bibby and Donald C. Posterski, Teen Trends: A Nation In Motion, (Toronto: Stoddart Publishing, 1992), 2.

²¹Reginald W. Bibby, There's Got to be More! Connecting Churches and Canadians, (Winfield, BC: Wood Lake Books, 1995), 8.

²²*Ibid.*, 15.

The fact of the matter, however, is that the worst is yet to come. A simple analysis of current attendance by age reveals that churchgoers are disproportionately old: weekly attenders come in at 37% for those 55 and over, 23% for people 35 to 54, and only 14% for those between the ages of 18 and 34.²³

According to current statistical projections most major religious groups in Canada will see their weekly attendance numbers drop dramatically in the next twenty years. In fact, Statistics Canada reports that:

religion seemed to have less importance for a greater number of Canadians in 1991 compared with the 1950's and 1960's. Then less than 1% of the population claimed to have no religion (0.4% in 1951 and 0.5% in 1961) compared with 12.4% in 1991.²⁴

The major exception to this downward trend is among Conservative Protestants.

The most positive news is associated with Conservative Protestants, but it's not as positive as many people think: these evangelical groups will experience growth but it will be fairly modest. Evangelicals will add some 200,000 weekly attenders in the next two decades, bringing their weekly totals to some 1.3 million people. The downside is that this kind of growth will fall far short of the hopes of "Vision 2000," and may be seen as a failure.²⁵

Obviously in Canada many more new churches are required to meet the changing religious scene.

The picture in Ontario is equally challenging. Vision 2000, a cooperative effort between several denominations, established the goal of one church for every 2000 persons in Canada. That goal will not be met without some unforeseen developments.

²³Ibid., 16.

²⁴Canada, Ministry of Industry, Science and Technology, Statistics Canada, Census Of Canada Focus for the Future, (Ottawa: Statistics Canada, 1994), 4.

²⁵Bibby, There's Got To Be More! Connecting Churches and Canadians, 18.

The situation in Ontario reflects the Canadian norm.

Between 1986 and 1991 Ontario had a population increase of 10.8% up from a 5.5% increase between 1981 and 1986. In 1991 Ontario was the home of choice for nearly 37% of Canada's total population. Thirty-three percent of Canada's evangelical churches, just over 2,700 churches, are located within the borders of Ontario.

The need to plant new churches within this province is overwhelming. By the year 2001 the projected population for Ontario will be 11.5 million. If having a goal of one evangelical church for every 2000 residents in Ontario is to be accomplished, we will have to more than double the existing number of evangelical churches.²⁶

The 1991 Canadian Census indicates parts of Ontario with a ratio of one evangelical church for between 4501 to 7700 residents, a number far greater than the goal of Vision 2000. This is especially true for major metropolitan centers such as the greater Toronto area. The Census Division map produced by Outreach Canada delineates the present need for more new churches. Included in Outreach Canada's more detailed breakdown is the need for more churches in Ontario communities with populations of more than 5000 persons. Many of these centers require literally dozens of new churches to reach their existing communities. This does not take into account future increased populations. Certainly "in recent years we have seen an increase in new church plants, but there is still much to be done in reaching this province for Christ."²⁷ More new churches are needed.

The State of Ethno-cultural Diversity in Canada and FEB CENTRAL

Canada has maintained a strong immigration policy throughout recent decades.

²⁶Gerry Kraft, *ON 2001 A Mid-Decade Progress Report on Vision 2000*, (Richmond, BC: Outreach Canada, 1995), 3.

²⁷*Ibid.*, 3.

While the original ethno-cultural mix was European in origin, the more recent influx of immigrants has been from a variety of ethnic backgrounds. The latest national census conducted in 1991, documents the new reality of culture in Canada and Ontario.

In 1991, 28% of the population reported British only origins compared with 34% in 1986. This included both single British responses (21%) and multiple British only responses (7%), that is, a combination of English, Irish, Scottish, Welsh or other British origins.²⁸

While those reporting British only origin dropped significantly “the population in Canada reporting French only origins decreased slightly from 24% in 1986 to 23% in 1991.”²⁹ Of particular interest is the fact that “in 1991, 31% of the population reported ethnic origins which were neither British nor French, up from 25% in 1986.”³⁰ For instance those of “Asian, Arab, and African origins increased from 4% (986,000 persons) in 1986 to 6% (1.6 million) in 1991.”³¹ In Ontario “persons reporting Asian, Arab, and African single origins represented 8% of the population.”³²

Ontario, perhaps more than any other region of Canada, reflects the present, diverse ethno-cultural mix.

The largest proportion of immigrants lived in Ontario (55% of all immigrants), followed by British Columbia (17%). Immigrants represented about one-quarter

²⁸Canada, Ministry of Industry, Science, and Technology, Statistics Canada, 91 Census The Nation Ethnic Origin, (1992), 1.

²⁹Ibid., 1.

³⁰Ibid., 1.

³¹Ibid., 1.

³²Ibid., 2.

of the population in both these provinces.³³

Toronto, the capital of Ontario, “had the largest immigrant population of any metropolitan area: 38% (1.5 million) of Toronto’s population were immigrants.”³⁴ The 1991 Census indicates that “of Canada’s 25 census metropolitan areas, Toronto had the largest percentage (34%) of its population reporting a mother tongue other than English or French.”³⁵ Commenting on the attraction of Ontario to recent immigrants, one author writes:

The attraction of Ontario for immigrants was reflected in the diversity of ethnic groups living in this province in 1991. About 40% of Ontario’s population reported ethnic origins other than British or French. Some of Canada’s largest ethnic communities were in Ontario. Over half of all persons reporting West Asian (54%), South Asian (55%), African (70%), Caribbean (63%) and Black (67%) single-ethnic origins lived in Ontario.³⁶

As alluded to above, immigration has also affected the linguistic diversity of Canada and the province of Ontario.

Immigration has also altered the linguistic profile of Canadian society. The percentage of the population who reported a language other than English or French as their mother tongue grew from 11% in 1986 to 13% in 1991, largely due to the growth in the number of recent immigrants whose mother tongue is neither English or French. In 1991, 22% of persons who had a single mother tongue other than English or French had come to Canada in the past decade, compared with 18% prior to 1961. Much of the increase in non-official languages

³³Canada, Ministry of Industry, Science and Technology, Statistics Canada, 91 Census The Nation Immigration and Citizenship, (1991), 1

³⁴Ibid., 1.

³⁵Canada, Ministry of Industry, Science and Technology, Statistics Canada, 91 Census The Nation Mother Tongue: 20% Sample, (1992), 1.

³⁶Jane Badets and Tima W.L. Chui, Canada’s Changing Immigrant Population, (Scarborough, ON: Prentice Hall Canada Inc.,1994), 23.

occurred in Ontario, British Columbia and Quebec, where most recent arrivals have settled.³⁷

This linguistic diversity can only continue to change and grow as the immigrant population of Canada and Ontario significantly increases:

According to the Census, 4.3 million immigrants were living in Canada in 1991, representing 16.1% of the total population. Between 1986 and 1991, the size of Canada's immigrant population increased by 11%. In contrast, from 1981 to 1986, the number of immigrants grew by only 2%.³⁸

These vast numbers of new Canadians, from diverse ethnic backgrounds, create challenging yet exciting opportunities for evangelism and outreach. Indeed, the need for large numbers of ethnic church planters and ethnic churches is acute. The world is on Canada's doorstep and world missions is here and now. Yet ethnic church planting is limited, and ethnic church planters are few. In the FEB CENTRAL region there are presently fewer than two dozen ethnic churches among the nearly 300 Fellowship churches. With such a great influx of new ethnic minorities and the resulting requirement of many more new churches, the need for a multi-cultural and comprehensive strategy for church planting has never been so vitally important. Many more new churches are needed.

The Shift in Populations in Canada and FEB CENTRAL

There have been major population changes occurring in Canada over the last century. A large number of people have moved from rural areas to more urban areas. As

³⁷Ibid., 23.

³⁸Ibid., 5.

well, new Canadians have tended to settle in major metropolitan areas. It is not surprising then to learn that "Canada is one of the most urbanized countries in the world, with 77% of its population in 1991 living in urban areas."³⁹ This urban population shift has concentrated in a relatively few major metropolitan areas. "In 1991, about three fifths of Canada's total population lived in one of the 25 census metropolitan areas (CMAs), and the remaining two fifths in non-metropolitan areas."⁴⁰

Statistics Canada reports that "among the provinces, the largest population increases occurred in British Columbia (13.8%), Ontario (10.8%) and Alberta (7.6%)."⁴¹ In fact "since 1951, the proportion of Canada's population living in Ontario has increased from 32.8% to 36.9%."⁴² It is not very surprising then to learn that "of all the federal electoral districts, York North, Ontario had the largest population increase (61.8%) between 1986 and 1991, followed by Mississauga West, Ontario (60.4%), Ontario, Ontario (44.1%), Brampton, Ontario (36.5%), and Surrey North, British Columbia (33.4%)."⁴³ Among particular cities, not districts, the Ontario city of "Oshawa was the fastest growing CMA in Canada, followed by Vancouver, Kitchener, Toronto and

³⁹Bali Ram, Edward Shir, and Michel Pouliot, Canadians on the Move, (Scarborough, ON: Prentice Hall Canada, Inc., 1994), 45.

⁴⁰Ibid., 47.

⁴¹Canada, Ministry of Industry, Science and Technology, Statistics Canada, 91 Census A National Overview Population and Dwelling Counts, (1992), 1.

⁴²Ibid., 1.

⁴³Ibid., 2.

Victoria.”⁴⁴ The shift to the major metropolitan areas is significant, to say the least. “Future trends in Canada’s population growth and distribution will likely raise many economic, social and policy issues. For example, the fastest growing CMAs are also the most prosperous.”⁴⁵

More importantly, the shift in population to major cities means an ever increasing need for many more new churches in urban areas. As the suburbs of major cities continue to expand, new churches are required to reach these burgeoning populations. These new church plants will need to be innovative and creative in many ways. Prosperous urbanites are accustomed to the best of everything. Thus, a new church will have the challenge of doing much with little. As well, prosperous areas have high standards of living. The cost of supporting church planters in city areas will be high and the cost of purchasing land for buildings even higher. It is not uncommon that “the new effort will require an outlay of up to a half a million to one million dollars over a 5-10 year period on average to underwrite the church planter’s salary, buy and rent property, and operate ministries of outreach.”⁴⁶

With the need for many more new urban churches and the challenge of doing much with relatively less, a comprehensive strategy for church planting is required. More

⁴⁴Don Kerr and Bali Ram, *Population Dynamics in Canada*, (Scarborough, ON: Prentice Hall Canada Inc.,1994), 9.

⁴⁵Ibid., 9.

⁴⁶FEB CENTRAL Church Planting Commission, *Church Planter’s Manual*, (Guelph, ON: The Fellowship of Evangelical Baptist Churches in Canada, n. d.), 10.

new churches are needed.

The Standpoint of Personal Experience

Church planting is not just Biblical, logical and necessary. It is dynamic and exciting. In FEB CENTRAL alone, exciting church planting opportunities exist in every corner of the province. The church planting horizon is endless and the task is great. Yet, the time is ideal and the opportunity is immediate. Personal experience from over twenty years of classroom, missionary, and pastoral work have shaped the perspective of this author as to the wonderful possibilities of church planting.

In the late 1970's this author began teaching in London Baptist Bible College, London, Ontario. Those were exciting days of new beginnings as the college was in its formative years. Classes were small and both students and staff were thrilled with the great possibility of reaching Canada for Christ. The sky was the limit in serving the Lord. In fact, the motto of the school reflected its atmosphere: "zeal and knowledge." It was the privilege of this author to be "on the road" each weekend, representing the school and challenging young people to yield their lives to full time study and Christian service. From those early years, many were sent to the mission field as church planters, and many more went into pastoral work throughout Ontario. Several of these pastors have since started new churches or have been pastors of churches that have started daughter works throughout the province.

Of particular interest during those years was the influence of Mr. Roly Smith, a former Baptist Mid Missions veteran missionary. This author witnessed and experienced the influence that one man, with a burden for Christ, can have on a school. Through the

testimony and influence of this individual, many went into full time foreign missionary service and some into Canadian church planting. Mr. Smith was the resident missionary on campus and taught all of the missions related courses. His office was always filled with young people who sensed the spirit and enthusiasm of a man “who had been there and had done it.” As a veteran church planter, Mr. Smith had begun churches in the Carribean and in Australia: churches that are still flourishing today.

During that same time, this author also became well acquainted with another veteran missionary from A.B.W.E (The Association of Baptists for World Evangelism), Mr. Ivor Greenslade. This missionary- statesman opened up part of the Amazon river for Christ as he established reproducing churches throughout the Amazon basin. Those churches have since gone on to start other reproducing churches throughout the Amazon. Mr. Greenslade communicated, in a most practical way, his fire and zeal for church planting throughout the world. Indeed, his zeal was contagious.

It was through the influence of Mr. Roly Smith that this author was led to pursue short term missionary work as a lecturer with Baptist Mid Missions in Victoria Baptist Bible College, Melbourne, Australia. After four years at London, this author traveled to Melbourne, Australia. At that time, the mission field was young and the churches were newly established. Most of the Baptist Mid Mission churches met in rented surroundings (schools or halls). Few had their own buildings. Most were still being established as new works with a missionary as their pastor. This was equally true for the A.B.W.E. churches throughout Australia.

As a representative for Victoria Baptist Bible College, this author traveled

extensively throughout Australia, preaching and teaching in new church plants. Often, as a guest preacher, this author was asked by the missionary or national pastor of the church, "What can I do to help my church grow?" These questions only demonstrated how challenging, diverse, and yet rewarding these church plants were.

Regularly, this author would be asked to preach or teach in churches that had no pastor or that had a missionary on furlough. Consequently, this author experienced first hand the vital and exciting ministry of church planting on the mission field. As well, as a teacher in the Bible College, this author realized that the students being prepared had only one option for ministry: church planting. The graduates would either assume pastorates in young churches begun by a missionary or they would begin churches of their own. This author never lost sight of the critical part he had in training these students to do the work of church planting.

Following a fruitful ministry in Australia, this author returned to Ontario to begin pastoral work among The Fellowship of Evangelical Baptist Churches in Canada. For the next fourteen years, this author served in three different Fellowship churches. All of these churches had a rich heritage of church planting. Two of the three churches had started at least five daughter works each, and the third had spawned two other churches. Once again, through pastoral ministry, this author has been reminded of the necessity and exciting opportunities of church planting.

During this author's pastoral ministry, he has also been privileged to work on the FEB CENTRAL Church Extension Commission: the church planting arm of FEB CENTRAL. In his position as Commission member he has witnessed, first hand, the

Fellowship's efforts in church planting in Ontario. He has met with the church planters, Commission members, and administration alike. He has seen the challenges and opportunities facing church planting in Ontario. Understandably, he has been continually burdened for the ministry of church planting in this province.

Finally, this author has greatly benefitted from the Doctor of Ministry program at Liberty Baptist Theological Seminary: a seminary which stresses church growth and reproduction. The Liberty program has rekindled this author's desire for church growth and outreach. Both the professors and students alike are engaged in and committed to advancing the work of Christ. This author has witnessed how both the faculty and students are growing dynamic churches for Christ in North America and around the world.

All of these influences, from teaching in Bible College, to missionary and pastoral work, to church planting, administration and doctoral studies, have focused this author's perspective on the necessity of church planting. Furthermore, they have highlighted the need for a strategy for church planting, whether overseas or in Ontario. With respect to the Fellowship, a comprehensive strategy for church planting in FEB CENTRAL will greatly enhance the cause of church reproduction in Ontario.

The Success of a Strategy for Church Planting in FEB CENTRAL

The previous subsections have carefully shown the great need for new churches in FEB CENTRAL. Older denominations are fading on the Canadian scene. Many evangelical groups have numerous churches that are in decline. The sad state of Christianity in Ontario necessitates the establishing of many more new churches. The

increasing diversity of Ontario's ethnic populations requires the beginning of many more new ethnic churches throughout the province. The drastic shift in populations in Ontario, and to cities in particular, highlights the immediate need for many more churches in the suburbs of burgeoning metropolitan areas. The present state of church planting in Ontario by the Fellowship shows how much more can be done; present church planting is not commensurate with the increase in population of the province. As well, the personal experience of this author with new church plants and planters has burdened him for a greater work in Ontario.

All of the above subsections have also emphasized one other truth: the need of a strategy for long term, sustainable church planting by the Fellowship in the province of Ontario. Only as a comprehensive strategy is formulated and implemented will church planting grow and flourish. Many more new churches are needed, as is a strategy for church planting in FEB CENTRAL.

The Particular Scope and Limitations of this Strategy

This project is decidedly regional in scope as it pertains particularly to FEB CENTRAL. While others regions or groups may find parts of this strategy informative and helpful, the analysis and recommendations are FEB CENTRAL specific.

The comparative analysis of other church planting efforts will be generally regional in nature. The discussion, analysis, and evaluation of selection, education, training, promotion, support, and mentoring practices and policies will be generally regional in scope. The discussion of the past Fellowship church planting efforts will center on the region, although the early days of the Fellowship have been more

nationally focused as to outreach. The interviews and analysis will primarily concentrate on FEB CENTRAL church planters and administrative staff. The resulting plan or strategy will pertain to the needs of FEB CENTRAL. Some aspects of the project (e.g. the review of the literature) will be more general in scope.

CHAPTER 2

THE BIBLICAL NATURE OF THE CHURCH

Any discussion of church planting, in any form, must by definition examine the very nature of the church. After all, how does one know if a church has been planted unless one understands just what the church is? Much confusion centers on the form and functioning of the church, not to mention its message and mandate. For instance, some would view the church as a purely charitable agency in religious garb. Others would view the church as a platform for social revolution. Many would see the church in terms of hierarchical forms and procedures. Still others would relegate the church to a position of religious relic, symptomatic of another age and time.

Christ, however, sees the church as precious. After all, “Christ also loved the church, and gave himself for it” (Eph. 4:25). No one should dare trivialize the place and prominence of the church in this age, for the church is a costly entity purchased with the precious blood of Christ. The apostle Paul, in warning the Ephesian elders about possible future false teachers, reminds them of this costly nature of the church “take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).

Not only is the church precious to Christ, it is prominent in His program for this

age. Through the church, Christ has ordained that this generation be reached with the gospel. The Great Commission is a church commission for the church age (Matt. 28:19,20). If this present world is to be evangelized, it will be through the church:

The missionary work must rest upon the churches. We are responsible as individuals to be consecrated to this task; but we are bound together in churches, according to God's plan. The Book of Acts makes it evident that the local church, not isolated individuals, was responsible to send out and sustain the missionaries.⁴⁷

The reproducing church is the key tool that God has chosen for reaching "the uttermost part of the earth" (Acts 1:8).

While the church is precious to Christ and prominent in His program for this age, it is also prepared for the task. When Jesus said, "I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18), He promised the future advancement of His church throughout this age. This new and yet future entity would possess all the power (Matt. 28:18) and equipment (Eph. 4:7) needed to succeed in a hostile and enemy territory. Its victory would be certain as it followed "the captain of their salvation" (Heb. 2:10).

Thus, the church, as prescribed by Christ, is essential to reaching this world with the gospel of the risen Saviour. A clear understanding of the biblical nature of the church is critical to the planting of New Testament churches that can reproduce and advance the work of Christ. The following brief discussion further delineates the biblical nature of the church as to its form, functions, message and mission.

⁴⁷Paul R. Jackson, The Doctrine and Administration of the Church, (Des Plaines, Illinois: Regular Baptist Press, 1968), 104.

The Director of the Church

Among the many unique terms used to describe the Lord Jesus Christ is the title, “head of the church” (Eph. 1:22; 5:23). Any discussion of the nature of the church should rightly begin with the singular and preeminent position of Christ as the head of His church. Not only has Christ died for the church (Eph. 4:25; Acts 20:28), but one of the reasons for the resurrection of Christ relates to His position as head of the church.

Regarding the headship of Christ over His church Chaffer writes that “this is a specific purpose of the Father in raising His Son from the dead as stated in Eph. 1:20-23.”⁴⁸

The resurrected and exalted position of the Lord Jesus Christ includes the headship of His church:

Yet the highest consummating authority and glory is said to be that He is “head over all things to the church, which is his body” (Eph. 1:22-23). He is to the church what the head is to the body. The figure suggests a number of vital realities of relationship.⁴⁹

Among these vital realities of relationship that the headship of Christ implies are the following.

Authority

As head of the church, Christ rightly exercises complete authority over His body.

There are no others that can usurp this unique position.

Although God’s people are to clearly respect and obey those who are over them in the Lord, Christ is still the Head of the body and the Lord of the church. Any

⁴⁸Lewis Sperry Chaffer, *Systematic Theology, Vol. IV Ecclesiology - Eschatology* (Dallas: Dallas Seminary Press, 1948), 88.

⁴⁹*Ibid.*, 88.

attitude or tendency which takes the pre-eminence away from Christ and places it elsewhere is to write the obituary ICHABOD over that church: 'the glory is departed'.⁵⁰

Christ is the absolute sovereign over all things to the church, meaning that He alone is the church's ruler. Referring to the headship of Christ in his book on leadership entitled, *Shepherdology: A Master Plan for Church Leadership*, John MacArthur states,

He rules the church. As Lord of His church, He is its ruler. If anyone asks us who is in charge of Grace church, we tell him, "Jesus Christ." Ephesians 5:23 says, "Christ is the head of the church."⁵¹

Thus, the authority of Christ extends to every area of church life, polity and practice.

Director

A second vital reality of the headship of Christ over His church is His direction of the body of Christ. This second characteristic is, in reality, an outgrowth of His authority over all things to the church. As the church's ruler and ultimate authority, Christ can rightly direct or control all things within the body.

Christ is "the head over all things to the church, Which is his body . . ." (Eph. 1:22,23). Unless the head directs the body, the body acts erratically. When the head controls each part of the body individually, there is perfect coordination between the members. This should be true in the local church, which is the local manifestation of His body.⁵²

Christ not only directs the church corporately but actually guides each individual member. In fact, it is as the Lord guides each member that the whole body is directed to

⁵⁰David Watson, *I Believe in the Church* (Grand Rapids: Eerdmans, 1978), 114.

⁵¹John F. MacArthur, *Shepherdology: A Master Plan for Church Leadership* (Panorama City, CA: The Master's Fellowship, 1989), 61.

⁵²Jackson, *The Doctrine and Administration of the Church*, 44.

correctly do the will of Christ:

Jesus as Head of the church means that He arranges life in the body. Each member is directly connected to the Head and therefore able to receive signals from the Head. Every member as a part of the body finds the role suggested by the spiritual gifts assigned to him or her. The Lord through the immediacy of the Spirit determines each person's function.⁵³

In explaining the directorship of Christ in the believer and in His church, Chaffer succinctly states:

Christ as the Head of the church is able to direct each believer in the paths of the Lord's will in keeping with His personal gifts and the plan of God for the individual life. All of this, however, is in harmony with God's purpose for the church in the present age. In the church corporately, God is fulfilling a present divine purpose which is unfolding exactly as prophesied in the Scriptures.⁵⁴

The church's success in reaching this world with the gospel can be viewed as the result of the Lord's direction in His church and the individual believer.

Life Source

While the term headship of Christ is seldom viewed in terms of source of life, in reality "the church is absolutely dependent on Jesus Christ for its life."⁵⁵ Few would disagree with this understanding of the central place of Christ as the life of the believer and the church. However, many do not see this as a function of Christ's headship:

We are totally reliant on Jesus as our life source. We commonly use head almost exclusively to refer to the one in charge, yet biblically it can also mean "origin." The Greeks spoke of the source of a river as its head, and in our parlance we

⁵³Greg Ogden, *The New Reformation* (Grand Rapids: Zondervan, 1990), 35.

⁵⁴Lewis Sperry Chaffer and John F. Walvoord, *Major Bible Themes* (Grand Rapids: Zondervan, 1974), 242.

⁵⁵Ogden, *The New Reformation*, 33.

speaking of the headwaters of a river. Paul uses the unusual imagery of the head as the source of nourishment for the church⁵⁶

The life in the believer is Christ's life. Likewise, the life in the body of Christ is Christ's life. He is the source and sustenance of life in the church. As Ogden states:

The church is absolutely dependent on Jesus Christ for its life. It has no life in itself. It is on life support. Like a patient clinging to life by tubes and machines, the church dies when its lifelines are disconnected. This is Jesus' point when he says that he is the true vine and we are the branches (John 15:1-11).⁵⁷

Apart from the source of life, Jesus Christ, the church is lifeless and powerless. Just as the head of a physical body is essential to the life of the body, so Christ is essential to the life of the church:

And what could be a better illustration of the relationship of Christ to his church than the underlying idea of the relation of the human head to the body? Advance in scientific knowledge has confirmed the adequacy of the figure used by the early church and by Paul. In a human individual it is to the head that the body, in large measure, owes its vigorous life and growth (the organic relationship).⁵⁸

The headship of Christ implies a life source.

Equipper

While today much emphasis is placed on the Holy Spirit as the one who equips and enables the church, the Scriptures also emphasize the equipping ministry of Christ as the head of the church for "as members we serve each other through the exercise of the

⁵⁶Ibid., 33.

⁵⁷Ibid., 33.

⁵⁸William Hendriksen, *New Testament Commentary: Exposition of Colossians and Philemon* (Grand Rapids: Baker Book House, 1964), 77.

spiritual gifts which He, as risen Head, gives.”⁵⁹ The apostle Paul, in discussing the gifts and functions of members in the body of Christ, writes, “For as the body is one, and hath many members, and all the members of that body, being many, are one body: so also is Christ” (I Cor. 12:12). Jesus Christ, as the head, directs and enables members to function according to His divine will. He chooses to do this through the ministry of the Spirit of Christ:

Each member is directly connected to the Head and therefore able to receive signals from the head. Every member as a part of the body finds the role suggested by the spiritual gifts assigned to him or her. The Lord through the immediacy of the Spirit determines each person’s function. “But as it is, God arranged the organs in the body, each one of them, as he choose” (I Cor. 12:18).⁶⁰

The church can accomplish the will Christ’s as it uses His gifts and the power to do so. Christ as head of the church has equipped the body to grow and reach its world with the gospel.

Guardian

In a classic Biblical passage on the headship of Christ, Paul states, “For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body” (Eph. 5:23). The passage is discussing the marital relationship of husband and wife and is comparing it to that of Christ and His church. Paul adds, at the end of verse 23, another unique concept related to the headship of Christ in His church.

⁵⁹Charles C. Ryrie, A Survey Of Bible Doctrine (Chicago: Moody Press, 1972), 156.

⁶⁰Ogden, The New Reformation, 36.

Christ is the Saviour of the body, “not only its Redeemer by an act of atonement, but its continued Deliverer, Preserver, and Benefactor, and so is deservedly its Head.”⁶¹

In commenting on this aspect of Christ’s headship, F. F. Bruce states, “As Christ is the deliverer and defender of the Church which is His body, so (the implication seems to be) the husband is the protector of his wife, who (according to the Genesis narrative) is ‘one flesh’ with him.”⁶² As head of the church, Christ maintains a protective role or ministry over His body. Thus the church advances in its program of world evangelism knowing that the head of the church guards it along the way.

Center of Church Unity

Because the church, as a body, is a living organism, it is imperative that it operate in a unified way. This is Paul’s emphasis in Ephesians 4:15,16 as he speaks of the body “fitly joined together and compacted” under the headship of Christ. A body without unity is uncoordinated and imprecise in its functions. Unity in the church is both Biblical and vital:

Every biblical metaphor of the church, without exception, emphasizes its unity. The church is one Bride with one husband; one Flock with one shepherd; the Branches on one vine; one Kingdom with one king; one Family with one father; one building with one foundation; one Body with one head. Each of these illustrations involves a group related to the same perfect leader, Jesus Christ.

⁶¹John Eadie, Commentary On The Epistle To The Ephesians (Grand Rapids: Zondervan, 1955), 411.

⁶²F. F. Bruce, The Epistle To The Ephesians (London: Pickering and Inglis, 1961), 114.

Positionally, each believer stands on the same ground in Christ.⁶³

Just as the human body has been designed by God to function as a single unit, so the church has been designed to function in a unified manner. Any lack of unity in the church means a lack of effectiveness in the work of Christ. Christ as head must be the center of unity in order for the church to carry on its mandate of growth and outreach.

Source of Growth

A final, but equally important, element of the headship of Christ in His church is His position as Source of its growth. “As the Head of the church, Christ is its Guardian and Director (Eph. 5:23,24); the Source of its life, filling it with His fulness (Eph. 1:23); the Center of unity and the Cause of its growth (Eph. 4:15; Col. 2:19).”⁶⁴ The body is completely dependent on Christ for its internal and external development as “Jesus is the head into whom and from whom we grow.”⁶⁵

Two classic passages (Eph. 4:15; Col. 1:19) discuss this aspect of the headship of Christ. Paul, in Ephesians, speaks of growing “up into Him in all things, which is the head even Christ” (Eph. 4:15). In Colossians, he explains that the body “increaseth in the increase of God” (Col. 1:19). When compared, these verses demonstrate that:

The Body’s growth is from Jesus Christ. He is the source of the power to make the progress and purposes of maturation actually happen. And this power source

⁶³John MacArthur, *The Body Dynamic* (Colorado Springs: Chariot Victor Publishing, 1996), 89.

⁶⁴Clayton L. Nuttall, *The Weeping Church* (Schaumburg, Ill: Regular Baptist Press, 1985), 27.

⁶⁵Ogden, *The New Reformation*, 33.

will be unleashed only when the Word of God is faithfully proclaimed to the Body, and the members of the Body do the work of the ministry.⁶⁶

Individual and corporate church growth is completely dependent on the Source Himself: Jesus Christ:

Paul was anxious that the church at Ephesus and all who would read this circular letter might grow spiritually. He did not want contentment with mere fundamentalism to stunt growth at Ephesus. He did not want intellectualism to stunt it at Colossae. He did not want materialism to stunt it at Laodicea. "Look at Christ," Paul was saying. "Look at Him; live like Him; be like Him."⁶⁷

Church edification (internal growth) and church extension (external growth) will only be accomplished as individual members of His body recognize Jesus Christ, their head, as the Source and ultimate goal of their growth. The church's work and witness must be Christ centered and Christ directed in order to be effective in this world.

The Description of the Church

For the last two thousand years God has been adding to His church "such as should be saved" (Acts 2:47). Throughout that period, God has been adding to His body new members, to His bride new believers, and to His building new living stones. The apostle Paul uses these three terms: the body, the bride and the building, to masterfully describe the organic nature of the church of Jesus Christ.

The Body

The New Testament clearly states that every believer is placed into the body of

⁶⁶MacArthur, *The Body Dynamic*, 85.

⁶⁷John Phillips, *Exploring Ephesians* (Neptune, NJ: Loizeaux Brothers, 1993), 123.

Jesus Christ, the church, the moment that he is saved by faith in Christ “for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (I Cor. 12:13). This is the baptizing work of the Spirit of Christ which is so often misunderstood in Christian circles. In the same chapter (I Cor. 12) in which Paul describes the baptizing work of the Holy Spirit, he also explains and describes, in detail, the body itself.

The Unity of the Body (I Cor. 12:12,13)

In these verses, the apostle Paul describes “the body as a living organism united eternally in Christ.”⁶⁸ All believers are placed by the Spirit into one body, not many bodies, “as the body is one and hath many members, and all the members of that one body” (I Cor. 12:12). Jesus Christ is the singular head of this body and “the church as the body of Christ has a marvelous unity in which the division between Jew and Gentile is ignored, and Gentiles and Jews have equal privilege and grace.”⁶⁹

The Diversity of the Body (I Cor. 12:14)

While there is only one body in Christ, there are many members of that one body “for the body is not one member, but many” (I Cor. 12:14). In fact, this “diversity is normal and needful to proper functioning of the body.”⁷⁰ Some of the members of the body may be less prominent than other members, but no less needful. “Paul states at

⁶⁸Chaffer and Walvoord, Major Bible Themes, 277.

⁶⁹Ibid., 278.

⁷⁰James L. Boyer, For A World Like Ours: Studies In I Corinthians (Winona Lake, Indiana: BMH Books, 1971), 115.

length that the Body needs all of its parts-- the weaker, less honorable and unpresentable parts are all necessary."⁷¹ Robert G. Gromacki lists four principles of the diversity of the body as mentioned in this chapter: the body performs many functions (12:14), each function is important (12:15-16), each function must be performed (12:17), and God assigns each function (12:18).⁷² Diversity is essential to the function and growth of the body.

The Harmony of the Body (I Cor. 12:15-17)

Just as the human body must operate in harmonious interdependency, so the church must function in a coordinated and harmonious fashion. No member of the body of Christ can say, "I am not of the body" (I Cor. 12:16). God has designed the church so that every member is critical to its maintenance and operation. There is no place in the body for "free lance" Christianity:

No member should belittle his importance just because he cannot do the functions of other members. Neither can a foot be a hand nor an ear an eye. This inability does not remove its membership or functional necessity within the body. Thus, a member should not covet the function of another.⁷³

The Necessity of the Body (I Cor.12:19-21)

As mentioned above, some believers may think that they are not necessary to the welfare and aid of others members of the body of Christ. However, Paul mentions, in

⁷¹Frank R. Tillapaugh, Unleashing the Church (Ventura CA: Regal Books, 1982), 23.

⁷²Robert G. Gromacki, Called to Be Saints: An Exposition of I Corinthians (Grand Rapids: Baker Book House, 1977), 155.

⁷³*Ibid.*, 155.

these verses, another area of wrong thinking. “A Christian is wrong in thinking that he has no need of the ministries of other believers (12:21)”⁷⁴ All the parts are necessary, “the eye cannot say unto the hand, I have no need of thee” (I Cor. 12:21).

The Equality of the Body (I Cor. 12:24,25)

Not only has God designed the human body, but He has distributed to each member a unique area of importance and function. This is true, as well, for the church “so that all members would receive equality of recognition and honor” (12: 24b)⁷⁵ Because all members are important, there should be no “schism in the body” (I Cor. 12:25). Jealousy, covetousness, and envy are unnecessary when one realizes how important each single member is. In fact, this truth should create greater “care one for another” (I Cor. 12:25).

The Sovereignty of the Body (I Cor. 12: 18, 27)

Perhaps the greatest reason for mutual care and concern in the body is the sovereign nature of the body itself. It is the Spirit of Christ Who has placed individual members in the body (I Cor. 12:13,18). It is the Spirit Who has equipped each member for service (I Cor. 12:7). It is the Spirit Who has designed the body members to “profit withal”(I Cor. 12:7). “The possibility that, through weakness, there may be jealousy and strife between the members of the Body is guarded against by first pointing out that each

⁷⁴Ibid., 156.

⁷⁵Ibid., 157.

member in the Body is placed where he is in the sovereign will of God.”⁷⁶

The above several aspects of the body point out the appropriateness of the comparison of the human body to the church of Christ. The headship of Christ over the unified, yet diverse, members of His harmonious body serves to indicate the unique organic nature of the church. This is perhaps the most expressive illustration of the church found in Scripture.

The Building

The second descriptive term employed by Paul (and Peter) to describe the church is the term “building,” for he says to the Corinthian believers “Ye are God’s husbandry, ye are God’s building” (I Cor. 3:9). In two classic Pauline passages (I Cor. 3: 9-17; Eph. 2:19-22), the nature of the church as a building is presented.

The Construction of the Building (I Cor. 3:9; Eph. 2:22; I Peter 2:5)

Most building projects are stocked with all sorts of building materials, from bricks and steel to glass and wood. However, the building that Paul describes is made up of a very unique building material; believers in the Lord Jesus Christ. The building of which they are part is the church of Jesus Christ for “ye are the temple of God” (I Cor. 3:16). Peter further describes this building and its construction. “Ye also, as lively stones are built up a spiritual house” (I Peter 2:5). The building which the Lord is constructing is unlike any other, for it is being constructed, not for this world, but ultimately for the world to come. It is a spiritual house. Each individual building block is a believer.

⁷⁶Chaffer, *Systematic Theology Vol. IV*, 71.

Commenting on this subject Walvoord states:

Now in resurrection life, like Christ, they become living stones that have not only the quality of life but, fitted together, form as a corporate group a living unit, the church, the body of Christ which is one with Christ in life and structure. The figure, therefore, implies that our relationship to Christ includes eternal life, oneness, the security of being on a sure foundation, and the privilege of being a spiritual house.⁷⁷

Each day new living stones are added to that spiritual house which is the church of Jesus Christ.

The Craftsmen of the Church (I Cor. 3:10)

As already mentioned above, Christ is the One Who is building His church. Yet He has chosen to use skilled craftsmen to accomplish the task. The apostle speaks of this in the following verse, "I have laid a foundation, and another buildeth thereon" (I Cor. 3:10). It is apparent that Paul regarded himself as the master craftsman, or general contractor to the work at Corinth for "Christ had revealed to him the blueprint for the church (Eph. 2:19-3:12), and thus as an apostle, Paul had the responsibility to serve as the general contractor, laying the foundation and superintending the spiritual construction by his associates and by the believers (4:17; cf. Eph. 2:20)."⁷⁸ Following Paul's example and direction, others would construct the superstructure of the church for "another buildeth thereon" (I Cor. 3:10).

The Cornerstone of the Church (I Cor. 3:11; Eph. 2:20; I Peter 2:6)

There is only one foundation for the church. It is not a man. It is Jesus Christ.

⁷⁷John F. Walvoord, Jesus Christ Our Lord (Chicago: Moody Press, 1969), 240.

⁷⁸Gromacki, Called to Be Saints, 47.

Paul calls Him the “chief corner stone” (Eph. 2:20), meaning that Christ is “essential to the structure of the building and to its symmetry, indicates the degree of the corner and gives significance to the whole building.”⁷⁹ Christ is the foundation which has been laid by the apostles and prophets (Eph. 2:20). While they were the founders, He is the foundation. Because He is the living foundation, those stones which are added to His building are living stones. “Each stone is a living stone because it partakes of the divine nature (I Peter 2:5).”⁸⁰

The Choice of the Building Materials (I Cor. 3:12)

Six kinds of materials are mentioned in reference to the building of God. They fall into two groups. One group is more permanent and of greater value: gold, silver and precious stones; the other is not permanent: wood, hay and stubble. Since the entire discussion relates to persons, Christ the corner stone and believers as living stones, the reference to building materials must also refer to persons. Paul’s point is clear:

What kind of people are you building through your ministry? Are value and permanence being created within lives affected by your teaching of doctrinal and moral truths? The materials thus manifest the quality of the ministry of the after-builders as seen in the lives of their converts.⁸¹

The Character of the Building (I Cor. 3:13-15)

Most localities have some form of building code which reflects a minimum standard by which a builder may construct a structure in that region. To vary from the

⁷⁹Walvoord, Jesus Christ Our Lord, 239.

⁸⁰Chafer and Walvoord, Major Bible Themes, 275.

⁸¹Gromacki, Called to Be Saints, 48.

code may mean tremendous loss for the builder at a later date. This is no less true for the building of God. Paul states that “every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is” (I Cor. 3:13). The fire reveals or discloses the quality of the Christian’s workmanship, whether good or bad. That which is acceptable to Christ stands the test of the fire. Everything else is consumed in the flames. The passage is thus a strong reminder to examine the character of one’s practice in serving Christ and building the church.

The illustration of the church as a building with a Chief Corner Stone, careful craftsmen, living stones, and a divine quality control, serves not just to highlight the unique, organic nature of the church, but the strategic place individuals have in constructing a “spiritual house” for God.

The Bride

A third significant term used to describe the church is the term “Bride of Christ.” Of the varied terms used in the New Testament to illustrate the nature of the church, this one term has the greatest eschatological significance, for it illustrates both the present and future work of Christ in His church. Christ as the Bridegroom (John 3:29) is involved in present preparations of and for the church (Eph. 5:26; John 14:1-6). In a day yet future He shall present the church to Himself as His bride. “In contrast with Israel, who is the unfaithful wife of Jehovah, the church is pictured in the New Testament as the virgin

bride awaiting the coming of her Bridegroom (2 Cor. 11:2)⁸² The two classic passages which refer most extensively to the church as the bride of Christ (Eph. 5:25-27; Rev. 19:6-8) emphasize a threefold ministry of Christ for His bride.

The Payment of Christ for His Bride (Eph. 5:25)

As one thinks of Calvary and the sacrificial death of Christ for sin, it is appropriate to think of a world of individuals in need of the Saviour's atoning work. Yet the Scriptures also emphasize the death of Christ in relation to His bride, the church:

In His death the Lord Jesus loved us and gave Himself for us as individuals. But He also had in mind the purpose of the Church, as declared in Ephesians 5:25: . . . "Christ also loved the Church, and gave himself for it." Acts 20:28 speaks of "the church of God, which he purchased with his own blood." We, therefore, belong to Him and, as Paul says, are espoused or betrothed to one husband--that is, to Christ (2 Cor. 11:1-3).⁸³

The apostle Paul states that Christ lovingly offered himself for the church at Calvary.

"Such was the love of the Lord Jesus that He 'gave himself' (literally, 'gave up himself') for His beloved. He died that she might live."⁸⁴ In His death, Christ presented an unfathomable gift for His bride:

What love to present such a gift! None could be nobler than Himself-- the God--man-- and so cheerfully conferred! That gift involved a death of inexpressible anguish, rendered still more awful by the endurance of the terrible penalty; yet He shrank not from it. Who can doubt a love which has proved its strength and glory in such suffering and death? Now the love of the husband towards his wife is to be an image or reflection of Christ's love to the church.⁸⁵

⁸²Chafer and Walvoord, Major Bible Themes, 278.

⁸³Jackson, The Doctrine and Administration of the Church, 20.

⁸⁴Phillips, Exploring Ephesians, 163.

⁸⁵Eadie, Commentary On The Epistle To The Ephesians, 415.

The gift offered for His bride is in keeping with the oriental marriage customs of the day. "In dying on the cross Christ fulfilled the oriental symbolism of paying the dowry or necessary price to secure His wife."⁸⁶ Christ paid the dowry in offering Himself at Calvary.

The Preparation of the Bride by Christ (Eph. 5:26)

Having purchased His bride at Calvary, Christ continues His ministry to her in preparing her for a future day when He will present her unto Himself (Eph. 5:27) . This preparation includes sanctification and the "washing of water by the word" (Eph. 5:26). The Lord is setting apart unto Himself a "chosen generation, a royal priesthood, a peculiar people" (I Peter 2:9) who will show forth the praises of Him who has called them out of darkness into His light (Eph. 5:8). The agent by which the Lord delights to do this is the Word of God:

The blood of Christ secures our regeneration; the water of the Word acts like the laver. Like the mirrors of the Old Testament laver, the Word of God reveals to us the defilements we have picked up just by walking through this evil world. The Word of God--also a cleansing agent-- removes the defilement. Psalm 119:9 says, 'Wherewithal shall a young man cleanse his way? By taking heed thereto according thy word.'⁸⁷

In that day yet future, Christ will present unto Himself a spotless, unblemished bride.

The Presentation of the Bride of Christ

The threefold work of Christ for His church culminates in the presentation of the bride to her Groom in heaven (Eph. 5:27; Rev. 19:7-9). "There He will present her as the

⁸⁶Chafer and Walvoord, Major Bible Themes, 278.

⁸⁷Phillips, Exploring Ephesians, 165.

church which reflects His own glory, perfect, without blemish, spot, or wrinkle, a holy bride suitable for a holy Bridegroom.”⁸⁸ In writing on this theme, F. E. Marsh states:

The words “present to Himself” bring to mind the promise of our now absent Lord, in John 14:3: “I will come back and take you to be with me, that you also may be where I am.” Having prepared a place for His bride and His bride for the place, He comes to receive her to Himself, that she may be with Him forever.⁸⁹

At the marriage supper of the Lamb, the presentation of the bride will be complete. She shall stand perfect (Rev. 19:8) reflecting the very glory of Christ. Because of the great eschatological significance of the term “bride of Christ,” “the figure of the Bridegroom and the bride is a proper conclusion to all the others figures which depict the relationship of Christ to His church and especially emphasize that which is yet ahead.”⁹⁰

In summary, the pictures of the church as the body, the building and the bride of Christ demonstrate not only the organic nature of the church, but the intimate and forward looking purpose of the church. Christ is developing His body, building His temple, and preparing His bride for that wonderful reunion in the air (I Thess. 4:16,17).

The Development of the Church

God has always been lovingly and soteriologically involved in the affairs of men:

From Abraham to Christ, His relationship with men centered in the nation of Israel. Since Christ, His ministry has been through the Church. Israel, as a nation, has been set aside until the Church is raptured (Romans 11:25). For fifteen hundred years before Christ, the law given through Moses was in force. Since

⁸⁸Chafer and Walvoord, Major Bible Themes, 279.

⁸⁹F. E. Marsh, The Discippler’s Manual (Grand Rapids: Kregel Publications, 1980), 41.

⁹⁰Walvoord, Jesus Christ Our Lord, 253.

Christ, the Scriptures declare that we are not under law but under grace.⁹¹

While the Lord has worked through different groups in different eras, His salvation has always been through faith. In this present day, the church age, faith in Christ admits one into the church of Jesus Christ. It is through the church that the Lord is presently reaching out to the world of men.

The Church Promised

Much discussion surrounds the beginnings of the church. Many would hold that Israel has been disqualified and that the church now is the spiritual "Israel of God." Yet the Bible clearly distinguishes between Israel, the Gentiles, and the church which is His body. All three groups have a distinctive, future part in the unfolding of God's plan of the ages. Today, a new entity, the church, is in the forefront of God's program. When that program for the church is complete, then God will once again resume his dealings with Israel as a nation:

Thus the first church council ever held came to the conclusion that a new divine purpose had been introduced and that, when that purpose was completed, God would take up the Jewish program again and carry it to its predicted consummation. The record of the decision of this notable conclave is given in Acts 15:13-18.⁹²

While the church is a new entity for this present age, it is not a new idea in the mind of God. The apostle Paul speaks of the church as a "mystery of Christ" (Eph. 3:4) in which both Gentiles and Jews are "partakers of the promise in Christ by the gospel" (Eph. 3:6).

⁹¹Jackson, The Doctrine and Administration of the Church, 11.

⁹²Chafer, Systematic Theology Vol. IV, 40.

A biblical mystery is something that was previously concealed and now is revealed. The mystery of the church therefore “in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit”(Eph. 3:5). Thus, it is evident that the church was in the eternal purposes of God and was concealed from men throughout the Old Testament period. Not surprisingly, there is no mention of the church prior to the New Testament writings.

It is in the gospel of Matthew that one finds the very first mention of the church. Jesus said, “I will build my church”(Matt. 16:18). Obviously, the church in the gospels was yet future as far as the Lord was concerned. However, it was a certainty because it was based on the word of Christ Himself.

The Church Produced

The church is not found in the Old Testament and it is only prophetically mentioned by Christ in Matthew’s gospel. Yet, as one reads through the latter chapters of the Book of Acts, the church is found reproducing itself throughout the Roman world. Quite understandably, the church had to begin not long into the Book of Acts. In chapter one of the Book of Acts the disciples were still waiting for power from on high: power that would equip them to build the church. “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me”(Acts 1:8). The evidence of that power is clearly seen in the second chapter on the day of Pentecost.(Acts 2:2-4). The first mention of the church in Acts is found in this same chapter. “And the Lord added to the church daily such as should be saved”(Acts 2:47). Thus, the church was not a “ living

reality until the Day of Pentecost, fifty days after the resurrection of Jesus Christ.”⁹³

The Church Proceeding

Beginning on the Day of Pentecost, the church of Jesus Christ grew at an astounding rate. Wherever the gospel advanced, churches began. The writer of the Book of Acts, Luke, meticulously records the spread of the gospel and the development of the church:

In the first part of Acts, he shows us the developing stages in this advance. First, the preaching in Jerusalem (chapters 1:1-6:7), then its spread throughout Palestine and Samaria (6:8-9:31), then its extension as far as Antioch (9:32-12:24). The second part of his book balances this neatly, with the spread of the gospel through Asia Minor (12:25-16:5), Europe (16:6-19:20) and Rome (19:21-28:31). Lest we should miss his plan, he concludes each section with a brief summary and assessment of the success achieved.⁹⁴

Indeed, the expansion of the church was successful even to the far reaches of the Roman empire:

And this witnessing Church extended its influence to almost every part of the Roman empire before the death of the Apostles. The Gospel message during the first century of the Church went from Babylon to Spain, from Alexandria to Rome, and was proffered to Jews and Gentiles alike.⁹⁵

The fulfillment of the promise of Christ to build His church is dramatically evidenced throughout the Book of Acts and in the early centuries of the church.

In summary, the church was determined in the eternal purposes of God, was

⁹³Jackson, *The Doctrine and Administration of the Church*, 21.

⁹⁴Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 1970), 112.

⁹⁵Paul G. Culley, *The Missionary Enterprise* (Wheaton, Illinois: Evangelical Teacher Training Association, 1954), 12.

concealed throughout the Old Testament, was promised by Christ in Matthew's gospel, was produced on the Day of Pentecost, and proceeded to grow throughout the Book of Acts and the early centuries of Christianity.

The Dynamic of the Church

When Jesus told His followers to wait in Jerusalem for a new power to witness (Acts 1:8), He spoke of an unequalled spiritual power. "'Power' in the Greek is 'dunamis,' from which we get our word 'dynamite.' God's power in the believer is like a stick of dynamite."⁹⁶ This new power would be none other than the very person of the Holy Spirit Himself in the life of the believer and the church. It is not surprising that the early church was so very powerful in advancing throughout the Roman world. The Spirit's dynamic within the church is seen in the following areas.

The Person of the Holy Spirit

The unique dynamic of Christianity is found in the indwelling and enlivening ministry of the Holy Spirit in the life of the church. The Bible speaks often of the indwelling of the Holy Spirit in individual believers (John 14:16,17; Gal. 4:6; John 7:37-39; Acts 11:17). Jesus Himself, in preparing the disciples for His approaching death, shared with them the future indwelling ministry of the Holy Spirit:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (John 14:16,17).

⁹⁶MacArthur, The Body Dynamic, 29.

Every believer has the person of the Holy Spirit permanently dwelling within. The natural consequence of the universal indwelling of the Spirit in believers is the corporate indwelling of the Spirit in the church. The apostle Paul explains this truth, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16). The temple referred to here is the church at Corinth:

God has built his Church into a temple for the Spirit of God to indwell (3:16). The thought is that the Spirit of God whose glory filled the temple of Solomon, then shone out through the temple of Jesus' life (see John 2:18-22), now resides in the Christian community.⁹⁷

While individual believers are referred to as temples of the Holy Spirit (I Cor. 6:19,20), the temple referred to in the above passage is the church itself. The Holy Spirit resides in the church.

Along with the indwelling ministry of the Spirit is the regenerating work of the Spirit whereby the believer is made alive or is born again. "The term means the act of God which imparts eternal life."⁹⁸ Biblically, there is no support for unsaved individuals being recognized as members of the body of Christ. "The Lord added to the church daily such as should be saved" (Acts 2:47). This is the reason why the apostle Peter speaks of believers as "living stones" (I Peter 2:5). It is in this same passage, in which believers are described as living stones, that Peter pictures the church as a spiritual house. "Ye also as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual

⁹⁷Michael Green, *I Believe in the Holy Spirit* (Grand Rapids: Eerdmans, 1975), 102.

⁹⁸Charles Caldwell Ryrie, *The Holy Spirit* (Chicago: Moody Press, 1965), 64.

sacrifices, acceptable to God by Jesus Christ”(I Peter 2:5). The inference is clear: living stones are being added to a living temple of the Lord. They are being added through the regenerating ministry of the Spirit. “He saved us, by the washing of regeneration, and the renewing of the Holy Ghost”(Titus 3:5). It is the person of the Spirit Who indwells and enlivens each believer to accomplish His will. Likewise, it is the Spirit Who indwells and enlivens His church to corporately do His will.

The Power of the Holy Spirit

When the Spirit indwelt believers at Pentecost, there were immediate and unquestionable accompanying evidences of the Spirit’s power in the church. After all, the Lord had promised that power would be in the church as the Spirit was in the church (John 14:16,17; Acts 1:8). The power of the Spirit was evidenced in those apostolic days with accompanying apostolic signs and wonders (Heb. 2:4). While the signs and wonders ceased with the end of the early church, the great resident power of the Spirit continued. The power of the Holy Spirit in the church is seen in a number of areas.

The Spirit’s power is seen in the salvation of sinners and their addition to the church (Eph. 2:18; Acts 11:14-17). It is the Spirit that takes the sinner out of the world and places him into the body of Christ (I Cor. 12:13). The Spirit’s power is seen in the sanctification of the saint and the church (II Thess. 2:13; Rom. 15:16; I Thess. 4:3,4; Eph. 5:26). He is involved in setting the believer apart unto God and preparing the bride of Christ for her Bridegroom. The Spirit’s power is seen, as well, in the empowering of the saints for service (Acts 1:8; 4:8; 4:31-33). Among the many works of the Spirit, His power is vividly shown in the salvation, sanctification and service of the saints of God.

The Pattern of the Holy Spirit

The record of the spread of Christianity, beginning at Jerusalem and going to the ends of the earth, is the record of the Holy Spirit's fulfilling the missionary passion of the Lord Jesus Christ:

The Spirit as the author, the controller and the energiser of the Church's mission is highly significant. It reminds us that mission did not originate, in the earliest days, in the leadership of the Church⁹⁹

The missionary strategies and evangelistic efforts, chronicled in the Book of Acts, reflect the influence and direction of the Holy Spirit (Acts 16:6; Acts 13:1-3). The missionary pattern of the early church is His pattern. The evangelistic power is His power. The monumental church planting success is His success.

The Directive of the Church

Among the many responsibilities of the New Testament church is the threefold directive of evangelization, edification, and glorification. A balanced, growing church will be involved in all three areas.

Evangelization

The Bible states that the church of Christ is an evangelizing church. The apostle Paul shares with the Corinthian church three aspects of the church's responsibility to evangelize:

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of

⁹⁹Green, I Believe in the Holy Spirit, 64.

reconciliation.

Now then we are ambassadors for Christ (II Cor. 5:18-20)

In these verses, Paul speaks of Christ's giving the believer three things: a ministry of reconciliation, a word of reconciliation, and an ambassadorship. He makes it abundantly clear that anyone reconciled to God through Christ will have a ministry of sharing the message of Christ. Evangelism is the unquestionable directive of the believer and the church in this age.

Edification

A second part of the church's directive involves believers in the church.

Edification, or the building up of others, is vital to the spiritual development and character of believers in the body. Paul mentions that God expects that the church be edified. In fact, God has designed it:

And he gave some, apostles; and some, prophets; and some, evangelists;
and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the
edifying of the body of Christ (Eph. 4:11,12).

God has specifically given gifted men to the church for the edification of the body of Christ. As these men do their part, the church is built up in faith and can reach out to a lost world. However, the Bible also specifies that all believers should be involved in the edification of others in the body. "Let all things be done unto edifying" (I Cor. 14:26). It is every believer's responsibility to edify the church (Jude 20; Col. 2:7).

Glorification

A third aspect of the church's directive is the glorification of God. The believer's highest goal is to glorify the Lord. This is true for both believer and church alike (Rom.

15:6,9; Eph. 1:6,12,14,18; II Thess. 1:12). In seeking to glorify Christ, other varied purposes of the church will follow. Through worship, believers may glorify Christ (Phil. 3:3). Through spiritual growth (Eph. 1:17-18) and through prayer believers glorify the Lord (Psalm 50:23). In godly living, believers bring glory to God (Titus 2:10), and in much fruit bearing the Saviour is glorified (John 15:8).

The directive of the church involves an outward look (evangelism), an inward look (edification), and an upward look (glorification). All three are necessary for the balanced growth and outreach of the New Testament church.

Summary

The biblical nature of the church is understandably multifaceted and complex as it reflects the very nature of Christ Himself. This chapter has only briefly examined five aspects of the church as reflected in Scripture: the Director of the church, the description of the church, the development of the church, the dynamic of the church, and the directive of the church. This examination has demonstrated the unique, organic and organizational nature of the church under Christ. As well, it has discussed the Spirit's enablement of the church for growth and outreach and it has summarized some areas in which the church has developed and carried forth the directive of Christ.

In light of this examination, it is apparent that the church is both unique and important to Christ. After all He is the One who instituted the church. He is the One who "loved the church and gave Himself for it" (Eph. 5:25). He is also the One who has organized and empowered the church through His Spirit. Unquestionably, the church is uniquely equipped and essential in the program of Christ for this age. Since this is so, it

is critical that the church in this age be multiplied to fulfill the mandate of Christ in the Great Commission. This can only be accomplished through the multiplication of individual churches.

Evangelism is not enough to accomplish this goal. Mere discipleship, or a Bible study group, as important as it is, is not sufficient to fulfill this mandate. There must be the intentional organizing, teaching, and development of local churches, on a grand scale, in order to fulfill the Great Commission of Christ. Many more new churches are needed.

The next chapter will focus on the biblical nature of church planting in light of the nature of God, the words and works of Christ, the ministry of the Spirit, the state of man, the practice and mandate of the early church, and the Scriptural emphases on church reproduction and growth.

CHAPTER 3

THE BIBLICAL NATURE OF CHURCH PLANTING

While church planting involves people, it is a divine activity. After all, the church itself is an organization ordained and instituted by God (Matt. 16:18; 28:19,20; Acts 1:8; 2:47). Thus, in order to rightly appreciate the nature and process of church planting, one must view it from a Scriptural perspective. A biblical analysis of church planting includes: the person and intent of God, the passion and work of Jesus Christ, the province of the Holy Spirit, the desperate peril of mankind, the church planting practices of the apostle Paul, and the Scriptural principles for church planting.

As this project primarily focuses on church planting among The Fellowship of Evangelical Baptists in Canada, it is also appropriate to briefly examine the biblical distinctives of Baptists.

The Person and Intent of God

God has always been soteriologically interested in mankind. From the early chapters of Genesis (Gen. 3:15) to the closing chapter of The Revelation of John (Rev. 22:17), God manifests His saving intent for a fallen humanity:

One writer aptly sets forth the essential missionary character of the Bible by describing it as the story of God's search for man, in contrast with all other books, which are the story of man's search for God. Then follow these words: "This divine search of the Creator for His child begins with the first chapter of Genesis, and does not end until the closing words of Revelation. God Himself is thus seen

as the greatest Missionary, and the whole Bible as the revelation of His successive outreaches into the soul of man."¹⁰⁰

While this present age of the church and church planting unequivocally demonstrates the saving intent of God, His loving intervention can be seen throughout the Scriptures.

Nowhere is the saving intent of God more clearly shown than through His promises and covenants made with particular Old Testament individuals or groups.

The Adamic Covenant

Shortly after the Fall of man in Adam, God made an unconditional covenant with mankind (Gen. 3:16-19). Much of this covenant is negative in scope: the curse upon the serpent (Gen. 3:14), sorrow and pain in childbirth (Gen. 3:16), the curse of the ground (Gen. 3:17,18), the toil for food production (Gen. 3:19), and death (Gen. 3:19). Yet in this passage, filled with such pain and sorrow, there is a promise of hope for "the promise of a Redeemer is given (Gen. 3:15), which promise is ultimately fulfilled in Christ."¹⁰¹

As early as the beginning chapters of Genesis, God is indicating His desire to save a lost humanity through the sacrifice of His Son:

But as we read the story in chapter three we realize that this is not to be the redemption of just one man, nor even of a single family or nation. God's plan embraces the whole of humanity. He purposed to provide a salvation sufficient for all mankind.¹⁰²

¹⁰⁰Robert Hall Glover, The Bible Basis Of Missions (Los Angeles: Bible House Of Los Angeles, 1946), 15.

¹⁰¹Chafer and Walvoord, Major Bible Themes, 142.

¹⁰²Harold, R. Cook, An Introduction To Christian Missions (Chicago: Moody Press, 1954), 59.

The Abrahamic Covenant

With the twelfth chapter of Genesis there begins a new aspect of God's working with mankind, for in the early verses of this chapter God issues the great Abrahamic covenant (Gen. 12:1-4; 13:14-17). From this chapter onwards, a new family and a new nation comes into view: the nation of Israel. This family and nation will be the Old Testament means by which God will continue His ministry to a lost humanity:

The call of Abraham in Genesis 12 marks a turning point in God's dealings with the world Abraham and Israel were not chosen by God for their own sakes, but for a much wider purpose—the salvation of the world Though weaker and smaller than the other nations, Israel was indispensable to God's overall scheme of redemption. God's plan to redeem the world centered on Israel.¹⁰³

The Abrahamic covenant, as an unconditional covenant (Gen. 15:17,18), finds its fulfillment, depending not on man, but on God Himself. This covenant is significant, not just in its application to Israel, but in its effect upon the entire world (Gen. 12:3). Here in these verses, God promises Abraham a land, a nation and a blessing. The land is Palestine, the nation is Israel and "supremely, the blessing to the nations would be provided through Christ, who would be a descendant of Abraham."¹⁰⁴ While God's method has changed in reaching the world in redemption, His basis and intent for saving a lost humanity has not. The Abrahamic covenant is further proof of the love of God for fallen man.

¹⁰³J. Herbert Kane, *Christian Missions In Biblical Perspective* (Grand Rapids: Baker Book House, 1976), 23.

¹⁰⁴Chafer and Walvoord, *Major Bible Themes*, 143.

The Mosaic Covenant

Before Israel entered the promised land, God gave, through Moses, a conditional covenant or the Law (Exodus 20-31). The Law contained 613 commandments ranging from the expressed will of God to civil judgements and religious ordinances. As a conditional covenant, the Law was a contract between Israel and the Lord. If Israel obeyed the Lord, they would find the blessings of God. If they wandered from God, they would encounter the judgments of the Lord upon their land and people (Deut. 28). So the Law had particular application to Israel as the special nation of the Lord. However, the Law had two other aspects associated with it.

First, in making Israel a separate and holy nation unto Himself, God was, in effect, designing a testimony to the other nations of the earth as to His Person. It would be through Israel's obeying the law that other nations would see the glory of God in practice and would be drawn to the Lord (Deut. 10:14-19):

Precisely the election of Israel is a service of God toward the nations. It was part and parcel of His mission. Through this election the other nations were also included in His promise (Gen. 12:1ff.). Israel was for them the bearer of the promise and the mediator of the blessing, lofty sign of the fact that they, too, could be saved and partake of salvation.¹⁰⁵

The problem arose, however, when Israel saw the Law, not as a source of testimony, but as a standard of isolation. Rather than reaching out to the world in witness, Israel simply looked inward.

Second, the Law was to be a directive tool to point individuals to Christ (Gal.

¹⁰⁵Kane, *Christian Missions In Biblical Perspective*, 23.

3:24). While the Law was inherently good (Rom. 7:12,13): having been designed by God Himself, it was humanly impossible to keep. Consequently, the sinner had to look beyond the Law for salvation through Christ (Gal. 3:24). So in effect, God was manifesting His love to the world through the giving of this conditional covenant: the Law. Once again the nature and saving intent of God is evidenced.

The Davidic Covenant

To the greatest of Israel's kings, God gave an unconditional covenant (II Samuel 7: 4-16), that there would not lack a successor to the throne of David. The covenant promised "an everlasting throne (II Samuel 7:16; Psalm 89:36), an everlasting King (Jer. 32:21), and an everlasting kingdom (Dan. 7:14)."¹⁰⁶ While there is no individual presently occupying the earthly throne of David, the covenant is nevertheless in effect. "In the declaration of this covenant, Jehovah reserves the right to interrupt the actual reign of David's sons if chastisement is required (II Samuel 7:14,15; Psalm 89:20-37); but the perpetuity of the covenant cannot be broken."¹⁰⁷

At His first advent, Christ came offering Himself as the King to Israel's world (John 18:37). Israel's rejection of King Jesus (John 19:15) postponed that kingdom to the future millennial reign of Christ (Rev. 20:1-7). In the intervening years, however, Christ continues as King in the hearts of believers: those who by faith make Him Lord of their lives. God's program for reaching the world in salvation continues throughout the church

¹⁰⁶Chafer and Walvoord, *Major Bible Themes*, 145.

¹⁰⁷*Ibid.*, 145.

age. The Davidic Covenant not only assures that God's program is on target, but that the task of reaching a lost world is continuing. "The Davidic covenant is, accordingly, the key to God's prophetic program yet to be fulfilled."¹⁰⁸

The New Covenant

The final Old Testament unconditional covenant is called the New Covenant (Jer. 31:31-33). It too is unconditional, for the Lord makes this covenant with all of Israel with no preconditions nor future expectations. It will simply come to pass for the Lord has said that it will. The New Covenant assures that in that future, millennial time, Israel will once again know their God through His Son, Jesus Christ. As well, Israel's sins shall be forgiven on the basis of the shed blood of Christ.

While the national fulfillment of this covenant for Israel is yet future, the practical application of this New Covenant already pertains to the church (I Cor. 11:25). The basis of Israel's future restoration and salvation is the same basis for salvation of the sinner in this age. "Actually the new covenant, whether for Israel or for the church, stems from the death of Christ and His shed blood."¹⁰⁹

The New Covenant, like the other covenants discussed, demonstrates not only the loving nature of God, but His clear soteriological intent for a lost mankind. God, in His covenants with Adam, Abraham, Moses, David and future Israel, manifests His mercy and grace, as well as His sovereign plan of redemption, for all who will believe.

¹⁰⁸Ibid., 146.

¹⁰⁹Ibid., 147.

The Passion of Christ

Just as the biblical covenants of the Old Testament manifest the loving intent of a merciful God, so the words and works of Christ show His passion for lost souls.

Throughout His earthly ministry, Christ was keenly aware of the lost around Him and the purpose for which He came. Even at the young age of twelve He realized that "I must be about my father's business" (Luke 2:49). On various occasions He spoke of the purpose for which He came (Matt. 18:11; Luke 19:10; John 3:17). The earthly mission of Christ may be seen as "threefold: to reveal God, to redeem men, and to raise up the church."¹¹⁰ Consequently, this threefold mission reveals the passion of Christ for the lost.

To Reveal God

The apostle Paul in writing to the Galatian churches mentions that "in the fulness of time, God sent forth His Son" (Gal. 4:4), indicating that at the precise moment of God's design, the Saviour entered this world at Bethlehem. Certainly, the world He entered was in need of the Saviour.

The empire of Rome had done much to prepare the New Testament world for the rapid spread of the message of Christ:

The Roman Empire was at the height of its power. A strong government and a united world insured that travel and trade would be extensive and with a minimum of interference. The roads built by Rome were famous. International barriers such as now exist were not present, as the apostles moved from place to place. . . . The language of Greece was known in all parts of the Roman world.

¹¹⁰G. Christian Weiss, God's Plan, Man's Need, Our Mission (Lincoln, Nebraska: Back to the Bible Broadcast, 1971), 129.

The words of our Lord and His disciples needed no translation into foreign languages as the early missionaries went out.¹¹¹

However, the same Roman Empire that created such social and economic advancements was itself religiously polytheistic and pagan. As John states in his gospel “the Light shineth in darkness; and the darkness comprehended it not” (John 1:5). It was, indeed, a very dark world into which the Lord Jesus entered.

Even the Lord’s own people, Israel, were unprepared for His entrance. “He came unto His own and His own received Him not” (John 1:11). As a people “they were ignorant of the Father because they were ignorant of Him. Pharisaic tradition had not led them to a knowledge of the Father.”¹¹² The traditions of the Pharisees had so encrusted the truth of God’s Word “that Jesus was compelled to say to the leaders of His own nation, ‘Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also’ (John 8:19).”¹¹³

Into such a spiritually dark nation and age, the Lord came as “the light of the world” (John 8:12): the revelation of God to men. In His passion for the lost, Christ came to bring them to the light of God (John 1:9; 5:24) and to the hope of eternal life.

To Redeem Men

Christ’s revelation of God to men was not the end in itself. Those who saw the Father and believed the Son would enter into a family relationship with God Himself

¹¹¹Culley, *The Missionary Enterprise*, 11.

¹¹²J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981). 285.

¹¹³Weiss, *God’s Plan, Man’s Need, Our Mission*, 130.

(John 1:12). They would be redeemed (Gal. 3:13; Eph. 1:7):

This was the ultimate objective, the primary purpose for His being sent into this world by the Father. His mission of revealing God was for the express purpose of being able to bring men to God. If He had not come on a mission of redemption, there would have been no point in revealing God to men, for what would be the value in men knowing about God if they could not be reconciled to Him.¹¹⁴

The apostle Paul's mention of "the fulness of time" (Gal. 4:4) not only refers to the entrance of Christ at Bethlehem, but to Christ's entrance at Bethlehem with a specific purpose, "to redeem them that were under the law" (Gal. 4:4). Thus, the ministry of redemption is central to Christ's life and work. He had "come to seek and to save that which was lost" (Luke 19:10) for He had come to purchase man's redemption on the cross of Calvary (Titus 2:13,14; Heb. 9:12).

The study of redemption through Christ in the New Testament reveals that Christ by an act of substitution in His death on the cross paid the ransom price and redeemed the enslaved sinner from his sinful and condemned position before God. Christ's death constituted an act of purchase in which the sinner is removed from his former bondage in sin by the payment of the ransom price. The act of redemption takes the purchased possession out of the market and effects his release.¹¹⁵

On one occasion, the disciples of the Lord asked for positions of greatness in His kingdom. The resultant lesson by the Lord to His own, as to true greatness, included the redemptive purpose for the Lord's coming to this earth. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). Nowhere is the loving concern and passion of Christ for the lost more clearly seen than

¹¹⁴Ibid., 130.

¹¹⁵Walvoord, Jesus Christ Our Lord, 171.

in His work of redemption of sinners:

Jesus was moved with compassion concerning the miseries of men. He saw them as lost, hungry, sick and bewildered. And just as the Father's heart had been moved in love to send Christ into the world to redeem them, so our Lord's own heart was moved in compassion toward them. Men were His creatures. They were made in the divine image in order that their lives might reflect and glorify God and that they might live in fellowship with Him. But instead of seeing life among men following this pattern, Jesus saw misery, sorrow, pain, distress, despair, and degradation. But He declared His mission: 'I have come that they might have life, and that they might have it more abundantly.'¹¹⁶

Christ came to reveal the Father and to redeem men to God.

To Raise Up The Church

The Saviour was sent to reveal God to men (John 1:18; 14:9) and to redeem men unto God (Heb. 9:12; Gal. 4:4). However, once again, that was not the end in itself.

Christ Himself stated that there was another purpose in His coming. "I will build my church" (Matt. 16:18). This promise by Christ to build His church has been the focus of His ministry for the last two thousand years:

It's certain that Christ will build His church because it's His divine promise (cf. Isa. 55:11). Christ is God, and God cannot lie. The tense of the verb emphasizes the continuation of action, not the time of the action. That is, Christ has already been building in the past, is building presently, and will continue to build in the future.¹¹⁷

Believers are not left to fend for themselves in a hostile world (John 15:19). They are part of a building, a bride, and a body (Eph. 5:23; I Peter 2:5; I Cor. 12:12). They enjoy a living, vital and victorious relationship with Christ Himself. They carry on His

¹¹⁶Weiss, *God's Plan, Man's Need, Our Mission*, 137.

¹¹⁷John MacArthur, *Unless the Lord Builds the Church* (Chicago: Moody Press, 1991), 23.

purpose of building the church of Christ in this age:

Nothing can thwart Christ's promise to build His church. . . . He carries on His work in spite of opposition from the world, the flesh, and the devil. In storm, in tempest, through troublous times, silently, quietly, without noise, without stir, without excitement, the building progresses.¹¹⁸

The church of Jesus Christ is visible evidence of Christ's compassion for mankind.

Sinners are saved into the church, edified and equipped through the church, so that they in turn can extend the church by reaching others who are lost and without Christ. The passion of Christ is seen in His threefold purpose of revealing God to men, redeeming men to God, and raising up the church of Christ in this age.

The Province of the Holy Spirit

The Spirit of Christ equally manifests the compassionate intent of God to reach the world with salvation. While the evangelism of lost souls shows the loving heart of God in the Old Testament, and is manifested in the passion of Christ during His earthly ministry, it is the Spirit who empowers, equips and directs the church to reach the lost in this age:

The role of the Holy Spirit is integral to the life and ministry of the church. The mystery is that God has chosen to work through human vessels to demonstrate His love and power The life and mission of the church flows from the work of the Spirit, in and through the members, individually and corporately.¹¹⁹

God sought the lost through Israel in the Old Testament. Christ sought the lost

¹¹⁸Ibid., 29.

¹¹⁹Harry George Gardner, "A Home Mission Board Strategy for Church Planting in the Atlantic United Baptist Convention" (D. Min. diss., Fuller Theological Seminary, 1993), 17.

throughout His earthly ministry. The Holy Spirit seeks the lost through the agency of the church in this age. This truth is most poignantly presented in the Book of Acts:

In the Book of Acts we have the way traced in which the promise received its incipient fulfillment, on its way from Jerusalem to Rome. It gives us the Divine record of the coming and dwelling and working of the Holy Spirit, as the Power given to Christ's disciples, to witness for Him before Jews and heathens, and of the triumph of the name of Christ in Antioch and Rome as the centres for the conquest of the uttermost parts of the earth.¹²⁰

Christ's parting words to the disciples, prior to His ascension, not only identified the source of their future spiritual power, but also the extent of the Spirit's evangelistic thrust. Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8):

Two great things are seen here: a clarification of God's divine plan and the verification of His divine power, the power of the Holy Spirit . . . This clarified the divine plan in the minds and hearts of these disciples with the result that, after the Day of Pentecost, they gave themselves without reservation to the task of preaching the gospel everywhere to the people of their generation.¹²¹

The succeeding chapters of the Book of Acts document the demonstration of this power and evangelistic thrust. In several key passages, the Spirit empowers, enables and directs the early church in its evangelistic outreach. In fact, His power and direction is seen in chapter after chapter of the Book of Acts.

It was the Spirit that fashioned the beginning of the church on the Day of

¹²⁰Andrew Murray, *The Spirit Of Christ* (Toronto: A.G. Watson Publishers, 1888), 155.

¹²¹Weiss, *God's Plan, Man's Need, Our Mission*, 40.

Pentecost (Acts 2):

The first is in Acts 2, where we have the account of the coming of the Spirit upon believers after Christ's ascension. It is significant that the Spirit came on the Day of Pentecost. Pentecost was the feast which, perhaps more than others, brought Jews to Jerusalem from "every nation under heaven." It was as if the Spirit wanted to make it clear that the gospel they began to preach that day should reach all nations.¹²²

When the Spirit came upon the apostles on the Day of Pentecost, they experienced great power and spoke with divine authority and linguistic diversity. The result was that three thousand were saved on that birthday of the church.

It was the Spirit Who emboldened Peter and John (Acts 4:8) and the rest of the disciples (Acts 4:31) to speak the Word fearlessly in the midst of great opposition. As a result, the church continued to flourish.

Following the choosing of the first deacons (Acts 6:1-6), it was the Spirit Who empowered Steven to accomplish great works (Acts 6:8) and counter tremendous persecution (Acts 6:15). Furthermore, it was the Spirit Who enabled him to face martyrdom with divine steadfastness (Acts 7:55,60).

Another deacon, Philip, was led of the Spirit to travel to a city of Samaria to preach the gospel with the result that "there was great joy in that city"(Acts 8:8). Then, even while revival was breaking out throughout Samaria, it was the Spirit Who directed Philip to "go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is dessert (Acts 8:26). It was there that he met and successfully witnessed to the Ethiopian eunuch (Acts 8:37) and Africa's first missionary was commissioned.

¹²²Cook, *An Introduction To Christian Missions*, 35.

In Acts chapter nine, it was the Spirit Who powerfully arrested the antagonistic efforts of Saul (Acts 9:3-6) turning this hater of the church into a champion of the gospel of Christ. In the same chapter, it was the Spirit Who encouraged the fearful Ananias to minister to the newly converted Paul so that he might in turn “preach Christ in the synagogues” (Acts 9:20).

It took the Spirit’s intervention to overcome the traditional reservations of Peter to minister to non Jews (Acts 10:10-20). The result was the opening of the door of faith to the Gentiles (Acts 10:34,35):

Some say that it was Peter’s use of the keys to open the door of faith to the Gentiles. It was certainly a crucial act. Its full significance becomes even more evident later, when Paul and Barnabas were called to account for their ministry to the Gentiles (Acts 15:7-11). It was Peter who first opened the door.¹²³

The Holy Spirit was the one Who chose to use Paul and Barnabas for missionary work among the Gentiles (Acts 13:1-3). He is the one that led, controlled and blessed the missionary efforts of Paul (Acts 16:6,7; 17:34; 18:9). “And at each step along the way it was the Holy Spirit who directed the movement.”¹²⁴

Finally, it was the Spirit who empowered and directed Paul and the other apostles throughout their missionary careers, enabling them to accomplish seemingly insurmountable tasks in building the church of Christ. Without the Spirit’s power and guidance, it would have taken much longer to “turn the world upside down” with the gospel of Jesus Christ.

¹²³Ibid., 37.

¹²⁴Ibid., 42.

The ministry of the Holy Spirit in the Book of Acts stands as an irrefutable record of God's loving intervention in the lives of people throughout the New Testament world. People from varied walks of life and diverse nations encountered the life changing message of the gospel. They, in turn, were added to the church of Christ. The Lord's promise (Acts 1:4,8) of the Spirit's enabling power and missionary thrust was evidenced, not only in changed lives, but in the expansion of churches throughout the Roman world.

The Peril of Mankind

The love of God, the passion of Christ and the missionary zeal of the Spirit commands the establishment of New Testament churches to reach this world for Christ. However, there is another compelling biblical argument for planting churches: the lost and desperate state of mankind.

The world into which the apostles went with the gospel was both socially and economically advanced and spiritually destitute at the same time. Paul preached to the intellectually prominent at Athens (Acts 17:19), the religiously adept at Berea (Acts 17:11), and the socially acceptable at Thessalonica (Acts 17:4). He had converts from all classes of people: from slaves (Philemon 10) and jailors (Acts 16:33), to chief women (Acts 17:4) and wealthy land owners (Philemon 19). Yet, all of them had the same basic condition and identical need. All were lost without Christ (Luke 15) and in need of salvation. All were spiritually dead (Eph. 2:1) and in need of the regenerating work of the Spirit. All were in darkness (John 1:5) and in need of the Lord's most marvelous light.

Two thousand years have passed since those early days of the church but the condition of mankind is still the same. The Scriptures are clear in their designation of men without the Saviour: they are lost (Luke 19:10), they are darkened (Col. 1:13), they are alienated (Eph. 4:18), they are condemned (John 3:18), they are controlled (Eph. 2:2), they are hopeless (Eph. 2:12) and they are under the wrath of God (Eph. 2:3). Thus, man's greatest need is not more education, possessions or enjoyments. Man's greatest need is salvation from his lost condition. The Bible carefully enumerates this desperate condition of mankind.

Mankind is Lost

Man continually congratulates himself for his most recent advancements and greatest accomplishments. In so doing, he creates the illusion that he knows where he is going and, to some extent, that he is master of his own destiny. However, in spiritual terms, nothing could be further from the truth. For instead of knowing where he is and where he is going, man is basically lost and without God in this world.

To emphasize how lost man really is, the Lord Jesus devotes part of a chapter in the Bible to highlight this condition. In chapter 15 of the gospel of Luke, the Lord teaches a series of parables which are intended to focus on one main truth: man is lost and far from the Lord. In fact, the lostness of man is emphasized repeatedly throughout the chapter:

In the parable of the lost sheep He shows that men without Him are like sheep astray from the shepherd and separated from the fold. In the story of the lost coin He teaches more concerning the lost condition of man. Then He gives the parable of the lost son, . . . The youth was lost, separated from his father's presence and house and became a defeated victim of sin. . . . By means of such parables and

other clear teaching, Jesus revealed that he came to seek and to restore lost humanity to God.¹²⁵

Later in the Book of Luke, when the Lord called Zacchaeus unto Himself (Luke 19:1-6), the general populace murmured saying, "That he was gone to be guest with a man that is a sinner" (Luke 19:7). To counter their accusation, the Lord reminded them of two things: His purpose in coming for sinners, and the lostness of all men.

The apostle Paul, in writing to the Corinthian church, explains this truth. "But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not" (II Cor. 4:3,4). Men are lost because they are blind to spiritual truth about God, sin, and salvation. Because of this, they carry on in their closed environments lost from God and ignorant of their own lost condition:

There are two thoughts wrapped up in the word "lost," what God loses, and what man loses. The sheep lost the shepherd and the fold, and the shepherd lost the sheep; the piece of silver lost the position it occupied, and the woman lost her ornament; the prodigal lost the father's home, money, food, clothes, and protection; and the father lost his son. Sin robs God from man, and man from God.¹²⁶

Mankind is Darkened

One of the great descriptions which the Lord uses of Himself is "I am the Light of the world" (John 8:12). John, in the prologue to his gospel, as well as his first epistle, dwells at length on Christ the Light. "That was the true Light, which lighteth every man that cometh into the world" (John 1:9), "But if we walk in the light, as He is in the light,

¹²⁵Weiss, *God's Plan, Man's Need, Our Mission*, 50.

¹²⁶Emery H. Bancroft, *Christian Theology* (Grand Rapids: Zondervan, 1946), 210.

we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin” (I John 1:7). John is drawing a contrast between Christ, the Light, and everything else which is darkness. “In such statements the assumption is clear that apart from Him all men are in spiritual darkness.”¹²⁷

The apostle Paul explains this spiritual darkness in two classic passages of Scripture. First, in Ephesians 4:18, Paul states that the unsaved have “the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph. 4:18). The unbeliever rejects the life of Christ through faith, and in so doing, automatically rejects the light of Christ as well. The natural consequence of his rejection is spiritual darkness:

The understanding of unsaved people is darkened because they are cut off from the life of God as a result of the indwelling ignorance that is caused by deep-seated, inner blindness. What a vicious cycle. The darkness is self-perpetuating. The lost move from darkness to darkness in darkness.¹²⁸

A second passage clarifies, even further, this supernatural darkness. “The god of this world hath blinded the minds of them which believe not, lest the glorious gospel of Christ, who is the image of God, should shine unto them” (II Cor. 4:4). The depth of man’s darkness is seen in the fact that he is not only spiritually darkened in his understanding because he has chosen to reject Christ. He is spiritually darkened because the god of this age has added the element of blindness to the unbeliever’s heart; he is blinded to the light of the gospel of Christ. Great is the darkness of the unsaved.

¹²⁷Weiss, *God’s Plan, Man’s Need, Our Mission*, 51.

¹²⁸Phillips, *Exploring Ephesians*, 126.

Mankind is Condemned

What makes the condition of mankind so desperate is that man is already condemned and under the wrath of the Almighty. The unbeliever may think that procrastination and apathy towards the things of Christ are acceptable behavior. However, in reality, the unbeliever's position is perilously deadly. John states that "he that believeth not is condemned already" (John 3:18) and Paul adds that unbelievers are "by nature, children of wrath" (Eph. 2:3). The sentence of God has already been passed upon unbelief and the carrying out of that sentence is close at hand (James 5:9):

God's judgment against sin has been given, especially against the sin of non belief in Christ (John 3:19; 16:8), and His final decision, when men will be judged according to their deeds, will be at the Day of Judgment. . . . but for the ungodly, God is reserving them "unto the day of judgment to be punished" (II Peter 2:9).¹²⁹

For mankind the situation is desperate indeed.

Mankind is Controlled

Individuals like to feel that they are somehow in control of their lives and their destinies. Trite sayings like "take control" and "do your own thing" reflect this self controlling desire. Yet, the Scriptures show that mankind is far from being self controlled. People are actually under the control of someone else and walk "according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience" (Eph. 2:2). A fallen humanity is literally under the control and directing influence of "the prince and power of the air."

The devil would have all men think that they are masters of their destiny. After

¹²⁹Bancroft, *Christian Theology*, 210.

all, this was his ploy from the beginning (Gen. 3:5). However, "Satan is not only the object of world's worship, but also the moving spirit of its godless activities."¹³⁰ Men are not just blind and darkened, they are actually under the control of one who has their worst interests at heart. Fallen mankind is enslaved to the prince of this age.

The desperate condition of mankind emphasizes the need for church planting. Greater evangelism, discipleship and church planting can rescue increasing numbers of individuals from their lost, darkened, condemned and enslaved condition.

The Practice of Paul

The Person of God, the passion of Christ, the ministry of the Holy Spirit and the lostness of mankind present a comprehensive biblical mandate for the establishing of New Testament churches. This biblical imperative is most clearly evidenced in the life and labors of the greatest New Testament missionary, the apostle Paul:

Apart from Jesus Christ, God's greatest heaven-sent missionary to the world, the greatest missionary who ever lived was unquestionably the apostle Paul. This is true from whatever standpoint he is viewed, whether the extensity of his missionary labors or the intensity of his missionary passion, whether his impact upon his own generation or the age-abiding influence of his inspired epistles. The effects of this one man's life and ministry upon the entire world, and for all time, are simply incalculable and beyond any words to express.¹³¹

While Paul is considered the key missionary character in the Book of Acts "at least a score of others are mentioned by Luke; doubtless there were hundreds more."¹³²

¹³⁰William Evans, The Great Doctrines of the Bible (Chicago: Moody Press, 1974), 227.

¹³¹Glover, The Bible Basis Of Missions, 72.

¹³²Kane, Christian Missions In Biblical Perspective, 72.

However, the dynamic of Paul's ministry and theological influence upon the early church is unequalled. "It is fair to say that without the immense influence of Paul, Christianity would not have thrown off the swaddling clothes of Judaism and become a truly universal religion."¹³³

A study of the missionary practice of the apostle to the Gentiles reveals a clear emphasis on church planting as part of his missionary methodology. "Paul was the master builder of the Church in the New Testament times (I Cor. 3:10). He was the church-planter par excellence!"¹³⁴ Undoubtedly, some may question the existence of a unique Pauline missionary strategy. Yet all must admit that "there are certain facts in the history of his missionary journeys which demand attention."¹³⁵ Among these "certain facts" is the unquestionably unique and preeminent place of church planting:

Like every good missionary, Paul had two goals in mind. His immediate goal was the speedy evangelization of the world. His ultimate goal was the establishing of local churches. The latter could not be accomplished by a ten-day crusade; so Paul made a practice of remaining in each city long enough to establish a church.¹³⁶

Numerous missionary authors have enunciated the varied evangelistic principles and methods of Paul. Some have found as many as twenty different salient features of Pauline missionary practice. Most authors recognize the strategic importance of church

¹³³Ibid., 73.

¹³⁴David J. Hesselgrave, *Planting Churches Cross-Culturally* (Grand Rapids: Baker Book House, 1980), 52.

¹³⁵Rolland Allen, *Missionary Methods: St. Paul's Or Ours?* (Grand Rapids: Eerdmans, 1962), 12.

¹³⁶Kane, *Christian Missions In Biblical Perspective*, 82.

planting in the overall missionary methodology of Paul.

For instance, in commenting on the church planting strategies of Paul, Harry George Gardner cites Rolland Allen's assessment that:

Paul primarily selected places that were centres of Roman administration, of Greek civilization, of Jewish influence and of commercial importance. . . . In all of this, he was led by the Spirit. He sought to establish vibrant churches in central locations in order that entire provinces could be reached by their witness¹³⁷

Paul purposefully chose these centres to establish dynamic churches in them:

St Paul's centres were centres indeed. He seized strategic points because he had a strategy. The foundation of churches in them was part of the campaign. In his hands they became the sources of rivers, mints from which the new coin of the Gospel was spread in every direction. They were centres from which he could start new work with new power.¹³⁸

Other towns and cities were also evangelized by Paul and his contemporaries; several of which might be considered less than strategic centres of commerce or civilization. Yet, the emphasis remained the same. If time and circumstances would permit, Paul would establish an indigenous local church in the area. "He also preached in some rural areas, but his primary focus was on the natural centres where the gospel could spread easily and new churches could be planted as happened in Thessalonica and Ephesus."¹³⁹

In another examination of missions in the ministry of Paul, J. Herbert Kane proposes nine discernable aspects of the apostle's missionary strategy. Among these

¹³⁷Gardner, "A Home Mission Board Strategy for Church Planting in the Atlantic United Baptist Convention", 50.

¹³⁸Allen, *Missionary Methods: St. Paul's Or Ours?*, 17.

¹³⁹Gardner, "A Home Mission Board Strategy for Church Planting in the Atlantic United Baptist Convention", 51.

nine, Kane cites Paul's close contact with home base, his focused efforts in four Roman provinces, his concentration on large cities, his use of the synagogue, his emphasis on responsive peoples, his practice of believer's baptism, his ample use of fellow workers, and his flexible and adaptive methods.¹⁴⁰ But the key aspect of Paul's strategy was "remaining long enough in one place to establish a church."¹⁴¹ It was as he established reproducing churches that "Paul's strategy paid off handsomely. . . . He established missionary churches in the major centers of population and they in turn engaged in 'saturation evangelism' in their own areas."¹⁴² According to Kane, church planting was not optional for Paul, it was central to his missionary activity.

A third missionary writer, J. Oswald Sanders, recognizes no less than sixteen points in the methodology of Paul's missionary leadership. He includes many of Kane's points, mentioned above, and adds others, such as, Paul's art of delegation, his training of young men for the ministry, his ministry of consolidation of established churches, his appeal to varied strata of society, and his practice of tent making missionary support.¹⁴³ Yet again, Sanders similarly focuses on the key strategy of Paul, planting churches. "Mere evangelism did not satisfy him. Paul's objective was to plant permanent churches

¹⁴⁰Kane, *Christian Missions In Biblical Perspective*, 74.

¹⁴¹*Ibid.*, 82.

¹⁴²*Ibid.*, 82.

¹⁴³J. Oswald Sanders, *Paul The Leader* (Colorado Springs, Colorado: Navpress, 1984), 107.

among people responsive to the truth, and to lead believers into full maturity.”¹⁴⁴ For Sanders, Paul’s missionary leadership stressed church planting as central to the advance of the gospel.

In his discussion of method and missions, David J. Hesselgrave identifies ten logical steps in the “Pauline master plan of evangelism and church development.”¹⁴⁵ He terms these steps the “Pauline Cycle”, indicating that they are a connected and continuous process. The steps include: missionaries commissioned, audience contacted, gospel communicated, hearers converted, faith confirmed, leadership consecrated, believers commended, relationships continued, and sending churches convened.¹⁴⁶ In the center of the list is the critical place of “believers congregated.” In Hesselgrave’s analysis, the Pauline cycle is primarily a church planting cycle; hence the descriptive term “master plan of evangelism and church development.” Churches send out missionaries to start others churches that in turn send out missionaries.

One final missionary author, Charles Chaney, identifies no less than twenty recognizable Pauline missionary principles which may be found in just one chapter of Scripture, Acts 16. Some of these principles are rehearsed by the previous authors, but Chaney includes several other interesting points: form one’s team on the basis of one’s strategy, look for people who are praying and take advantage of spiritual hunger, recognize and use the *oikos*, do not discount the place and effectiveness of women in

¹⁴⁴Ibid., 108.

¹⁴⁵Hesselgrave, *Planting Churches Cross-Culturally*, 58.

¹⁴⁶Ibid., 58.

church planting, expect opposition to church planting, handle adversity with courage and hope, expect intervention from God, count on long hours and hard work in church planting, trust new believers with the gospel, and have as one's goal the planting of a church, have as one's goal the planting of several churches.¹⁴⁷ In at least six of the twenty principles, Chaney mentions church planting directly. In several of the others, church planting is included in his discussion. The two concluding goals are both church planting goals. There is little doubt that these biblical guidelines are church planting guidelines, and, for Paul, church planting is New Testament missions. Chaney's analysis of Pauline missionary strategy rightly focuses on the central place of church planting in overall church growth. "One demonstrated principle of church growth is that the only way for a Christian movement to make gains in a given society is by the multiplication of new churches."¹⁴⁸

It is clearly evident that the missionary labors of Paul were church planting labors. He understood the nature and intent of God, the passion of Christ, the ministry of the Holy Spirit, and the peril of mankind and translated this into an effective church planting, evangelistic strategy. He recognized that the task of world evangelism had to focus on church multiplication if it was to be effective and permanent.

The Principle of Scripture

Just as the nature and intent of God, the passion of Christ, the ministry of the

¹⁴⁷Charles L. Chaney, *Church Planting at the End of the Twentieth Century* (Wheaton: Tyndale House Publishers, 1991), 26.

¹⁴⁸*Ibid.*, 58.

Spirit, the peril of the lost, and the practice of Paul mandate the establishment of New Testament churches, so, too, does the compelling nature of the Scriptures themselves. Not only is the Bible a missionary book, the New Testament is an unique missionary and church planting blueprint:

The New Testament is uniquely and preeminently missionary--the greatest volume ever produced. Every section of it was written by a missionary, with the primary object of meeting a missionary need and promoting missionary work. . . . The New Testament draws its breath in missions, it incarnates missions, wherever it goes it creates missions.¹⁴⁹

The primary missionary and church planting text of the New Testament is the "Great Commission." This text's importance is underscored by the repetition of this command by several New Testament authors. "The Great Commission was given at five different times in separate locations. On each occasion the Lord added to the previous command, and the reader must see the total picture to understand the full implications of the Great Commission."¹⁵⁰ It is the Great Commission which summarizes the missionary mandate for New Testament believers, for in this commission Christ specifies the singular imperative for the church. "'Make disciples' is the sole imperative and the central activity indicated in the Great Commission."¹⁵¹ The emphasis in the Great Commission is not on going, for the word translated "go" is really "a parteciple in the

¹⁴⁹Glover, *The Bible Basis Of Missions*, 22.

¹⁵⁰Elmer Towns, *Getting a Church Started* (Lynchburg, Virginia: Liberty University School Of Lifelong Learning, Liberty University, 1993), 5.

¹⁵¹Hesselgrave, *Planting Churches Cross-Culturally*, 23.

original and not an imperative.”¹⁵² God expects that believers will already be going to a lost world. The emphasis is on making disciples while going. This process of disciple making includes believer’s baptism and teaching or instruction in the faith. Interestingly, as one studies Scripture, it is clear that this mandate was “fulfilled in the church in the New Testament.”¹⁵³ Baptism identified new converts with Christ and His church. Teaching was carried on by the church. Baptized believers were added to the church. Unquestionably, the Great Commission is a church planting mandate.

Immediately following the giving of the Great Commission is Luke’s history of the early church fulfilling Christ’s mandate:

In the scheme of progressive revelation, Acts records the beginning and early history of the church. The major contribution of the book is the transitional picture it presents of the setting aside of Israel and the introduction of God’s purpose through the church today. . . . The book records the continuation of Christ’s works and words, now to be accomplished through the apostles (Acts 1:1-2).¹⁵⁴

Beginning with Pentecost and continuing on to Rome, Acts records the spread of the gospel to Jews, to Samaritans and to Gentiles throughout the world (Acts 1:8). Yet, more importantly, Luke records the establishment of reproducing churches throughout the Roman world:

Beginning with the great dispersion of the Jerusalem believers recorded in Acts 8, the disciples successfully multiplied congregations and planted additional churches. In fact, new congregations were planted in every pagan center of the

¹⁵²Ibid., 23.

¹⁵³Towns, Getting a Church Started, 6.

¹⁵⁴Paul A. Beals, A People for His Name (Grand Rapids: Baker Book House, 1988), 36.

then-known world in less than four decades. As the believers were scattered, so was the seed of the gospel that would take root in various national soils. . . . Based on the understanding of the eleven disciples and the success that resulted from their obedience, it is evident that planting local churches in every city of the world is God's plan.¹⁵⁵

As mentioned above, Luke chronicles the labors of the apostle to the Gentiles, Paul, whose ministry spans much of the latter part of the Book of Acts. Paul's efforts, above all others, highlight the church planting mandate of the Great Commission. While Peter and John helped to establish churches throughout Judea, Paul took the church to the world. "And why was Paul so successful? There were many reasons of course. But one important reason was that Paul considered the preaching of the gospel and the establishing of churches as his primary task."¹⁵⁶ Paul did not waiver from his one great passion, the establishing reproducing congregations throughout the Roman world. The Book of Acts and Paul's ministry in particular exemplify the church planting strategy of the Great Commission.

Complementing the Book of Acts, the epistles of the New Testament reflect a church planting, missionary emphasis as well:

After The Acts come the Epistles. And what are they? They were originally letters written by leading missionaries to local churches which they had founded, and to a few individual converts, in lieu of personal visits The three so-called Pastoral Epistles--first and second Timothy and Titus--were letters of instruction, encouragement and caution from Paul, the great missionary leader and statesman, to his junior colleagues who had been placed in positions of great responsibility at Ephesus and Crete respectively.¹⁵⁷

¹⁵⁵Towns, Getting a Church Started, 7.

¹⁵⁶Hesselgrave, Planting Churches Cross-Culturally, 28.

¹⁵⁷Glover, The Bible Basis of Missions, 28.

The epistles of the New Testament, though diverse in subject matter and form, reflect a consistent emphasis on missionary expansion and church planting. Many of Paul's letters are directed to individual churches (Philemon), to groups of churches (Galatians), or to church leaders (Timothy and Titus). Much of the content of the epistles centers on "how to behave thyself in the house of God, which is the church of the living God" (I Tim. 3:15). Several epistles are intended to correct problems occurring in relatively recent church plants (Corinthians). The New Testament epistles are intentionally missionary in nature and church planting in emphasis.

Even the last book of the New Testament (The Revelation) has a missionary character and relates to local churches:

Finally we reach the last book of the New Testament, the sublime apocalyptic vision called The Revelation. It was written by a missionary in exile. Banished for his Christian faith to the lonely isle of Patmos, John wrote to comfort and encourage the Christians of his day who were suffering persecution under a cruel Roman emperor and a pagan government bent upon destroying the fruitful results of the Church's early missionary effort.¹⁵⁸

The New Testament is a missionary book relating to the church and church planting:

All the authors of its various parts were missionaries, with the possible exception of James and Jude. In fact, all the books appear to have been written in a foreign language--Greek. . . . The epistles of Paul were all written to missionary churches or to younger missionaries. The single exception is the one to Philemon, who was a member of a missionary church. James and Peter both wrote to Jews, but to the Jews abroad. Revelation was written for the comfort and encouragement of missionary churches. And of course Acts is the primary missionary account.¹⁵⁹

¹⁵⁸Ibid., 29.

¹⁵⁹Cook, *An Introduction To Christian Missions*, 47.

The New Testament focus on missionary churches and church planting underscores the passion of the Triune God for a lost mankind. The Person of God, the passion of Christ, the province of the Spirit, the peril of man, the practice of Paul, and now the principles of the New Testament lead to the inescapable conclusion that church planting is necessarily vital to reaching this world for Christ. More new churches are needed.

The Biblical Distinctives of Baptist Churches

Historically, Baptist distinctives have focused on ten major areas of doctrine relating to the local church and New Testament believers. New Testament, Baptist church plants will include all ten areas of teaching. These Biblical distinctives are most easily remembered by employing the word "Baptists" and acrostically using each letter to refer to one of the distinctives.

Baptist distinctives rest on the foundational doctrine of biblical authority and accuracy. The Bible is the inspired Word of God (II Peter 1:21; II Tim. 3:16; Matt. 5:18). The verbal, plenary inspiration of the Scriptures means that the Bible is the supreme and final authority in matters of Christian faith and practice.

A second distinctive, the autonomy of the local church, relates to the polity and practice of individual Baptist churches. By their very biblical nature, Baptist churches are independent of external authority and are directly answerable to the head of the church: Jesus Christ (Eph. 5:23). As autonomous entities, Baptist churches are free to join in voluntary fellowship and cooperation with other groups or churches. Individual

Baptist churches are responsible for appointing their own officers, managing their own treasury, and carrying on their own ministries.

The third distinctive, the priesthood of all believers, pertains particularly to the individual's worship of God without hindrance or help of another person. Each believer has the right and responsibility to approach God through Christ. The Bible states that all believers are New Testament priests and as such have the responsibility to offer spiritual sacrifices unto God (I Peter 2:1-10; Heb. 10:19; Rom. 12:1,2; Heb. 13:16).

The fourth Baptist distinctive, that of two church offices, relates to the spiritual leadership and function of the local church. The Bible specifies two offices in the early church: pastor/ elder/ bishop and deacon. The pastor, also referred to as elder or bishop (I Tim. 3:1; Acts 20:17-28; Titus 1:5-7; I Peter 5:1-4) provides the spiritual leadership in individual local churches. The deacons (I Tim. 3:8-13) provide spiritual service to the church and its pastor (Acts 6:1-3).

The fifth distinctive, individual soul liberty, also pertains to individual believers. Individual soul liberty, or liberty of conscience, relates to the believer's responsibility to answer to God alone (Acts 5:29). The Christian has the right to study and interpret the Scriptures for himself (I John 2:27) and respond to God individually (Rom. 14:5). Built upon this doctrine is the liberty of worship.

The sixth Baptist distinctive, separation of church and state, allows that the divinely ordained institutions, church and state, function independently of each other as God has instituted them (Rom. 13; Matt. 16:18; Eph. 5:23). The previous distinctive of individual soul liberty and the resultant teaching of liberty of worship also pertains to the

separation of the church from outside state interference.

The seventh distinctive relates to the practice of two church ordinances, which speak of the believer's relationship to Christ and his communion with Christ. New Testament baptism signifies or demonstrates the believer's identification with Christ. The Lord's supper portrays the believer's communion with Christ. Both ordinances take the believer back to the cross.

The final distinctive, saved or regenerate church membership, relates to the kind of individuals which make up the local church. The Bible clearly specifies that only saved individuals are part of the church (Acts 2:41; I Peter 2:5; Eph. 1:1). There is no allowance in Scripture for unregenerate church members.

Taken together, these distinctives define Baptist churches as to polity and practice. This is not to suggest that other groups or churches do not hold some or most of these distinctives. However, only Baptists have held all of them historically. Planting new Baptist churches means that these distinctives will be part of the polity and practice of these new entities.

Summary

This chapter has shown the person and intent of God to soteriologically intercept mankind. It has presented the passion of Christ and province of the Holy Spirit as consistent with the Father's desire to save the lost. The chapter has further shown the tremendous spiritual peril of men and the practice of the apostle Paul, as representative of the early church, in meeting that need with the message of the gospel and the establishing of new churches. The chapter has also demonstrated the general missionary and church

planting nature of the New Testament in the Great Commission, the Acts of the Apostles, and the New Testament epistles.

Finally this chapter has shown the unique nature of Baptist churches as to their particular, historic distinctives. The kind of church plant, which is the focus of this paper, relates to these distinctives.

The following chapter shall briefly examine varied issues of church planting that appear in related church planting material: church planting methods, church planter selection, recruitment, mentoring and support, and church plant selection. The appreciation of these subjects is critical for the successful establishing of new churches.

CHAPTER 4

PRACTICAL ISSUES IN CHURCH PLANTING

Church Planting Methods

The issue of church planting methodology addresses the question, "How does one plant a church?" While the question is simple, the answer is somewhat more involved. In the literature there is some discussion as to the "best" methods or method of planting a church. Some, like Timothy Starr, enumerate various methods but select one as the most advantageous. "The parent-daughter concept, is by far the best way to get a church underway."¹⁶⁰ Others, like Chaney and Allen speak of "spontaneous church planting"¹⁶¹ referring to "the expansion which follows the unexhorted and unorganized activity of individual members of the Church explaining the Gospel which they have found themselves."¹⁶² Still others respond by saying, "If you're getting the job done, I like the way you're doing it."¹⁶³ Whatever the opinion, there are a number of proven methods for

¹⁶⁰Timothy Starr and Gary Carter, How To Reproduce Your Church (Willowdale, ON: The Fellowship of Evangelical Baptist Churches in Canada, 1985), 22.

¹⁶¹Chaney, Church Planting at the End of the Twentieth Century, 211.

¹⁶²Roland Allen, "The Spontaneous Expansion of the Church and the Causes Which Hinder It" (London: World Dominion Press, 1960), 6, quoted in Myles Lorenzen, Church Planting Foundations (Guelph, ON: FEBC Missions Institute, 1992), 3.

¹⁶³Wagner, Church Planting for a Greater Harvest, 59.

starting new churches.

The Parent-- Daughter Method

The parent--daughter, mother--daughter or hiving off approach to church planting is one of the more successful methodologies in church planting:

Without question, this is the best way. Just as a mother gives birth to a child, so a church gives birth to a new church. It is the best method because the support and experience of a stronger church are available to the new work.¹⁶⁴

The reasons for the success of this method are many. First, the new church begins with a stable number of former members from the mother work. These members are already trained and are able to take serious leadership responsibilities. As well, these members have sacrificially committed themselves to developing this new church. The new church usually receives significant funding and other varied means of support from the mother work which has a vested interest in the success of the daughter work. The new church pastor may even be officially on the staff of the mother church for the formative years of the new church's development. Expertise from the mother work is readily available should the new church face unforeseen problems. However, most importantly, there is a large prayer base in the mother work for the new church.

Problems facing this method, such as local provincialism, or the transfer of precious resources from mother to daughter, are problems of perception more than reality:

It has been shown repeatedly that planting new congregations does not usually deter growth of the mothering congregation. In fact, in many instances a consistent policy of planting new congregations has increased the concern for the

¹⁶⁴Timothy Starr, *Church Planting: Always in Season* (Willowdale, ON: The Fellowship of Evangelical Baptist Churches in Canada, 1978), 43.

Kingdom by the existing congregation to the point that its growth rate has actually increased.¹⁶⁵

The Pioneer Church Planting Method

The pioneer church planting and/or independent church planting methodology places the emphasis on the individual church planter. He is called of God to a specific place where the gospel is absent. This method is “used by many young men in independent fundamental churches who go to the city for which they have a burden and do everything within their ability to get a church started.”¹⁶⁶ However, it may also be employed in denominational circles where “a denomination’s home mission board will provide full or partial support in order that a new church may be launched by a church planter in a given community.”¹⁶⁷ In either circumstance, the church planter is called to a particular place where the need for a gospel preaching church is acute. He often works alone, with limited resources, to plant a church in that area. This method has strength and weakness. The strength usually lies in the church planter himself. He enjoys great latitude in the strategies of starting the new work and, to a great degree, is free to make his own choices. However, being alone in ministry is quite difficult, even for seasoned church planters.

The Associational Method

The associational or partnership method is a proven method among some

¹⁶⁵Ibid., 47.

¹⁶⁶Towns, Getting a Church Started , 85.

¹⁶⁷Starr, Church Planting: Always in Season, 41.

denominational groups, although independents have used it quite successfully. In general, the impetus and support for a new church plant rests with a local group of churches or an association of churches. They are the ones that see the need in a particular area and respond. They may approach the denomination's home mission board for support. Consequently, much of the support and oversight usually rests with the association. "It becomes a joint enterprise on behalf of the association. The co-operating church may share both families and finances."¹⁶⁸ In essence, the association takes ownership for the establishment of the new church. Obviously there is a strength in the commitment of the associational churches to begin the new work. There can also be problems along the way.

One problem may center around "loaned families" which have been given to the new work. Many do not wish to stay for long periods in a church that has little to offer their families. This may be especially true for a church that is not growing at a fast pace. Another perennial problem rests in the inequity of support among associational members. "There are those willing to give of their finances and members. There are others who are willing to stand by and let them give."¹⁶⁹ The independence of the church from associational interference may also prove difficult for the local church planter.

The Church Planting Team Method

As one considers foreign missions, one automatically thinks in terms of a team

¹⁶⁸Ibid., 43.

¹⁶⁹Ibid., 43.

method of missions and church planting. Few mission boards or agencies would send a lone missionary into a new mission field to plant a church; a team is so much more useful and successful. Yet, this can be equally as true in home missions and church planting. "A very common way of planting new churches is for a church planting agency to recruit, finance and sponsor a team of workers to plant a new church."¹⁷⁰ The team itself is a microcosm of the new church with individual members of the team possessing some of the gifts needed for the church to function:

In their excellent book, *Creating Communities of the Kingdom*, David Shenk and Ervin Stutzman go so far as to argue that "a team is essential for church planting." They point out that the team in one sense is already a church, that the members are diverse enough to contribute complementary gifts, and that a special chemistry called synergy occurs, which dramatically increases the efficiency of each individual on the team.¹⁷¹

The advantages of a team method are significant. The individuals of the team may be less likely to become discouraged in the difficult times. As well, there are many more new contacts that can be made through a team. They also possess more gifts and strengths than a single missionary. As well, the new church can be given a more significant jump start with several team members involved in the initial stages. To an outsider looking in, there seems to be more substance to the new work than if there were only one church planter struggling along. A potential drawback to this method is the cost of supplying a team to one church plant; there are several salaries instead of one. However, this concern may be overstated if the team has some short term workers in it,

¹⁷⁰Wagner, *Church Planting for a Greater Harvest*, 70.

¹⁷¹*Ibid.*, 70.

such as seminary students. They can be part of the initial stages of church establishment. The permanent church planter remains after they have returned to school or to another church plant.

The Side Door Method of Church Planting

Several methods might be considered under this one title: Mission Sunday Schools, Bible studies, cell or caring groups, and special interest groups. In general, all of these types of church planting methods have the common denominator of starting with one ministry from a mature church and developing that into a complete church. A Mission Sunday School may be initiated and run by one church with the intent that the Sunday School ultimately become a full fledged church. In many cases, this is impractical as the population in the area of the Mission Sunday School "is too small to support a church."¹⁷² Yet, some churches have begun several Mission Sunday Schools, with some becoming indigenous churches.

The same process might be duplicated with a Bible study, cell group or special interest group:

In the second case, a Bible study grows because it is meeting the needs of those who attend. Because of its natural attraction of people and its ministry to them, they call a pastor when they are large enough. Unlike the first illustration, they never intended to be a church. It just happened.¹⁷³

Bible studies or cell groups may be planned with the intent that they develop into churches, or they may be spontaneous as someone begins to teach a Bible study in a new

¹⁷²Towns, *Getting a Church Started*, 61.

¹⁷³*Ibid.*, 69.

neighborhood.

In all of the above methods, each might be considered a side door approach to evangelism in an established church. However, they may also be tools for planting new works.

The Church Split Method of Church Planting

The most painful and least attractive way of starting a new church is from the unplanned division of an existing church. "As obnoxious as a church split may appear, there are times when God leads a group of people to leave their church and plant a new one."¹⁷⁴ Church splits occur for a variety of reasons, most of which are not positive or God honoring. However, there can come some good from such unfortunate behavior, a new church. Many obvious problems abound with this method, including hurt feelings, lack of resources, lack of positive testimony and opposition from others in the other church. However, given enough time and care, each church may prove resourceful and may actually grow within the same community. "When the dust settles, I have to believe that God loves both of the resulting churches and accepts them as part of the bride of Christ."¹⁷⁵ While not the best way to start a church plant, it is nevertheless an option.

Summary

Other sub methods of church planting exist in the literature. For instance, Wagner suggests four different variations on the individual church planter form: the catalytic

¹⁷⁴Ibid., 77.

¹⁷⁵Wagner, *Church Planting for a Greater Harvest*, 65.

church planter, the founding pastor, the independent church planter, and the apostolic church planter. As well, the mother--daughter method may involve the satellite model, the multi-congregational model, or the multiple campus model.¹⁷⁶ All of the above methods serve to highlight the varied and adaptable methods that exist for church planting. There is a method to fit every church planting need.

Church Planter Selection

It is a well accepted axiom that everything rises and falls on leadership, for there is no substitute for a good leader in the work of the Lord. Throughout the Scriptures, this truth has been repeatedly exemplified as God has chosen leaders of extra-ordinary ability to carry forth His purposes. Men like Moses, David and Joshua show exceptional leadership abilities and subsequently accomplish great things for the Lord. The issue of leadership in church planting is no less essential. "The leader is the principal key to a successful church planting endeavor. There are many other important components of church planting, but they will stand or fall depending on the leadership available."¹⁷⁷ It is, therefore, critical that the right individuals be selected for the church planting tasks at hand as "ninety percent of what happens in the church is attributable to leadership. Priorities of strategic implementation are determined by leadership. Atmosphere and context are controlled by leadership."¹⁷⁸

¹⁷⁶Wagner, Church Planting for a Greater Harvest, 70.

¹⁷⁷Ibid., 51.

¹⁷⁸Kevin W. Mannoia, Church Planting: The Next Generation (Indianapolis IN: Light and Life Press, 1994), 20.

As church planter selection is critical for the task of successfully planting churches, some attention needs to be given to the methods and/or tools of selecting viable church planters. Gift and temperament analysis as well as behavioral analysis is essential in selecting the right church planters.

Temperament and Spiritual Gift Analysis

Not everyone in ministry is equipped to be a church planter. It is safe to assume that many who have attempted church planting have done so with less of a propensity and gifted ability for church planting than might have been desired. A simple spiritual gift analysis and temperament profile might alleviate some of the difficulty at this stage of the selection process.

A number of tools are available for determining the spiritual gift suitability of candidates. Among them is the Spiritual Gift Inventory produced by the Church Growth Institute. This Spiritual Gift Inventory shows “strength and weakness in each of God’s gifted areas.”¹⁷⁹ The Spiritual Gift Inventory assesses an individual’s spiritual gifts in the “team ministry gifts” category: evangelism, prophecy, teaching, exhortation, pastor/shepherd, showing mercy, serving, giving, and administration. As teamwork is essential in church planting, these team ministry gifts are helpful in the coordinated functions and ministries of the beginning church. This simple test may identify important areas of spiritual gifting. A preferred gift mix for a church planter might show strengths in evangelism, prophecy, teaching, pastor/ shepherd, and administration. An

¹⁷⁹Church Growth Institute, *Spiritual Gifts Inventory* (Lynchburg, VA: Church Growth Institute, 1986), 2.

acceptable mix for a church planter would require a minimum of evangelism, pastor/shepherd and teaching. An unacceptable gift mix would manifest a weakness in the majority of the above areas. The proper use of these gifts enhances church planting and growth. "The utilization of spiritual gifts already given to Christians by God is the most efficient way there is to build better churches."¹⁸⁰

A more leader-specific tool, the Leadership/Management Inventory, identifies and evaluates five leadership/management types: the producer/workaholic, the administrator/beurocrat, the visionary/arsonist, the integrator/compromiser, and the survivalist/deadwood.¹⁸¹ This tool focuses on the leadership type of the individual and as such may prove to be a more helpful tool in evaluating suitable church planting candidates. As a church planter must be a producer and a visionary, this tool may indicate whether an individual has ability in these areas. As well, a church planter needs some administrative skill. The tool may indicate any strength in this area as well. The Leadership/Management Inventory may also identify potential areas of concern. For instance, one may want to re-evaluate a candidate who scores high on the survivalist scale as he may lack the strengths needed for successful church planting. A preferred candidate would score strongly in the producer, visionary, and integrator categories. An acceptable candidate would require strength in the producer and visionary categories. An

¹⁸⁰Larry Gilbert, *Team Ministry* (Lynchburg VA: Church Growth Institute, 1987), 10.

¹⁸¹Church growth Institute, *Team Management Leadership/Management Inventory* (Lynchburg VA: Church Growth Institute, 1986), 2.

unacceptable candidate would score low in these categories.

A third evaluative tool which may help in the selection process is the Myers-Briggs Type Indicator. This assessment tool "is primarily concerned with the valuable differences in people that result from where they like to focus their attention, the way they like to take in information, the way they like to decide, and the kind of lifestyle they adopt."¹⁸² The Myers-Briggs Type Indicator assesses a candidate in four areas or scales: extraversion/introversion, sensing/intuition, thinking/feeling, and judging/perceiving . The resultant score may prove helpful in determining the candidate's strengths in church planting and possible placement within a church planting team. A preferred candidate would score high in extraversion and judging; two categories which emphasize action, decision making, and completion of the task. An acceptable candidate might score high in the judging category. An unacceptable candidate would show lack of strength in these areas.

A fourth selection tool, and a rather comprehensive one at that, is the Adjective Check List published by Measurement and Planned Development, Inc. This computerized test evaluates a candidate according to dozens of differing categories. Various tendencies, such as productiveness, assertiveness, sociability, individuality, and initiative are analyzed. The resultant clinical and interpretive reports are exhaustive and very revealing. The candidate's strengths and weaknesses may be easily related to the

¹⁸²Peter B. Myers and Katharine D. Myers, Myers-Briggs Type Indicator Form G Self-Scorable Report Form (Palo Alto, CA: Consulting Psychologists Press, Inc., 1994), 1.

relevant areas of church planting and growth. A preferred candidate would score high in several key areas of this test: endurance, dominance, nurturance, ambition, initiative and self-confidence. An acceptable candidate might score high in endurance, ambition and self-confidence. An unacceptable candidate would score low in the above areas. This test taken in conjunction with the above tools may help to profile the acceptability of a potential church planting candidate. While other tests and tools may also be helpful, these four may provide a helpful analysis of a candidate's potential for church planting.

Church Planter Profile and Interview

Assuming that temperament and spiritual gift tests have been conducted on a potential candidate, the next logical step should be a structured interview. While the interview process is not unique, the structured interview may determine whether a candidate has the predetermined, necessary characteristics for starting a church plant. "The development of effective investigative procedures together with a structured interview will determine if the qualities to plant a church are present in an individual."¹⁸³ A structured interview, with pre-defined objectives and parameters can "safeguard against making unnecessary errors in church planter selection."¹⁸⁴ The informal interview, while helpful, may produce false results in the selection process simply because of the subjective nature of the interview. A structured interview keeps the subjectivity of the interview process to a minimum.

¹⁸³Gardner, "A Home Mission Board Strategy for Church Planting in the Atlantic United Baptist Convention", 143.

¹⁸⁴Ibid., 143.

In his Church Planter's Toolkit, Robert Logan discusses thirteen qualities or desirable characteristics in a church planter's profile. These qualities include: vision, motivation, ownership of ministry, relational ability to the unchurched, spousal cooperation, relationship building ability, commitment to church growth, responsiveness to community, utilization of the giftedness of others, flexibility and adaptability, ability to build group cohesiveness, resilience, and faith.¹⁸⁵ Each quality is considered essential for the "ideal" church planter. While every candidate may not possess all of the above qualities, he should possess many of them to a significant degree. The structured interview may prove helpful in establishing which of the above characteristics the candidate possesses and to what degree. Each of these qualities is described in Harry George Gardner's dissertation entitled "A Home Mission Board Strategy for Church Planting in the Atlantic United Baptist Convention". A brief summary of these qualities, enumerated by Gardner, shows their value in the church planter's future success.

Visioning Capacity

A church planter with a visioning capacity can set goals for the future and can persuade others to follow him in accomplishing those goals. He can produce practical steps to achieve his goals and has "confidence in God to do great things."¹⁸⁶ Obstacles do not derail such a visionary as he sees them as opportunities to prove God's ability.

¹⁸⁵Robert E. Logan and Steven L. Ogne, The Church Planter's Toolkit (Carol Stream, IL: Church Smart Resources, 1991), 2-1.

¹⁸⁶Gardner, "A Home Mission Board Strategy for Church Planting in the Atlantic United Baptist Convention", 144.

Lack of visioning capacity can greatly limit the church planter's establishment of achievable goals and hamper his ability to sell those goals to others.

Intrinsically Motivated

A church planter with intrinsic motivation will manifest initiative, persistence and tenacity. Hard work will be natural to him, and he will be willing to minister with limited resources. Lack of intrinsic motivation in a church planter is potentially disastrous as the church planter is basically his own boss.

Creates Ownership of Ministry

A church planter with the ability to create ownership of ministry can usually sell his vision of ministry to others who are following. They naturally buy into his vision and internalize it as their own. As a result, the planter creates a unified identity with a shared vision and a set of realistic goals. A church planter without this capacity to create ownership may not effectively sell his vision to others of his congregation. In turn, he may find that he is leading with no one following.

Relates to the Unchurched

A church planter with the ability to relate to the unchurched has the advantage of understanding their mind and psychology. As a result, he can quickly penetrate the barriers they erect, with a unique ability to minister to their real life problems. A limited ability in this area will hamper understanding, outreach and, ultimately, church growth as the planter's primary field of ministry is with the unchurched.

Spousal Cooperation

The church planter's spouse is critical to his success, as there must be

“agreement regarding the roles and expectations for a ministry in church planting.”¹⁸⁷ A supportive and committed spouse is a great ministry partner. Lack of support or understanding of the spousal role in church planting can severely damage or destroy a church planting endeavor. The pressures on a church planter are too great for him not to have committed support at home.

Effectively Builds Relationships

The church planter must effectively build relationships with others. This is especially true for those who join the new church plant. An ability to relate to others is important in the early stages of church building as there is little else for the new member to relate to. A lack in this area may mean that the church planter will struggle in keeping new converts in his church.

Committed to Church Growth

The church planter must be committed to church growth as part of the overall will and program of God. This commitment will be reflected in the growth of his own church to the point of financial self-sufficiency. He must be committed to internal as well as external growth: “more and better disciples.”¹⁸⁸

Responsive to the Community

The church planter should be responsive to the cultural atmosphere of the greater community. An understanding of the community in which he is working is important for

¹⁸⁷Ibid., 145.

¹⁸⁸Ibid., 146.

relevant and meaningful ministry. Both the philosophy and character of the developing church should reflect the flavor of the greater community.

Utilizes the Giftedness of Others

The church planter must be able to utilize the giftedness of others by preparing them and releasing them into service. It is critical for the planter to involve others in the growing church and properly place and train members. Using their gifts, the planter can add significantly to the growth of the work.

Flexible and Adaptable

The church planter must be flexible and adaptable as growth invariably means change. New church plants are, by their very nature, fluid entities. A rigid mind set will hamper the way the Lord may be growing the church. Flexibility and adaptability are essential for the planter.

Builds Group Cohesiveness

The church planter requires the ability to build group cohesiveness, the ability to bond new believers to the group. People need to feel that they belong. New members in the young church need to be incorporated into the new work quickly. The planter should be able to train others in this process as well.

Resilience

The church planter needs resilience, for he will suffer frequent setbacks in the early stages of the work. These setbacks are significant when the church is small and can ill afford such. However, a good measure of resilience can overcome even the biggest disappointments.

Faith

The final characteristic mentioned by Gardner is faith. The planter must have faith in the call of God to church planting and in God's continued leading and sustaining power. "This individual has the confidence that Jesus Christ will build His church and that the Lord will use him/her to do it in His own way."¹⁸⁹

Each of the above characteristics is deemed essential by Gardner. A structured interview centering on these and others qualities will enhance the selection process of candidates. A preferred candidate would score high in a majority of these above mentioned areas, especially vision, faith and intrinsic motivation. An acceptable candidate would score high in the essential areas as well as some of the others. An unacceptable candidate would score low in the majority of these areas and would lack in the three essential qualities. In this latter case, further investigation into the candidate's acceptability would be warranted.

The structured interview differs from other interview processes in that its basic and foundational principle is that "the best predictor of a person's future behavior is his or her past behavior."¹⁹⁰ The structured interview examines past experiences in order to "paint a picture of behaviour."¹⁹¹ Structured questions force the candidate to describe and explain his past behaviour in each of the thirteen areas mentioned above. The candidate

¹⁸⁹Ibid., 148.

¹⁹⁰Mannoia, *Church Planting: The Next Generation*, 69.

¹⁹¹Gardner, "A Home Missions Board Strategy for Church Planting in the Atlantic Baptist Convention", 149.

is rated on a scale of 1 to 5 for each category, with 1 being very poor and 5 being excellent. In quoting Dr. Charles Ridley, Gardner offers seven helpful tips for structured interviewing: 1. Think in terms of behaviour one can visualize, 2. Focus on past behaviour rather than future behaviour, 3. Examples and illustrations of behaviour are most helpful, 4. Probe for as much detail as necessary to grasp the quality of behaviour, 5. Strike a balance in the candidate's elaboration, 6. Distinguish between usual, typical or general behaviour and behavioural extremes, 7. Avoid accepting the candidate's evaluations of their behaviour.¹⁹²

The structured interview is an invaluable tool in the selection process and cannot be overlooked. It provides the selection team with a valuable set of insights into a candidate's potential for church planting.

Church Planter Recruitment

A perennial problem in the church planting process is the issue of recruitment. It is one thing to have a well structured selection process. However, if one has only a small pool from which to draw potential church planters, then the selection process may enjoy very limited success. Active recruitment of potential church planters is critical to planting more new churches. "It's not surprising, then, that the recruitment of planting candidates is essential to the success of the system and ultimately the church planting enterprise."¹⁹³

¹⁹²Ibid., 149.

¹⁹³Mannoia, Church Planting: The Next Generation, 86.

Too often recruitment is a reactive process. A need for a new church is identified by local pastors or the denominational administration. Then, after the need has been investigated, the search for a possible church planter is begun. The difficulties with this process include the lack of consistent strategy, lack of consistency, the slowness of pace, and the limited pool of candidates from which to draw. In each case a search must be initiated for a particular candidate. Consequently, only after a candidate is found is the selection and interview process begun.

The better way to recruit potential planters is to take a pro-active approach in recruitment. The primary factor in pro-active recruitment is the establishment of church planter pools or banks from which to recruit. In order to create these pools of potential planters, several activities are identified in the literature. For instance, Gardner suggests ten steps "which can be taken to recruit people as church planters."¹⁹⁴ These steps include the advertisement for church planters in denominational Bible colleges, ministries, associations, and magazines. As well, the steps involve a selection strategy and brochure development, application development for contacts, screening of references, structured interviews, formal contact with potential candidates, compilation of names of potential planters into a bank or pool, introduction of specific church planting courses in Bible colleges, recruitment workshops at national conventions with bi-annual church planting conferences, and interaction with denominational volunteer groups which could

¹⁹⁴Gardner, "A Home Mission Board Strategy for Church Planting in the Atlantic United Baptist Convention", 154.

provide workers for short or long term involvement in church plants.¹⁹⁵

Two other methods for recruitment, identified by Mannoia, are recruitment networks and pastor factories. The recruitment network “is a tailor- made plan to increase the system of identifying candidates in the district by means of strategies and events that will increase the pool of ministerial candidates while integrating a church planting dimension.”¹⁹⁶ The second concept, “the Pastor Factory refers to a well-defined system in the local church whereby church leaders are produced for church planting, pastoring, missions or lay leadership.”¹⁹⁷ Each of these concepts stresses the active recruitment and training of potential church planters.

The goal of the above identified methods and strategies is the development of a pool of candidates for church planting. Pool development minimizes the time factor in the selection process and multiplies available church planters. Pro-active recruitment is critical to planting many more new churches.

Church Planter Supervision and Evaluation

It has often been said that people do not do what one expects but what one inspects. In essence, supervision and evaluation are important to most delegated tasks. This issue is equally important with church planting. While it is expected that a church planter will be a self starter and highly industrious, it is often necessary to provide the church planter with needed encouragement to persevere when the work is struggling.

¹⁹⁵Ibid., 154.

¹⁹⁶Mannoia, Church Planting: The Next Generation, 87.

¹⁹⁷Ibid., 91.

Even gifted and qualified church planters can struggle in the work of church planting. As well, it is important to evaluate the growth of a church plant from without, using a less biased perspective. Both supervision and evaluation are valuable to church planting.

Supervision

Church planter and church plant supervision entails both encouragement or support and direction or focus. It is neither an autocratic approach to church planter oversight nor a sink or swim method of supervision. The design of church planter supervision is:

1. to take the initiative in providing support structures for the personal and spiritual development of the planter and the planter's spouse;
2. to provide personal encouragement and accountability for the planter to remain on course in the various stages of the growth and development of the church;
3. to provide resources to key lay leadership as the church grows.¹⁹⁸

In essence the church planter is mentored by one or more individuals who provide expert advice and insight into possible church plant difficulties. As well, the supervision entails avenues of encouragement for the planter including church planter retreats and seminars, regular personal contact and interaction, and support from local church pastors. Even church planting teams require this kind of supervision and support. Interestingly, this strategy for church planting supervision has been employed for years on the foreign mission field. Field counsels meet regularly to review and encourage individual church planters. Retreats, seminars and special events are routinely scheduled, and in-service training is an ongoing process. However, the same has not been true for home mission

¹⁹⁸Gardner, "A Home Mission Board Strategy for Church Planting in the Atlantic United Baptist Convention", 156.

church planting. All too often the planter is simply left on his own with the occasional report given to the supervisor. Only occasionally are local pastors involved in supporting the church planter. As well, supervision usually entails a phone call or infrequent visit from a supervisor. Supervision is a vital key to sustained growth and development of both the planter and his church.

Evaluation

Frequent and structured evaluation of a church planter and his church is valuable to both the supervisor or supervising team and to the church planter himself. As the church begins and grows, frequent evaluation will aid the planter in formulating his plans for the future. "Periodic evaluation and modification are essential. In fact, they are part of the plan."¹⁹⁹ Few church plants develop exactly as planned, so incorporating periodic reviews into the planning strategy will enable, if not force, the church planter to refocus his efforts.

Evaluation is also critical for the supervising individual or team. After all, supporting churches will want to be informed of the progress of a church plant. The denomination will be eager to know how their church planting efforts are progressing. Evaluation can identify obstacles and point to possible solutions to growth problems. Evaluation will vary from church to church. Usually there will be the monthly report forms so often used by established denominations. These forms will often include information on the weekly worship attendances for the month, numbers involved in small

¹⁹⁹Hesselgrave, *Planting Churches Cross-Culturally*, 126.

group ministries, financial statistics, spiritual decisions and baptisms, special events, prayer needs, and other highlights. Questions vary in form according to the denominational and supervisory emphasis.

A more important evaluative tool is the on- sight visit by the supervisor or a supervising team member:

The purpose of the visit is two-fold. First there could be time for personal sharing and prayer. Secondly, it provides an opportunity to discuss what is happening in the church and to encourage the planter to continue to press towards goals. It can also provide time to assist with problem solving as needed.²⁰⁰

A less structured evaluative tool, but one which is nevertheless quite valuable, is the church planters' retreat. Allowing church planters to interface on a relaxed and informal basis provides an invaluable instructive tool for individual planters. There is nothing like learning from others who have faced a similar problem. Having several planters together in a mentoring and educational retreat will facilitate church planter self evaluation and ultimate church growth.

Another helpful evaluative tool is the mentoring process itself. While not usually seen in the light of evaluation, much of the mentoring process involves just that. The mentor encourages the church planter to solve problems and ultimately evaluates with the planter the relative degree of progress in the church. This kind of mentoring is different from the supervisory visits in that it is an unique relationship between the church planter and someone close at hand, perhaps an experienced pastor from the

²⁰⁰Gardner, "A Home Mission Board Strategy for Church Planting in the Atlantic United Baptist Convention", 163.

immediate area. Such a trusted mentor can provide a wealth of helpful insights from an outside perspective. Mentoring is an often untapped evaluative tool.

Both supervision and evaluation are critical for successful church planting. Foreign missions and missionaries have employed these tools in church planting for years. If many more churches are to be planted, it is essential that more of this be done at the home level as well.

Church Plant Selection

Much has been written on the importance of careful site selection in church planting:

Nothing will be more influential on the success or failure of your church planting project than proper site selection. It is well worth whatever time, energy, and money it takes to develop a sound feasibility study. A good location will cover a multitude of blunders. A poor location will accentuate them.²⁰¹

Whether the church is to be a community or regional congregation may very well depend on the choice of church location. Consequently, two very basic issues must be addressed prior to the selection of a certain site.

Target Community

The first issue and most basic question which must be addressed is the choice of community in which to plant a church. In some instances, the church planter will sense a burden or call from the Lord to plant a church in a particular community. In other cases, he may use the simple Pauline strategy of working where others have not worked, looking for communities that are or will be under-churched in the near future. He may

²⁰¹Wagner, Church Planting for a Greater Harvest, 77.

use in this latter method a number of helpful principles to choose such a community. Charles L. Chaney mentions five criteria for selecting a target area: look for a growing population where people are moving into, look for a changing population where both people and communities are in transition, look for unmet needs which a new church can address, look for interested people who are willing to start a new church, and sense a God-given burden for an area.²⁰²

Another valuable tool for community selection is demographic analysis. “The indispensable foundation for intelligent selection of the site for a new church is demographics.”²⁰³ Demographic information can aid in choosing target audiences, determining the character of the population being targeted, and the feasibility for a church plant in that area. In short, demographics gives a new church planter the insight into a community or geographical area that a seasoned, permanent resident might have after living in the area for decades. “It will build your self-confidence. You will feel that you have a handle on the harvest and your decision making will be so much easier.”²⁰⁴

Today, current and plentiful demographic information is obtainable from a number of sources. After all, churches are not the only organizations interested in demographic information. Peter Wagner lists twelve sources for demographic information from census data, planning commissions, and chambers of commerce to

²⁰²Chaney, *Church Planting at the End of the Twentieth Century*, 187.

²⁰³Wagner, *Church Planting for a Greater Harvest*, 81.

²⁰⁴*Ibid.*, 82.

public libraries and commercial geodemographers.²⁰⁵ As well, there are several church and missions information services which may be used such as Outreach Canada, a church growth resource ministry. An extensive and careful use of demographic information can yield significant dividends in the long run.

Site Selection

The second and more localized issue to address is the choice of property. A poor choice of real estate can cripple or kill a young church. "The permanent location of the church is highly important. Many young pastors have failed to realize the value of a good location."²⁰⁶ When considering a site, at least three criteria must be considered: accessibility, visibility, and size.

Accessibility is important for a young church as people will not come if they cannot come. Removing barriers to church attendance is critical. That means making it easy for someone to find one's church.

Visibility is beneficial for maintaining a known presence in a community. "Visibility is the best sign your church can erect."²⁰⁷ Often visibility and accessibility will coincide. A visible church will often be accessible unless blocked by some difficult road or building patterns.

Size is central to sustained growth. Too often young churches have purchased land with little thought to future expansion and have limited their ultimate growth.

²⁰⁵Ibid., 88.

²⁰⁶Towns, Getting A Church Started, 125.

²⁰⁷Starr, Church Planting: always in Season, 137.

“Many churches have limited their growth because their facility restricts natural growth and development.”²⁰⁸ The usual rule of thumb is one acre of land for every 100 people.

Most authors suggest an added drive through approach to site selection. The church planter can drive through a potential neighborhood and ascertain any helps or hindrances to planting a church in that area. As well, he can compile a list of sites which meet the above three criteria of accessibility, visibility, and size. Unique factors such as shopping malls, schools, density of housing, road patterns, infrastructure, and topography can be ascertained from a simple drive through the neighborhood.

Community targeting and site selection are critical to the success of a church plant. Extensive time spent in the community analysis and site selection process can prove immensely beneficial in the long term.

Summary

This chapter has addressed several key issues in church planting. The chapter has examined the varied methods of planting churches. It has also noted some of the strengths and weaknesses of the varied forms.

The chapter has studied the central issue of church planter selection. Some emphasis has been given to gift and temperament analysis and the structured interview. As the choice of candidate affects the outcome of a church plant, this issue is a key to the overall church planting process.

The chapter has also addressed the issues of recruitment as well as the support and

²⁰⁸Hemphill, *The Bonsai Theory of Church Growth*, 19.

mentoring of church planters. It has shown that attention is needed in the development of pools of potential candidates in order to better facilitate the selection process. As well, it has demonstrated that mentoring and support are critical to maintaining the church planter on the mission field.

Finally, this chapter has looked at the issue of church plant selection. The two critical issues of targeting and site selection were discussed as essential for a positive start to a new church as well as the continued growth of the work.

All of the above practical issues are critical for the careful planting of vibrant new churches. The careful addressing of these issues will allow many more new churches to be added in the shortest possible period of time.

The following chapter will briefly examine the church planting efforts of Baptists in the FEB CENTRAL region, beginning with early historic efforts and organizations and continuing to the present FEB CENTRAL structure and activity.

CHAPTER 5

HISTORY OF BAPTIST CHURCH PLANTING IN FEB CENTRAL

Discovery 1797-1927

Fellowship church planting may rightly be traced to the beginnings of the Fellowship of Evangelical Baptists in 1953. However, Baptist church planting in FEB CENTRAL begins much earlier. As shall be demonstrated later in this chapter, several Fellowship churches can actually trace their roots to the early church planting days of Upper and Lower Canada, now Ontario and Quebec. Thus, a brief analysis of this era is understandably important.

Historically, two regions of Canada enjoyed the earliest efforts in evangelism and church planting. They were the Eastern Maritimes, now the Maritime provinces of Canada, and Upper and Lower Canada, now the provinces of Ontario and Quebec, respectively. This latter region of Upper and Lower Canada saw only sporadic and unorganized efforts at church planting in those early years:

At the close of the eighteenth century and during the early part of the nineteenth, the Baptists of Upper and Lower Canada (now Ontario and Quebec) did not constitute a body or an organization, but consisted of scattered individuals and of small communities widely separated from each other. And yet the scanty records of the period show that the church instinct, or church spirit, was strong amongst them, so that wherever a sufficient number found themselves near to each other a

Baptist Church was formed.²⁰⁹

The early pioneering days in Ontario and Quebec made organized church planting difficult at best. "Distance, lack of transportation methods and bad roads made anything like united or concerted action an impossibility. . . . The period may be very appropriately called 'The Period of Individualism' in Home Mission Work."²¹⁰

The major impetus for Baptist church planting and evangelism in Upper and Lower Canada, during this period, came from missionary associations and societies in the Northern United States. "Baptist life in Ontario and Quebec shared one feature with denominational beginnings in the Maritimes. The work in both areas was indebted to the missionary vision and zeal of Baptist brethren of the United States."²¹¹ The earliest church plants may be traced to the efforts of American missionary societies formed following the American Revolution of 1776. "The Baptist missionary societies, which emerged in the wake of the Revolution, did not confine their attention to home mission efforts in the United States. They cast their eyes upon Canada and the thousands of English-speaking people whom they regarded as their missionary responsibility."²¹² While numerous missionary societies were established "seven associations or societies are cited by Ivison and Rosser as having made a significant contribution to Canadian

²⁰⁹E.R. Fitch, *The Baptists of Canada* (Toronto: The Standard Publishing Company, 1911), 101.

²¹⁰*Ibid.*, 101.

²¹¹Leslie K. Tarr, *This Dominion His Dominion*, (Willowdale, Ontario: The Fellowship of Evangelical Baptist Churches in Canada, 1968), 51.

²¹²*Ibid.*, 51.

evangelization.”²¹³ With relatively meager budgets and limited resources, missionary societies commissioned ministers or evangelists to embark on missionary tours of several weeks or months into Canadian communities. These evangelists or missionaries would evangelize, baptize, and organize local churches. “Visits by evangelists from bordering sections of the United States repeatedly stirred these communities, adding to the membership of the churches, keeping alive the spirit of testimony in them, and occasionally moving some of the members to use their own gifts in proclaiming the message of life.”²¹⁴

During this very early period of church planting in Ontario, Baptist church plants were initiated from three main sources. First, there were the efforts of the missionary associations to the South which commissioned and sent evangelists on short term missionary tours throughout Ontario. Second, there were numbers of previously converted pioneers who settled in the rural areas of Ontario and organized themselves into small Baptist churches. Thirdly, there were those works that were begun through the efforts and sacrifices of newly established churches in the Ontario region. These churches started daughter works through the hiving off method or by sending commissioned members to new regions to evangelize and start new works. There is even some anecdotal evidence of formal recognition services for these new works by both American associations and then later by new Baptist churches in Ontario. The following

²¹³Ibid., 52.

²¹⁴The Baptist Convention of Ontario and Quebec, *Our Baptist Fellowship* (Toronto: The Baptist Convention of Ontario and Quebec, 1938), 30.

discussion will touch on these very early and rather unorganized attempts at church planting by Baptists in Ontario.

The early nineteenth century witnessed the growth of Baptist churches in Upper and Lower Canada in three districts or regions: the Eastern, the Central, and the Western. In the Eastern section, which included Lower Canada (Quebec) and the Eastern districts of Upper Canada (Ontario), several churches were planted. "At Caldwell's Manor in the Eastern Townships of Lower Canada a church was organized in 1794 by an itinerant missionary from Vermont, who baptized thirty converts."²¹⁵ The resultant congregation has come to be known as the Sawyerville Baptist Church and "whether it merits that honor or not, the Sawyerville church is the first Baptist church established in Lower Canada or Quebec and is one of the oldest Baptist churches in Canada."²¹⁶ Several other works were established during this period, all of which have passed out of existence. However, a number of works in the Ottawa Valley were firmly established as a result of the immigration of Scottish Baptists. "It is interesting to note that the Breadalbane Church came into being as the result of the emigration from Scotland of a company of convinced (others less charitably inclined might say stubborn) Baptists."²¹⁷ In the Ottawa Valley church planting was the natural result of previously converted and convinced Baptists organizing themselves into local churches.

²¹⁵C.H. Schutt and C.J. Cameron, *The Call of Our Land* (n.p.: Mundy-Goodfellow Printing Co., 1936), 35.

²¹⁶Tarr, *This Dominion His Dominion*, 53.

²¹⁷*Ibid.*, 54.

The Central section or district, which includes the Markham-Oshawa-Toronto region, was also evangelized in the late eighteenth century by American missionaries:

About 1794 Reuben Crandall, an American evangelist, settled at Hallowell, Prince Edward County. As a result of his labours a church was organized here the following year, and in Haldimand (near Coburg) in 1798. From these beginnings sprang several churches²¹⁸

A few years later another Baptist church came into existence:

About 1803 a church was organized at Harlem (now Phillipville) in the County of Leeds, through the labours of Joseph Cornell, an American evangelist. Abel Stevens, a Loyalist, was ordained the first pastor of this church in 1804-- the first ordination in these two provinces of which we have record.²¹⁹

Within two decades of these early efforts, the relatively young territory of Toronto itself witnessed the planting of several Baptist churches. These works were started by both missionary effort from the South as well as by settlers to the area who later started a church plant. Records show that several of the early works were initiated by laymen settlers to the Toronto-Markham area. "An American settler, Elijah Bentley, led in the organization of the Baptist church in Markham in 1803. In 1805 he was ordained. Fragmentary references would indicate that the church existed until the War of 1812-14."²²⁰

The western section or district, which includes the Niagara-Windsor-London area, claims to have the earliest organized Baptist church in Upper Canada, Beamsville Baptist Church. As with the two other districts, the impetus for church planting came

²¹⁸Schutt and Cameron, *The Call of Our Land*, 41.

²¹⁹*Ibid.*, 41.

²²⁰Tarr, *This Dominion His Dominion*, 54.

from American missionaries. Of particular interest in this region, is the establishing of Boston Baptist Church in 1804. This church continues as a vibrant Fellowship Baptist church today:

Several settlers in the Townsend (or Boston) neighborhood had united with the Vittoria church which had been organized in 1803. This meant a journey of fifteen miles to attend church, the result was that, in October 1804, four Baptists and three converts met to discuss the formation of a Baptist church.²²¹

Boston, along with Vittoria and Beamsville “were amongst the first in the two Provinces to manifest the missionary spirit. They sent out ministers and evangelists through all the Lake Erie district and west and north, as far as Aylmer and London.”²²² These evangelists were supported by their local churches and fledgling associations in a rather hap hazzard way. To a great extent, the individual churches and missionaries sacrificed to carry out the task of church planting. “It was, however, being done on the principle of individualism, both as to preachers and churches. . . . The preachers went wherever they saw a need of Gospel services and the individual churches acted on the same principle.”²²³

The early years of Baptist church planting resulted in the establishment of twenty congregations in Ontario and Quebec by 1820. The ensuing decades would be ones of more spectacular growth.

The mid nineteenth century witnessed the establishment and proliferation of

²²¹Tarr, *This Dominion His Dominion*, 55.

²²²Fitch, *The Baptists of Canada*, 109.

²²³*Ibid.*, 112.

Canadian Baptist training colleges, mission agencies and local associations of Baptist churches. Among these were the Canadian Baptist Missionary Society in 1836, the Canadian Baptist Missionary Convention of Upper Canada in 1833, the Canadian Baptist Union in 1843, the Regular Baptist Union of Canada in 1848, the Canada Baptist College in 1838, and the Grande-Ligne School in 1836.²²⁴ Many of these efforts at organization failed within a few years. However, there remains a testimony of a concerted attempt by local churches and associations to organize for the purpose of expansion through evangelism and church planting.

By 1850, Baptist church growth continued to expand, and the churches numbered in excess of 200. During this period there was greater emphasis on the establishment of local associations of churches. These associations began to increasingly initiate and support church planting efforts in their area and abroad. Funds were collected by the associations and distributed to evangelists and church planters through a new home missionary convention. In 1851, The Regular Baptist Missionary Convention of Upper Canada was formed as the above mentioned home mission body. The later Baptist Convention of Ontario and Quebec would grow out of this newly organized missionary convention.

Church planting would be greatly enhanced through this new entity as it aided in both the training and support of church planters. "In order to accomplish this work efficiently, the Society may, guided by the urgency of the case, aid young men in

²²⁴Ibid., 113.

preparing for the Gospel ministry; and may appropriate a portion of its funds to the payment of salaries of suitable persons as colporteurs."²²⁵ Funds for church planting were collected from the annual members of the missionary convention to the amount of one dollar per year per member.

Those trained in the small Baptist schools at this time could now be funneled into home mission work through this new home mission convention. The local church plants were also expected to supplement the church planters' support in accordance with their own individual financial circumstances. As a result of this new organization, Baptist church planting was increasing through Upper and Canada, and even greater advances were yet to come.

By the latter half of the nineteenth century there were spectacular gains in church planting:

Baptist growth in Ontario during the latter part of the nineteenth century was phenomenal. Between the census of 1851 and that of 1891, the population of Ontario increased by 122 percent. During the same period, Baptist population increased by 249 percent! The impressive gain was registered because of the ambitious home mission outreach which took Baptist pioneers to all corners of the province.²²⁶

The Baptist Convention of Ontario and Quebec was incorporated in 1888, centralizing many of the previously diverse and separate Baptist endeavors throughout the province. By 1900, the Baptist Convention of Ontario and Quebec numbered approximately 500 churches. In one century, Ontario and Quebec went from a few individual Baptist works

²²⁵Fitch, *The Baptists In Canada*, 132.

²²⁶Tarr, *This Dominion His Dominion*, 62.

scattered throughout the provinces to an organized network of 500 churches. Much of the success in church planting is due to the centralized support for home missions during this time. As a denomination, the new Baptist Convention funneled funds through its own church planting arm, the Home Missions Board. Church planters and home mission churches received support from the Convention's Home Mission Board on an individual basis. "It is necessary for the Board to exercise a wise supervision over all its mission fields. It has to examine and station ministers, to advise as to parsonages and buildings, organization of churches, and ordination of ministers, to settle church difficulties, to open new works and to attend to many other matters."²²⁷ The churches were encouraged to quickly proceed to self-supporting status, and then, in turn, contribute to church planting through the Convention Home Mission Board. Such an organization was poised to enter a new century with a concentrated zeal for church planting.

With the arrival of the twentieth century, church planting was at the forefront of Baptist activity. During the first decade of the twentieth century another "75 churches were organized."²²⁸ It seemed that Baptist church development in the Convention had a bright future. However, the difficulties of the 1920's would once again diversify and fragment church planting efforts through new Baptist groups and associations. Church planting would continue, but in the atmosphere of division, disruption, and difficulty.

²²⁷Schutt and Cameron, *The Call of Our Own Land*, 232.

²²⁸Fitch, *The Baptists of Canada*, 172.

Division 1927-1953

While the Baptist Convention of Ontario and Quebec had been organized in 1888 to unify the efforts of Baptists throughout the Canadas, "just forty years after its organization, the Convention was to experience a disruption that resulted in a major division in its ranks."²²⁹ This division in the Convention would follow, in part, from the modernist- fundamentalist controversies raging through several American denominations during this time. For the Baptist Convention of Ontario and Quebec, the controversy would center on the main training institution for the Convention, McMaster University. As was true for some schools to the South, McMaster University was accused of allowing non- fundamental teaching within the classroom. As the Convention wrestled over this issue, opposing groups took positions for and against the modernist problem.

The controversy culminated in division at the convention of 1926. "The convention held in 1926 was the fateful one. Dr. Shields, the champion of fundamentalism, was censured by the convention. . . . The convention of 1927 went even further and expelled 13 churches."²³⁰ The thirteen fundamental churches that were expelled from the Convention in 1927 were later followed by many others. These churches would soon form two new evangelical Baptist groups which would aggressively continue church planting throughout Ontario and Quebec. The two groups would be known as The Union of Regular Baptist Churches of Ontario and Quebec and The

²²⁹Tarr, *This Dominion His Dominion*, 69.

²³⁰J.H. Watt, *The Fellowship Story Our First 25 Years* (Willowdale: The Fellowship of Evangelical Baptist Churches in Canada, 1978), 25.

Fellowship of Independent Baptist Churches of Canada.

The Union of Regular Baptist Churches of Ontario and Quebec

With the expulsion of 13 churches from the 1927 convention, a new Baptist entity, called the Union of Regular Baptist Churches of Ontario and Quebec, came into being:

On the night of the fateful vote in the Baptist Convention which expelled 13 churches, the pastors and messengers of these churches and a host of others, who were in sympathy with them, marched en masse to Jarvis Street Church where they engaged in prayer and singing until the early hours of the morning. This group of churches called a convention which met in Jarvis Street in October, 1927, and at that meeting of 30 churches voted to form the Union of Regular Baptist churches of Ontario and Quebec. . . . Several other churches were in the throes of debate concerning their future affiliation and still others were in the process of formation, their people having withdrawn from Convention-supporting churches.²³¹

This newly organized group of Baptist churches grew quickly in its early years.

“Congregations withdrawing in protest from the original convention and newly-organized turned toward the new alignment of churches. . . . The 1930 report revealed more than 10,000 members in 89 congregations.”²³²

The Union of Regular Baptist churches of Ontario and Quebec would experience its own tensions and troubles in the ensuing years. These tensions would themselves be the catalyst for further division of the Union.

At the 1931 convention, two contentious issues divided the participants. These issues might be considered structural and financial in nature. However, they were

²³¹Ibid., 32.

²³²Tarr, *This Dominion His Dominion*, 95.

significant enough to cause several of the churches to withdraw from the newly formed Union. "The Union, which had nearly 90 churches by 1931, saw this number reduced to 60 churches by the time the ones which left were organized in 1933 into the Fellowship of Independent Baptist Churches of Canada."²³³

Church planting continued as an emphasis in the Union of Regular Baptist Churches of Ontario and Quebec for the next two decades. New works were started in major metropolitan areas as well as northern Ontario and Quebec. "In accordance with that policy, an assault was made on the major centres of the north. The Union registered significant gains when new churches were opened in Sudbury, Kapuskasing, and Kirkland Lake in Ontario and in several mining communities of northwestern Quebec."²³⁴ Various metropolitan areas "where new churches were established were London, Chatham, Hamilton, St. Catharines, and Guelph."²³⁵ Church planting throughout this period was characterized by great sacrifice on the part of the church planters themselves. While there were support monies available through the Union, the Great Depression and the Second World War impacted that funding significantly. Nevertheless, several new churches were established through the home mission efforts of the Union.

As successful as these new church plants in the Union were, it was never quite free of small "incidents that temporarily disrupted its program."²³⁶ Up to, and including

²³³Watt, *The Fellowship Story*, 34.

²³⁴Tarr, *This Dominion His Dominion*, 97.

²³⁵*Ibid.*, 97.

²³⁶*Ibid.*, 97.

the time of its amalgamation with the Fellowship of Independents, there were recurring divisive incidents which hindered the Union in its church planting advances and growth.

The Fellowship of Independent Baptist Churches of Canada

Following the expulsion of thirteen churches from the Baptist Convention of Ontario and Quebec in 1927 and the resultant establishment of the Union of Regular Baptist churches of Ontario and Quebec, there arose a controversy which led to the eventual split of the Union. This controversy and eventual split led to the origin of The Fellowship of Independent Baptist Churches of Canada. "The tension arose because of differing attitudes toward the work of the Fundamentalist Baptist Young People's Association and the Women's Missionary Society, both which existed and operated as separate entities. As a result of the sharp differences, nine pastors left the Union in 1931."²³⁷ Two years later, the formal organization of The Fellowship of Independent Baptist Churches of Canada took place with 27 churches present.

Though small in number, these "Independents" were aggressive in evangelism and church planting. "In one 52 week period we saw 50 churches or missions started."²³⁸ Missions and church planting was the heart beat of this new entity. In spite of the intervening years of World War Two, "by 1950, the Fellowship roster numbered 125 churches."²³⁹ As one leader in the Fellowship remarked, "The enthusiasm and dedication

²³⁷Ibid., 105.

²³⁸Watt, *The Fellowship Story*, 35.

²³⁹Tarr, *This Dominion His Dominion*, 110.

of the pastors and people was boundless and their faith was tremendous.”²⁴⁰ Much of the church planting work was accomplished without grant monies from the Fellowship of Independents. “Sacrificial home mission outreach, of necessity, was attempted without the benefit of any convention grant for pastoral support. Some of the finest congregations in today’s evangelical Baptist Fellowship are the products of such dedicated, unheralded labor.”²⁴¹ Church planters simply went to the field with whatever support they could raise from local churches and individuals.

Development 1953- 1985

Amalgamation

During the 1930's, two major evangelical Baptist groups emerged in the Ontario and Quebec region: The Union of Regular Baptist Churches of Ontario and Quebec and The Fellowship of Independent Baptist Churches of Canada. Both groups aggressively established mission works and new churches throughout the same basic territory. As well, both groups enjoyed much growth and blessing during this time. To a significant extent, a spirit of goodwill existed between the two bodies. Because both groups enjoyed similar beliefs and mandates, there were evidences of intermingling between the two organizations over the years. For instance, some pastors would exchange pulpits with other pastors from the other body. Some pastors even came to hold pastorates in each of the bodies at different times in their ministries. Understandably, “by 1950, there was a

²⁴⁰Watt, The Fellowship Story, 35.

²⁴¹Tarr, This Dominion His Dominion, 107.

growing conviction that the evangelical Baptist cause would be better served by closer cooperation and planning."²⁴² As the attitude toward amalgamation was obvious, the steps toward such proceeded rather quickly so that:

On October 21, 1953, Baptist history was made in Canada with the merging of the Fellowship of Independent Baptist Churches of Canada, and the Union of Regular Baptist Churches of Ontario and Quebec, to form the one new group called the Fellowship of Evangelical Baptist Churches in Canada. It was the obvious desire of the Convention that this new organization should not be a stagnant pool but rather a swift moving stream, . . . moving forward and making progress in our testimony for God in Canada.²⁴³

At the time of its amalgamation, the new Fellowship included 215 churches. To experienced administrators of the Fellowship today, "Home Missions was the engine which drove the amalgamation of the Union and the Independents."²⁴⁴ This new entity continued the drive to plant churches across Canada as "Home Missions was the whole thrust of the Fellowship."²⁴⁵

Extension

The Fellowship of Evangelical Baptist Churches of Canada began with a regional amalgamation of two centrally based Baptist groups. However, in the ensuing years, the Fellowship emphasis on church planting would extend from the eastern Maritime provinces to British Columbia in the west. Understandably, as the Fellowship grew, the

²⁴²Ibid., 127.

²⁴³Ibid., 133.

²⁴⁴Roy Lawson, former General Secretary of The Fellowship of Evangelical Baptist Churches in Canada, telephone interview by author Sept. 17, 1997, Huntsville, Ontario.

²⁴⁵Ibid., 1

administrative and ministry structure changed and expanded to meet the new growth demands. This change in structure also included home missions and church planting:

The original plan of organization for the Fellowship was to have an Executive Council which would be made up of a president, two vice presidents and sixteen Council members making nineteen in all. . . . Later, in order to facilitate the carrying out of responsibilities in different areas of the work, committees were appointed in different areas of the work.²⁴⁶

The first office to be filled, in the fledgling Fellowship, was that of Secretary-Treasurer. Rev. Morley Hall filled this position and in 1954 was appointed Field Secretary and Home Missions Superintendent. This was significant in that Rev. Hall had a great burden and zeal for church planting. During these early years of the Fellowship, "Home Missions was carried on in different parts of the province of Ontario by having sub-committees serve in different districts with a chairman to give leadership."²⁴⁷

While this structure worked for some time, by 1960 it became apparent that some greater degree of organization was required. As a result, at the October convention, 1960, a board structure was adopted. Individual boards would now be elected annually at the Fellowship convention. In 1965 the title of Secretary-Treasurer was officially changed to General Secretary. This change indicated that this office was now the chief administrative office in the Fellowship. Shortly afterwards, in 1968, the Home Mission Board was reconstructed as a commission. "The end affect of this move would mean that the personnel of each would not now be elected at the conventions but would be named or

²⁴⁶Watt, *The Fellowship Story*, 117.

²⁴⁷*Ibid.*, 117.

appointed by the Executive Council.”²⁴⁸ This meant that “members could be handpicked for their interest in the Commission’s work and their ability to do it.”²⁴⁹ One other significant change occurred at that 1968 convention; a change in the bi-laws “that permitted the setting up of regions which would be autonomous in the carrying on of the work in their areas.”²⁵⁰ The significance of this development cannot be overstated as it was a first step in the eventual development of the present FEB CENTRAL regional structure and regional church planting through the FEB CENTRAL Church Extension Commission.

Home missions and church planting continued at a steady pace under this administrative structure until 1971. Church planters were approved by the Home Mission Commission and were supported by both home mission grant monies as well as local associational monies. However, everything would accelerate with the appointment, in that year, of Dr. Timothy Starr to the office of Field Representative and later in 1974 to the office of Secretary of the Home Mission Commission. With this appointment, church planting in Ontario and Canada changed dramatically. “Things began move as never before and Home Missions began to ‘take off’.”²⁵¹ In commenting on Dr. Timothy Starr’s work, Dr. Roy Lawson, the former General Secretary of the Fellowship states, “That during his years as Secretary of the Home Mission Commission, there was no one

²⁴⁸Ibid., 133.

²⁴⁹Ibid., 133.

²⁵⁰Ibid., 133.

²⁵¹Ibid., 148.

better qualified in demographics and church planting in any denomination in Canada.”²⁵²

Dr. Starr’s pro-active, hands on approach to church planting was a dynamic force throughout the Fellowship. He was actively engaged in enlisting church planters, raising finances for church plants, and even helping church planters raise their own support with local associations. He would accurately assess the financial needs for a future church planter according to his family size and geographical placement. On the basis of his assessment, the Home Mission Commission would establish the base salary for a potential church planter. Often Dr. Starr would fly to a region and personally enlist the support of local churches and pastors for a church planter in their area. His goal was to support the planter for five years, often on a decreasing scale. Understandably, there were cases where the support base was continued for much longer. Support for the church planter would come from Fellowship grant monies as well as associational and individual support.

Dr. Starr was instrumental in nationally raising funds for Home Mission grants. Each year there would be Fellowship funds available for new efforts in church planting. Home Mission grant monies increased from \$26,000 in 1965 to nearly \$250,000 in 1978. “There was considerable amazement among Council members, Commission members and pastors at the success the Secretary had in causing men to see the call of God in the

²⁵²Roy Lawson, former General Secretary of The Fellowship of Evangelical Baptist Churches in Canada, telephone interview by author, Sept 17, 1997, Huntsville Ontario.

challenge of a needy area.”²⁵³ Both administration and pastors alike recognized the tireless enthusiasm of Dr. Starr. “One pastor wrote to the office and said, ‘I believe the Fellowship’s Home Mission and church planting program is the best in the whole world and much is to be attributed to the work of Mr. Starr’.”²⁵⁴ He not only preached and practiced Home Missions and church planting, he even wrote about it. Some of his church planting texts are classics in the field today. The old adage that everything rises and falls on leadership is clearly evident in the ministry of Dr. Starr.

Dr. Starr continued in this capacity of Secretary of the Home Mission Commission into the next decade and the eventual change to regional administration in the Fellowship. Consequently, by 1985 there were over 450 churches in the Fellowship from British Columbia to the Maritimes. Many of these churches had entered the Fellowship through amalgamations with Baptists in British Columbia, the Prairies and elsewhere. However, many came into existence through the church planting emphasis of Fellowship church planters under the supervision of Dr. Timothy Starr.

Under the direction of Dr. Starr, the strategy for church planting was unencumbered and enthusiastic. Potential church planters were informed that they were expected to “understand church planting, be a soul winner, and be able to raise funds.”²⁵⁵

²⁵³Watt, *The Fellowship Story*, 151.

²⁵⁴*Ibid.*, 150.

²⁵⁵Timothy Starr, former Secretary of the Church Planting Commission of The Fellowship of Evangelical Baptist Churches in Canada, telephone interview by author, Sept, 1997, Boston, Ontario.

They “were given books to read on church planting and filled out an application form.”²⁵⁶ The Home Mission Commission and Dr. Starr “tried to decide on the potential cost of living and the needed support for the church planter.”²⁵⁷ They approached and secured the permission from nearby Fellowship churches “and always did the demographics first and took the proposal to the association first for approval.”²⁵⁸

Financial support was encouraged for the first five years of the church planting endeavor. As well, Dr. Starr initiated an on-the-job internship program for church planters which was the “best at its time.”²⁵⁹ For the Home Mission Commission and Dr. Starr, evaluation was ongoing as each month church planter reports of services, offerings, visitation, and problems were submitted. When there were problems, the Home Mission Commission, and particularly Dr. Starr, would get personally involved.

For the Home Mission Commission and Dr. Starr, the strategy for church planting was clear and simple. Dr. Starr often looked for experienced pastors to engage in church planting “and when they agreed to accept the challenge and were approved by the Commission under the rules of the Home Missions Principles and Practice, Mr. Starr went to work to raise their support.”²⁶⁰ During his era as Home Missions Secretary, Dr. Starr attempted to see each church planter fully supported. “Almost all the support of

²⁵⁶Ibid., 1.

²⁵⁷Ibid., 1.

²⁵⁸Ibid., 1.

²⁵⁹Ibid., 1.

²⁶⁰Watt, *The Fellowship Story*, 149.

each new church developer is promised before he goes to the field.”²⁶¹

It is easy to understand why church planting thrived under the ministry of Dr. Starr. His capable, visionary, and dynamic leadership produced dramatic results throughout Ontario and Canada.

Diversification 1985-1997

As early as the late 1970's, regionalization of the Fellowship of Evangelical Baptist Churches in Canada was becoming apparent:

The Ontario Region has been visible from 1977 through 1983 in the person of Rev. George Bell, our Ontario Field Representative. Brother Bell took up his position at the invitation of the Executive Council following a meeting at Bramalea Baptist Church in 1977 when the churches expressed their desire to move towards regionalization.²⁶²

With the intention of regionalization stated clearly, the process of setting up FEB CENTRAL began in earnest in 1984. By 1985, “the FEB CENTRAL Region was organized with a new ‘Church Extension and Evangelism Commission’.”²⁶³ The establishment of the FEB CENTRAL region was intended to continue the emphasis on church planting that had been evidenced during the national efforts of Dr. Starr. In fact, in the late 1980's, Dr. Starr served as a Church Planting Consultant and Interim Church Extension Secretary to the new FEB CENTRAL region. There was great anticipation for renewed church planting in the FEB CENTRAL region. Commenting on this

²⁶¹Ibid., 149.

²⁶²Donald F. Perkins, “Ontario Report,” in *The Fellowship Yearbook 1984* (Willowdale, ON: The Fellowship of Evangelical Baptist Churches in Canada, 1984), 45.

²⁶³Donald F. Perkins, “Ontario Report,” in *The Fellowship Yearbook 1985* (Willowdale, ON: The Fellowship of Evangelical Baptist Churches in Canada, 1985), 37

anticipation, one writer stated, "A new spirit is being evidenced in the Central Region of our Fellowship as associations are showing greater concern for the need of evangelism and church planting."²⁶⁴

By 1991, the need for a full time Church Extension Secretary became apparent. During that year, Sam McCallum was called to the office of Church Extension Secretary. One of his emphases was to promote church planting through the local associations of FEB CENTRAL. "Planting churches is our primary mission, and Sam McCallum is working to establish or strengthen the church extension committees in each of our associations so that the goal of 60 new works by the year 2000 might be realized."²⁶⁵ Rev. McCallum worked with the FEB CENTRAL Church Extension Commission, supervising church planters and establishing some new works throughout the province in accordance with a newly established FEB CENTRAL philosophy and guidelines. Some of his work was pioneering in nature as the FEB CENTRAL region was relatively young in structure and administration.

Church planters reported to Rev. McCallum, as well as to the Commission, using a standardized monthly report form, included in the appendix of this paper. Assistance was given on a limited and pre-conditioned basis to church developers. No church planter could undertake an extension ministry until at least 70% of his support was in place. Salaries for planters were set in consultation with the Commission and the church

²⁶⁴Ibid., 37.

²⁶⁵G. Douglas Blair, "FEB CENTRAL Report," in *The Fellowship Yearbook 1992* (Guelph, ON: The Fellowship of Evangelical Baptist Churches in Canada, 1992) .

where applicable. A letter of understanding was to be drawn up each year outlining the arrangements for the coming year. Grant monies were extended to church plants in response to approved applications and as monies were available.

Rev. McCallum worked well within the existing system, finances and personnel that had been in place prior to his assuming the position of Secretary. By 1994, when Rev. McCallum returned to pastoral ministry, the region totaled nearly 290 churches. During the 1994 year, a shift in emphasis for the Church Extension Commission as well as the other commissions in FEB CENTRAL, was instituted. This change in emphasis included "shifting our council and commissions to hands-on ministry as opposed to supervision and review of reports."²⁶⁶ Certainly hands-on ministry was reflective of the style of Home Missions which previously characterized Dr. Starr's ministry. The Commission, during Rev. McCallum's ministry, approved and partially supported church planters throughout the province. However, finances were limited and sometimes over-extended. Church planters faced financial obstacles as their support levels were sometimes less than needed.

Sam McCallum was followed, in 1996, by Paul Percy in the position of Church Planting Director for FEB CENTRAL. However, in the intervening year, 1995, Lance Johnson, the Regional Director of FEB CENTRAL temporarily took over the supervision of the Church Extension Commission. During, and following, his term as Interim

²⁶⁶Allan W. Vincent, "FEB CENTRAL Report," in *The Fellowship Yearbook 1994* (Guelph, ON: The Fellowship of Evangelical Baptist Churches in Canada, 1994), 28.

Church Planting Director, Rev. Johnson was able to analyze and summarize the general state of church planting in FEB CENTRAL. His analysis is less than positive. Recently, when asked to evaluate the church planting efforts of FEB CENTRAL to date he answered, "The efforts have not been good. But with Paul Percy as the new Director, things are looking up."²⁶⁷ When asked about the selection and training process his concerns were evident. "The selection process has been less than satisfactory. The future church planters were often found by the Church Planting Director, then were interviewed, after the fact, by the Church Planting Commission for FEB CENTRAL. This latter step was almost a formality to the process."²⁶⁸ His evaluation of the mentoring process in FEB CENTRAL was also less than positive. "The mentoring process has not been done well."²⁶⁹ Concerns were also expressed about the targeting approach for church plants as well as the present church planting policy and program of FEB CENTRAL. "There needs to be a second level in church planting beyond motivating. We need to go beyond theory to action, setting horizons and motivating to results."²⁷⁰

The concerns expressed by Lance Johnson mirror the concerns expressed by Dr. Starr himself. As Dr. Starr was both the national Secretary of the Home Missions Commission of the Fellowship of Evangelical Baptist Churches in Canada and FEB

²⁶⁷Lance Johnson, Regional Director of FEB CENTRAL and former FEB CENTRAL Interim Church Planting Director, interview by author, June 1997, Guelph, Ontario, 3.

²⁶⁸Ibid., 1.

²⁶⁹Ibid., 2.

²⁷⁰Ibid., 3.

CENTRAL church planting consultant, he has witnessed the progress of church planting under the new regional approach. His evaluation is not flattering:

Since regionalization, church planting has slowed. Because it is a regional thing, it has lost some of the excitement. In the national convention, there is no emphasis on church planting at all. . . . Over 83% of FEB CENTRAL churches are plateaued or are declining; they are hurting. Of the 48 churches in the greater Toronto area, less than 5 are increasing in size. Therefore they are just trying to hold on.²⁷¹

Dr. Starr's analysis is insightful. With so many churches in a survival mode, church planting becomes more of a financial drain or even a threat to present FEB CENTRAL pastors and their churches. As their budgets are strained to support existing programs and missionaries, church planting is relegated to the bottom of the priority pile. Clearly, a renewed vision for what church planting can do for existing churches, as well as for the Fellowship itself, is required. Greater vision is necessary. This no doubt was one of Dr. Starr's greatest assets as Secretary of the Home Missions Commission of the Fellowship.

The newly appointed Church Planting Director, Paul Percy, is attempting to bring a fresh approach to church planting in FEB CENTRAL. However, his challenges are sizable. Among them is the restarting of the church planting momentum which characterized national church planting during the Timothy Starr era:

Since Timothy retired, there really has been no focusing on church planting. There has been no one there to motivate. That is what I have to do. I have to motivate people to do church planting; to get guys thinking church planting. This must be the dominant theme in this thinking.²⁷²

²⁷¹Timothy Starr, telephone interview by author, 1.

²⁷²Paul Percy, FEB CENTRAL Church Planting Director, interview by author, July 1997, Guelph, Ontario, 1.

Not only is there the challenge of creating a climate for church planting, there are also difficulties with the process of church planter selection. "Planters in the past have been some good and some bad. There was no real process for selection for them. The whole selection process has just not been there."²⁷³ Furthermore, the mentoring and support structures have been perennially inadequate. "When you talk finances, you run into our biggest problem. When you talk to any of the planters that is their biggest concern. . . . We have not been mentoring well at all over the past."²⁷⁴

With these historic church planting problems in FEB CENTRAL, it is little wonder that Paul Percy's overall evaluation of the present state of church planting is "probably not very good. We have done some good plants, but that is in spite of ourselves. God did it."²⁷⁵ As he is relatively new to the position of church planting Director, Rev. Percy must re-evaluate the present practice of church planting in FEB CENTRAL and establish new parameters and guidelines for future church planting efforts. A new strategy is needed.

The history of church planting for Baptists in FEB CENTRAL has been filled with challenges and victories. From the early pioneering days, when the harshness of the land was imposing, to the present day when the challenge of renewed vision for church planting is paramount, committed Baptists have risen to the challenge of home missions and evangelism. The future for church planting is no less difficult for today's planters

²⁷³Ibid., 1.

²⁷⁴Ibid., 2.

²⁷⁵Ibid., 5.

than it was for the American missionaries who traveled by horseback to evangelize Upper Canada. Yet the mandate has not changed. If the Fellowship is to pursue its original vision, it will do it through church planting. That was the heartbeat for the fledgling Fellowship in 1953 and it must be the central focus for FEB CENTRAL today. The challenge is reactivating that focus at the grass roots level of FEB CENTRAL pastors and churches. After all, if the Fellowship and FEB CENTRAL is to grow and reach the nation for Christ, many more new churches are needed.

Denominations 1997

Today one might make the excuse that since many of the FEB CENTRAL churches have leveled off with several of them declining in membership, then greater emphasis must be placed on church renewal rather than church planting. However, the secret for church renewal is intrinsically tied in with church planting. Various authors, including the Fellowship's own Timothy Starr, have demonstrated that starting new churches often revitalizes old ones and actually has a trickle down effect upon the entire denomination.

Within the FEB CENTRAL region, both of the above opinions may be seen to a greater and lesser extent in other denominational structures. A brief examination of some of the other denominations within Ontario demonstrates that vision for church planting is still viable and active.

Independent Baptists within the Ontario region are steadily planting churches. Often their efforts include mother--daughter and pioneering methodologies. Bethel Baptist Church in Simcoe, Ontario is a fine example of the latter. Bethel Baptist Church

houses its own Christian Day School and Bible college. Individuals from this church have been sent out to other cities to start churches. While little in the way of a denominational structure exists for church planting among the Independent Baptists, there is, nevertheless, cooperation among various Independent Baptist churches to start new works. They are enjoying some degree of success.

The Christian Brethren, or Plymouth Brethren, movement has a developed and active church planting methodology which includes church planting seminars and retreats as well as church planting boot-camps. Affiliated Brethren churches cooperate in planting new works throughout the province. Their training is ably supported by "Vision Ontario Ministries" of Waterloo, Ontario, which serves the Brethren movement as well as other groups. Numerous Community churches, Bible Chapels, and Gospel Chapels are flourishing throughout the province as a result of their church planting efforts.

The Pentecostal Assemblies of Canada in Ontario, or P.O.A.C., maintains a highly developed denominational church planting approach and structure. The Pentecostal denomination maintains active Church Planting Committees at regional and district levels with full time Directors overseeing their church planting efforts. As with several areas of Canada, the P.A.O.C. are quite successful at starting churches in urban and rural areas. A variety of successful methods from the mother--daughter approach to district initiated and pioneering methods have been employed. Some degree of denominational funding for church plants is available through a church planting fund. However, local churches are encouraged to support new works in their area as well. The goal of the Pentecostal Assemblies Of Canada in Ontario is to have a church for every

40,000 people. Any P.A.O.C. church in a city with more than 75,000 people is encouraged to consider starting another new church.

The Baptist Convention of Ontario and Quebec maintains a "Division of Shared Mission" which oversees home mission work. Recently, the Convention has reevaluated their methodology in home missions. Their conclusion has basically changed their emphasis from the top down approach to a grass roots method. The Division of Shared Mission now prefers to be an encourager of local pastors, congregations and associations. The Convention still provides denominational funding for ongoing works. However, the work needs to be the burden of local personnel. As a result, a number of new works have recently been planted by the Convention.

The net result of the various denominational church planting efforts discussed briefly above, is that church planting is a viable and successful growth option in the province of Ontario. Other groups are doing church planting and are doing it well.

Summary

This chapter has examined the roots of Baptist church planting and denominational growth from the early 1800's to the present day. Emphasis has been placed on advances in church planting through, and in spite of, the difficulties of division and diversity.

This chapter has also emphasized the recent church planting efforts of the Fellowship under the FEB CENTRAL regional administration. This analysis has raised several areas of concern for FEB CENTRAL church planting; areas that may be aided by a strategy for church planting in FEB CENTRAL.

Finally, this chapter has drawn a brief picture of other denominational efforts at church planting in Ontario. To greater and lesser degrees, each of the denominations mentioned is actively pursuing church planting throughout the province. Others are doing it. Consequently, their efforts reinforce the need for FEB CENTRAL to recapture the vision for church planting in the next century. Many more new churches are needed.

The following chapter examines the interview/surveys conducted with FEB CENTRAL church planters and administrative staff; both former and present. The analysis of these interview/surveys provides a perspective on strengths and weaknesses of present FEB CENTRAL church planting efforts. The analysis also provides a partial basis from which to design a FEB CENTRAL church planting strategy for the next century.

CHAPTER 6

PRESENT STATUS OF CHURCH PLANTING IN FEB CENTRAL

Survey Introduction

In order to more fully understand the present status of church planting in FEB CENTRAL, two interview/surveys have been designed. These two surveys have been created to analyze church planting in FEB CENTRAL from two perspectives. The first looks at church planting through the eyes of the church planters themselves. The second looks at church planting through the perspective of those who supervise church planters in FEB CENTRAL.

Each of these interview/surveys appraises the strengths and weaknesses of present church planting in FEB CENTRAL, but from different vantage points. As well, the interviews/surveys examine that which is working in FEB CENTRAL and what areas are of particular concern to planters and/or administrative staff. Because the interview/survey base is limited to ten planters and four administrators, the open ended question format has been chosen in order to gather subjective as well as objective information. All interviewees have responded to all the questions in the interview/survey, thus yielding a 100% response to the process.

Both of the interview/survey instruments examine similar critical areas such as selection, training, targeting, support, and mentoring. However, the administrative

interview/survey examines the evaluative process of church plants in FEB CENTRAL as well as the general success of overall, present church planting efforts in FEB CENTRAL. The administrative interview/survey also addresses the issues of church planting policies and programs and asks the administrator to express his concerns with present FEB CENTRAL church planting.

The church planter interview/survey asks the planter to evaluate the level of success of his present church plant in terms of numbers, growth, ministries, fulfilled expectations and goals, and other areas that FEB CENTRAL might so designate. As well, the church planter interview/survey examines the relevant methodologies and selection techniques used by the FEB CENTRAL planters. Finally, the church planter interview/survey asks the telling question, "In retrospect, what might you do differently?" The information gathered has been both surprising and informative as the analysis will show.

FEB CENTRAL Administrative Interview/Survey

The FEB CENTRAL region has been in existence for a relatively short period of time, 1985-1997. In terms of other regions in the Fellowship, it is "the new kid on the block." Various areas of the FEB CENTRAL administration have had to develop over a relatively short period of time. As a result, there have been relatively few individuals that have directly overseen the church planting efforts in the new FEB CENTRAL region. Four individual have been interviewed. Each of these individuals has influenced church planting in FEB CENTRAL during a different time in its development.

The FEB CENTRAL administrative interview/survey is divided into five basic

categories: selection and training, targeting and support, mentoring, evaluation, and programs and policies. Each section includes a description question concerning the subject under review. The last three sections include evaluative questions pertaining to the subject matter under review.

Selection and Training

This first section addresses selection criteria and training opportunities offered to current FEB CENTRAL church planters.

Question One: Describe the selection process of church planters for FEB CENTRAL.

In response to this question, FEB CENTRAL administrative interviewees generally stated that the selection process has been somewhat less than satisfactory. In recent years, potential church planters have either contacted the Church Extension Commission with a desire to church plant or they have been contacted by the Director of the Commission in an informal non-structured fashion. The Church Extension Commission has functioned in a secondary manner, interviewing the candidates after the fact.

A comprehensive selection strategy, including a structured interview process, was not mentioned by any of the respondents. The administrators also did not mention any spiritual gift or temperament analysis as being part of the selection process.

Emphasis was given, however, to the candidate's past performance where it might be applicable. As well, the Commission did intentionally interview each potential candidate prior to his formal acceptance.

The respondents mentioned that this selection process did identify some excellent and productive candidates. Yet, there were also some less than satisfactory ones that were also accepted. One respondent, Paul Percy, mentioned the future creation of a pool or bank of approved candidates from which to draw for specific church plants. "What we are doing now is get a process in place. I would like to reach the point where we have a certified church planter and get a list of these kinds of guys."²⁷⁶ Other interviewees did not mention this concept indicating that it may be a new priority.

Question Two: What particular criteria do you require of your church planters?

The response to this second question reinforced the assessment given in question one. Not only was there concern expressed over the selection process, but the depth of evaluation was also deemed to be suspect. "We must go deeper in the evaluation process and carefully check for character flaws. We need to find those with the aptitude and character for church planting."²⁷⁷

The basic criteria mentioned by two interviewees included study in church planting, a call to church planting, and an innate drive to plant churches. One respondent mentioned the need for a more structured assessment for church planting. "Church planters will need to go through some form of assessment process as well as go through the 'Tool Kit' to understand their procedures."²⁷⁸

No mention was made of a universal criteria adopted by the Commission and

²⁷⁶Ibid., 1.

²⁷⁷Lance Johnson, interview by author, 1.

²⁷⁸Paul Percy, interview by author, 2.

consistently applied by each administrator. Different emphases are related by each of the respondents suggesting a fluid or fluctuating set of expectations. Continuity in terms of selection criteria was not evident.

Question Three: Describe any training which FEB CENTRAL provides for its church planters.

Response to this third question was rather mixed. Two of the respondents stated that church planter training in FEB CENTRAL has been minimal at best. "At the FEB CENTRAL level there was no training."²⁷⁹ One interviewee mentioned some attempt at training new planters. "We tried to work a mentoring process with former church planters."²⁸⁰ The fourth respondent mentioned the use of Bob Logan's informative training package, the "Tool Kit."

Clearly training has not been a strong emphasis in FEB CENTRAL. Only now is it receiving some emphasis. As will be seen in the church planter response, the area of training in church planting is strongly identified as a weakness in FEB CENTRAL church planting.

Question Four: Describe the involvement which FEB CENTRAL has in a new church plant.

In answering this question, three interviewees indicated the intentional involvement of local associations. "In this area, FEB CENTRAL was the same as the

²⁷⁹Timothy Starr, telephone interview by author, 1.

²⁸⁰Sam McCallum, telephone interview by author, 1.

national level of involvement; primary associational involvement with a secondary oversight by the Home Missions administration.”²⁸¹ Understandably, the level of associational involvement varied as to the local situation and type of church plant. An associational church plant would garner greater associational interest and support.

Two of the respondents referred to FEB CENTRAL’s administrative involvement. That involvement varied, as well, according to the situation. “It was fairly significant in terms of administrative involvement, even to the point of surrendered autonomy of the church at the beginning to the Commission. The Commission would have some say in finances, ministry goals and plans.”²⁸²

Targeting and Support

This second section of the interview/survey pertains to the practice of administrative targeting and maintaining of new churches in FEB CENTRAL.

Question One: Describe the process of targeting a new church plant.

In response to this question, two respondents alluded to a cooperative approach between administration and the local association in targeting a new area for a church plant. The administration would attempt to work through the association in order to establish the new work recognizing that the associational leadership would have a better grasp of local demographics.

One respondent also mentioned the intent to target major population centers,

²⁸¹Timothy Starr, telephone interview by author, 1.

²⁸²Sam McCallum, telephone interview by author, 1.

especially those with “the weakest evangelical testimony.”²⁸³

Question Two: What criteria affects the selection process?

The response to this question demonstrated a concentrated usage of demographic information in the targeting and selection process of church planting. Three respondents mentioned the use of demographic information in the selection process. The emphasis on demographics seemed to vary, however, from the associational level to the administrative. “I am also doing a lot of collecting of demographic data from government sources to provide for local associations and church planters.”²⁸⁴

One respondent also expressed concern at the lack of a strategic approach or comprehensive plan to selecting church plants. “We need to build with the logical add on approach. Building for the future with a master plan is essential.”²⁸⁵

Question Three: Which groups or individuals affect the choice of location?

The answer to this question was similar for each respondent. The association plays the major role in choice of location. This is understandable as it is the local association’s responsibility, more than any other’s, to share the support and supervision of the new work. As well, as was mentioned earlier, the local association has the greater knowledge of desirable areas to plant churches. Obviously, it would be unwise to by-pass the associational leadership in planting the new work.

One further development on this associational approach is the use of associational

²⁸³Lance Johnson, interview by author, 2.

²⁸⁴Paul Percy, interview by author, 3.

²⁸⁵Lance Johnson, interview by author, 2.

church planting committees to oversee the selection process. “We need to get the committees in each association to start aggressively looking toward a church plant.”²⁸⁶

As yet, there has not been a successful attempt at forming associational church planting committees province wide. This is a significant and positive undertaking.

Question Four: Describe the methods of financial support for church planters and new churches.

In response to this question the emphasis on associations was once again apparent. Two of the interviewees mentioned associations as suppliers of funds. A third respondent also mentioned an associational area by name. Three respondents mentioned the responsibility of the church planter in raising his own support. As well, three respondents mentioned some support from the FEB CENTRAL church planting funds. One creative way of supporting church plants was also mentioned. “One source that we found helpful was the monies supplied from closed churches elsewhere. As the older church closed the monies from the sale of the assets were given to FEB CENTRAL to use.”²⁸⁷

A significant change of direction in raising support and funding was mentioned by Paul Percy. “We will probably have to go through individuals for support rather than with churches who are strapped for finances.”²⁸⁸ To Paul Percy, it seems that FEB CENTRAL support for church planting in the future may very well be more of an individual responsibility rather than church or associational in scope.

²⁸⁶Paul Percy, interview by author, 3.

²⁸⁷Sam McCallum, telephone interview by author, 2.

²⁸⁸Paul Percy, interview by author, 3.

The topic of finances was also mentioned by Paul Percy as one of the problem areas in FEB CENTRAL church planting. The import of his observation will become obvious when the church planter survey is reviewed.

Mentoring

This third section of the FEB CENTRAL administration interview/survey focuses on what FEB CENTRAL has done to further the training and support of existing church planters and their churches. The questions ask for a description and an evaluation of the mentoring process.

Question One: Describe the mentoring process used with your church planters.

Three of the respondents mentioned the Church Extension Commission in the mentoring process. Each of the Commission members was assigned one or more planters to oversee. Two of the respondents mentioned the role of the Church Planting Director in the mentoring process. The Director would contact the planter on a regular basis.

Some attempt has been made at internships, connecting new church planters with veteran pastors and the use of individual churches to mentor a church planter and a new church. "What I want to have is one church that is responsible for the church planter and the church."²⁸⁹

Question Two: Evaluate the present mentoring process.

In spite of the creative approaches to mentoring church planters in FEB CENTRAL, three of the four respondents stated that mentoring has been less than

²⁸⁹Ibid., 4.

satisfactory. Only the early national internship under Timothy Starr was seen as successful. "At the time, the internship was the best of its kind."²⁹⁰ However, the later administrators have voiced a concern over the lack of successful mentoring for church planters. This failure will be highlighted further in the church planter survey that is to follow.

Evaluation

This fourth section of the administrative interview/survey examines the interview methods used by FEB CENTRAL. As well, the section asks the administrators to evaluate the efforts of FEB CENTRAL in church planting.

Question One: Describe the evaluation process and criteria for church planters and new churches. Is this criteria communicated to the individual church planters?

In answer to this question, three of the four respondents mentioned some form of reporting system summarizing various statistics including: worship attendances, giving patterns, visitation, membership, baptisms, and general progress. This form of reporting seems to be widely used by many groups or denominations. Two of the respondents however, mentioned some concerns with the adequacy of this process. Personal evaluative contacts were also mentioned by two respondents.

Although there was some degree of similarity in evaluation methodology, there were also reservations expressed as to the quality of the process. The FEB CENTRAL report form is included in the Appendix of this paper.

²⁹⁰Timothy Starr, telephone interview by author, 2.

Question Two: Evaluate the success of present FEB CENTRAL church planting efforts in general.

This question more than all other rates the highest percentage of agreement. Having said that, the subject of agreement is not positive at all. All four administrators rated the success of FEB CENTRAL church planting as less than satisfactory or not very good. Some attempt at explaining the lack of success was offered by two respondents. As well, some degree of optimism was voiced by two interviewees as to the future of church planting under Paul Percy, the new Church Planting Director.

This question, perhaps more than any other, reveals the need for a renewed strategy for church planting in FEB CENTRAL. The respondents, those who are or were in positions of authority and oversight, recognize real and immediate concerns.

Programs and Policies

This final section of the FEB CENTRAL administration interview/survey examines church planting policy and asks the administrators to describe the areas of concern in FEB CENTRAL church planting that are most important to them.

Question One: Summarize the present church planting policy or program of FEB CENTRAL.

This question more than the others had the greatest divergence in response. Each of the respondents emphasized a different set of goals, a different format or set of expectations for church planting, and a different level of success of previous policies. It is unclear if there was any continuity of policy and program from one administrator to the next. Certainly there was a diversity in their programming and policies.

As the administrative mantle passed from one individual to the next over a few short years, it is understandable to expect a variance in policy and programming. However, such variance and change cannot bode well for overall church planting efforts. There is enough uncertainty for new church planters apart from having to adapt to a new set of policies or programs.

Question Two: Compare these policies with those of the past.

All of the respondents raised concerns in answer to this question. The regionalizing of church planting was seen as positive or negative; advancing the church planting cause and restricting it. Two of the respondents also mentioned the critical place of associations in church planting.

Question Three: Describe your areas of concern with present FEB CENTRAL church planting.

Again, the answers to this question varied from respondent to respondent. Two mentioned concern over the church planter selection process. Two mentioned the lack of past successes in church planting. Mention was also made of the need for more finances, greater dominant thinking, better equipping, and quicker results. Certainly there was no shortage of concerns raised by the four administrators. The concerns expressed serve to underscore the need for a church planting strategy that addresses these varied concerns and problems.

FEB CENTRAL Church Planter Interview/Survey

The FEB CENTRAL church planter interview/survey is divided into three basic sections: training and support, targeting and methodology, and evaluation. In contrast to

the above interview/survey, this one focuses on individual planters and churches.

FEB CENTRAL has ten church planters presently on the field. Each of them responded to all of the questions in the survey yielding a 100% response to the process.

Training and Support

This first section examines the planter's pre and post church planter training and experience. As well, the section highlights the efforts of FEB CENTRAL in the ongoing training of church planters.

Question One: What ministry experiences have you had prior to your present church planting efforts?

In response to this question, five respondents mentioned that they had previous pastoral experience. Three respondents stated that they had previous missions experience. Four interviewees mentioned that they had previous church planting experience prior to their present church planting efforts. Two mentioned that they had little experience at all. Three of the church planters stated that they had experienced multiple ministry experiences prior to their present church plant.

It is interesting to note that three of the four respondents that mentioned previous church planting experience are involved in cross-cultural or ethnic church plants. Their church planting experiences were not spawned by specific FEB CENTRAL initiatives.

Question Two: How did you become a church planter?

In answer to this question, five of the ten respondents related the direct or indirect leading of the Lord to a specific church or church planting ministry. Three stated that they were approached by others to start a church plant. Three also indicated that the

initiative to plant a church was somewhat of a surprise to them.

Only 50% of the respondents felt that their desire to plant a church was the result of previous theoretical or practical church planting exposure. For some of the interviewees, the call to church planting was almost accidental in nature.

Question Three: What theoretical or practical church planter training have you received?

The answer to this question is quite telling. Of the ten respondents, seven had received no theoretical training in the area of church planting. No courses were taken in seminary on the subject and few references were made in their classes to church planting. Of the three that did have some training, two of them received it overseas and one received one church planting course taught in seminary in Toronto. Two more had some continuing seminar training in the United States. Only two of the ten mentioned any kind of practical training in planting churches through a college or seminary atmosphere.

The lack of training is significant as an influence on future and present church planting in FEB CENTRAL. To a certain extent, one becomes what one teaches, or fails to teach..

Question Four: What gifts and strengths do you possess that enhance your church planting efforts?

The response to this question was rather varied. Four interviewees mentioned strength in administration. Three mentioned the teaching gift. Four mentioned strength in evangelism. Four mentioned preaching as a strength. Two mentioned leadership. Two mentioned visioning capacity. As well, several other strengths, talents, or gifts were

mentioned once: discipleship, mercy, perseverance, relational skills, and counseling.

It is interesting that many of the thirteen church planting strengths, enumerated by Logan and Gardner earlier in this paper, are not mentioned by the FEB CENTRAL planters. This is not to say that they are not present in the life and ministries of these planters. They may not be recognized for their importance as church planting strengths and consequently may not be employed to their fullest extent.

It is equally surprising that only 40% of the respondents mentioned evangelism as a strength in their church planting ministries. The very essence of church planting is the winning and discipling of souls. The mandate of Christ, discussed in an earlier chapter of this paper, involves evangelism first and foremost. It is difficult to envision any church planting effort without a concentrated emphasis on evangelism. New churches are made up of new believers. Evangelism should have a significant part of the church planter's make up.

Another surprising statistic is the 30% which claim a strength in teaching, not to mention the ten percent which claim a strength in discipleship. Christ's commission was to go and make disciples. An intrinsic element of church planting is disciple making. After all, the church is the best place to create balanced and growing disciples. Yet again, in this question, teaching and disciple making is limited to 30% and 10% respectively.

It is also surprising that preaching, 40%, and vision, 20%, scored low in this question. Visioning capacity is seen as essential by Logan and Gardner. As well, growing churches need gifted preachers.

Perhaps, what is most surprising is that none of the above mentioned church

planting strengths scored more than 40%. If one were to envision an ideal church planter, many of the above qualities would rank highly on his character list.

Question Five: What kinds of mentoring are you receiving as a present church planter with FEB CENTRAL?

In response to this question 60% of the respondents stated that the mentoring process in FEB CENTRAL was less than satisfactory or non-existent. Four out of ten mentioned mentoring at the local pastoral or associational level. These pastoral contacts seemed to be significant in the mentoring of the FEB CENTRAL church planters. Likewise the lack of mentoring at the FEB CENTRAL level appeared to be a significant drawback in the minds of the respondents. Clearly, this question touched a delicate nerve in the minds of these planters.

It is understandable that those on the field would require ongoing training or mentoring. Church planting is highly demanding and very lonely. Foreign mission boards have recognized this over the years and have provided mentoring or team frameworks. Yet, at the home mission level, church planters are left, in some cases, to fend for themselves; even against other local pastors and churches. The mentoring process is one which will need to be addressed.

Question Six: What further church planter training might be helpful?

There was a rather balanced response to this question. In answering this question, 30% mentioned formal schooling at a seminary level, and 30% mentioned some form of mentoring or apprenticeship. Another 30% mentioned practical or down-to-earth training as a valuable help. However, all of the respondents stated that some

from of training would be valuable and 60% indicated that hands-on training could play a significant part.

Question Seven: What more could FEB CENTRAL do in the area of training and support?

The response to this question was informative and instructional. In response to this question, 40% stated that FEB CENTRAL could do more in the area of practical mentoring and apprenticeships, 20% mentioned a need for more management training, and 20% stated the need for greater financial support. Additional individual suggestions included: cross-cultural training, team ministry, evangelism and net working.

All of the respondents saw a genuine need for further training in their lives and ministries. All of them recognized that more could be done by FEB CENTRAL.

Targeting and Methodology

This section addresses practical issues in church planting including group targeting, location selection, and growth methodology. As well, one question addresses difficulties in church planting.

Question One: What groups are you targeting in your present church plant?

In response to this question 40% mentioned targeting family groups, 50% mentioned ethnic groupings including West Indian, Spanish, and Filipino. Other individual target groups included contemporary people, college and career individuals, young people, children, and single parents.

Question Two: How did you select the above groups?

In response to this question 40% referred to their ethnic and linguistic background

as a factor in targeting ethnic groups. Another 20% mentioned the demographics of the immediate area as instrumental in targeting families. As well, 20% mentioned a definite philosophic or mission strategy for reaching a specific group. A final 20% mentioned a familiarity or expertise in working with a particular group as a factor in targeting that respective group.

Clearly each of the church planters had thought through the targeting process. They were implementing their vision as to which groups to reach first in their church plants.

Question Three: What methods are you using to plant your present church?

In response to this question, the majority, 70%, mentioned some form of small group format as a central method to church growth. Of this methodological grouping, three respondents specifically mentioned cell groups or caring groups.

Another 60% mentioned using special activities or socials as a tool for growth. Only 40% mentioned using the church services as a drawing tool or growth method. Other individual items mentioned included children's ministries, college and career ministries, concerts, telemarketing, and food distribution. Each of the respondents clearly identified productive tools for evangelism and growth that were appropriate to their situation.

Question Four: How did you select your present location?

In response to this question on location, 50% of the respondents made some reference to demographics. Another 40% referred to pre-chosen or pre-provided space for their church. Individual responses included visibility, access, and finances.

Interestingly, those factors that are identified, in the literature, as essential for a proper location of a church; visibility, accessibility and closeness to the target group, seem to be least mentioned. Several of the planters were faced with using pre-arranged meeting facilities with resulting difficulties in a few of the cases.

Surprisingly, the mention of demographics was less frequent than might be expected. Perhaps the earlier mention of demographics under the subject of target grouping also included some demographic study into location as well.

Question Five: Describe the kind of church you are planting.

In response to this question a very strong 80% mentioned the word “family” when describing the kind of church they were attempting to plant. Another 30% used the term “evangelistic”. Still another 30% described their church as contemporary in character. A number of individual terms were also used including cell groups, recovery groups, international, and youth oriented.

The emphasis on family ministry leads one to question if there is readily available material for FEB CENTRAL church planters in the area of family ministry. As well, one might ask what further training might FEB CENTRAL offer to enhance the family outreach of individual church plants?

Question Six: What strategies do you have for maintaining growth?

The response to this question on growth maintenance suggested a continuance of present programming. Of the respondents, 60% percent predicted that they would continue the ministries and programs that they were presently using to reach people and build their churches. Three of the ten respondents stated that were planning to expand

their emphases and outreach to include new groups.

Ideas for future growth included visitation, friendship evangelism, special days or activities, discipleship, special groups needs, small group outreach, and fellowship activities. Many of these ideas were presently being used by the planters. There was an understandable tendency to stay with those programs and ministries that were working. Even the more progressive or contemporary churches followed this tendency.

Question Seven: Describe the difficulties you have encountered in planting your present church.

This question produced a significant response in the area of finances. A majority, 70% of the respondents, identified finances as a problem for them in starting their church. Some had rather strong opinions on this subject, having struggled for years financially in order to start a new work. Other individual problem areas identified by the respondents include time management, general management and administration skills, cross-cultural difficulties, limited time for discipleship, lack of FEB CENTRAL support, lack of mentoring, and cultural integration among different groups in the churches.

One cannot escape the major problem mentioned, finances. Several planters were struggling needlessly with finances and were thus limited in their church planting ministry. Consequently, they were not growing as quickly as they might and finances continued to be a problem. It was viscous cycle. Finances is a problem that must be addressed.

Evaluation

This final section of the Church Planter Interview/Survey simply asks the planter

to examine his church in terms of growth, numbers and other relevant particulars. As well, he is asked the instructive question as to what he might do differently if he had the opportunity.

Question One: If your church is organized, describe the history which led to its organization?

Out of the ten responses to this question, five stated that they were now organized. The other five were in various stages of organization. Most considered themselves as a viable church but with varied stages of completeness in organization. There seemed to be some degree of latitude in their understanding of the term organized.

The general methodology in starting the church divided into two main groups with 60% started by the pioneering method and the other 40% as daughter works of other churches. This latter group divided further into two sub-groupings with two of the plants as direct daughter works and two as ethnic outreach church plants using the mother work's facilities.

Question Two: Evaluate the level of success of your present church plant in terms of numbers, growth, individual ministries, fulfilled expectations and goals, and any other criteria that FEB CENTRAL may use in their evaluation of your work.

In response to this question, 90% of the respondents said that they were pleased or very pleased with the level of success that they were presently enjoying. For most of the interviewees, the future looked quite good. Several were making plans for extension of facilities and expansion of existing programs. However, only 30% were meeting in their own facilities at present. Buildings and properties will be another hurdle for these

churches.

Question Three: In retrospect, what would you do differently?

This last question received the widest range of response. Nearly every respondent had something different that he would do if he could start again. Suggestions included greater emphasis on leadership development in the church, greater emphasis on discipleship, more training prior to starting the church, greater mentoring by experienced pastors, greater financial support prior to starting the church, more intentional evangelism, more careful leadership selection in the new work, more pre-planning, more patience, greater emphasis on small groups, greater autonomy in the early stages of growth, and greater emphasis on teacher training.

The list of suggestions is quite diverse. Yet, many of these subjects could very well be addressed in church planter training and ongoing mentoring of the planters. It may be that many of these issues could have been avoided initially had there been more training and mentoring.

Summary

The above two interview/surveys are, to say the least, very revealing. The following brief summary brings together some of the salient points raised in the two surveys. As the two surveys overlap in certain subject areas, a comparative summary is appropriate.

The areas of selection, training and support were examined by the two surveys. The selection of church planters was admittedly weak. The selection criteria was general and not consistently applied. Pre-ministry training was almost non-existent for the

majority of the planters, meaning they were facing new problems and situations with a lack of expertise. Few of the planters had previous church planting experience or mentoring. As well, few admitted strengths in areas deemed to be essential for church planting. Mentoring was infrequent and often initiated by the planters themselves. Most felt that more training and mentoring would be of help to them.

The areas of targeting, methodology and support were examined by the two interview/surveys. The results were somewhat more positive in these areas. Both the administration and church planters were employing demographics in their targeting and methodologies. Many of the planters had well constructed plans for growth and development. They were creative in the methods of planting churches. As well, they could clearly define the kind of church they were establishing. The administrative process of targeting varied however, from urban emphasis, to purely associational emphasis, to a mixture of each.

Both administration and planters admitted a real and ongoing problem in the area of finances. Many of the church planters were seriously struggling in this area to the point of damaging their church planting efforts.

Difficulties to which the planters referred were varied. However, many of them might have been handled or even avoided with some pre-ministry training or mentoring processes.

The interview/surveys examined policy and general evaluation by both planters and administration alike. The evaluation process seemed basic with the actual personal contact providing much of the needed feedback and support for the planters. When asked

to evaluate FEB CENTRAL church planting, both groups expressed concern for the process and progress of church planting. Certainly the interview/surveys uncovered needy areas; some of which can be addressed in a comprehensive strategy for church planting in FEB CENTRAL.

The following chapter will present a strategy for church planting in FEB CENTRAL. It will include insights from the results of this chapter as well as the philosophies and principles gleaned from previous chapters. Philosophy, theology, ministry, history and practice must be adapted to produce a comprehensive strategy for FEB CENTRAL church planting into the next century. If many more new churches are to be started a new strategy is needed.

CHAPTER 7

A STRATEGY FOR CHURCH PLANTING IN FEB CENTRAL

Introduction

The previous six chapters have examined church planting from a number of perspectives: the cultural, the theological, the ecclesiological, the practical, the historical, and the analytical points of view. Each of the chapters has demonstrated the quintessential nature of church planting in reaching this world and, in particular, FEB CENTRAL, for Christ.

This final chapter will briefly summarize the church planting discussions presented earlier in this paper. Then, in light of this discussion, this chapter will present a strategy for future FEB CENTRAL church planting. This strategy will broadly address previously identified points of need, as well as present possible solutions to critical areas. The net result will be a practical and handleable strategy which FEB CENTRAL may use well into the next millennium.

Understandably, no strategy can address every pertinent issue or identify every salient aspect of a province-wide church planting endeavor. However, principles are, to a large extent, transferable. Thus, it is hoped that the principles identified in this strategy may very well apply to a majority of the situations in the FEB CENTRAL region, both at the administrative, associational and individual church planter levels.

A Basis for FEB CENTRAL Church Planting

This paper has addressed a number of bases for church planting, in general, and for FEB CENTRAL church planting in particular. The following discussions will briefly rehearse these bases by way of review.

Cultural Basis

Chapter one of this paper examined, among other things, the need for a Fellowship church planting strategy in Canada and FEB CENTRAL. The discussion demonstrated that there is an alarming decline in those claiming Christian affiliation in Canada and Ontario, particularly among non Evangelical groups. Even among Conservative or Evangelical groups the growth rate of Christians has not matched the population growth of Canada or Ontario.

The chapter also examined some of the salient features of Ontario's Ethno-cultural diversity as well as its historic population shifts to metropolitan centers. The Ontario of today is vastly different from the Ontario of previous generations. Furthermore, the chapter highlighted the present status of the Fellowship in Canada and Ontario. The discussion of chapter one focused on the real need in Ontario for many more new churches in order to meet an increasingly changing cultural landscape.

Theological Basis

The second chapter of this paper examined the biblical nature of the church. The discussion centered on the life giving Director of the church, Jesus Christ, and a description of the church as the body, bride and building of Christ. Further, the chapter addressed the promised development of Christ's church in this age, the spiritual

dynamic of the church in the Person of the Holy Spirit, and the divine directive of the church to evangelize the lost, edify believers, and glorify Christ.

The discussion of chapter two demonstrated the need for many more churches to fulfill the mandate of Christ to build His church. The church is Christ's institution for this age; an institution directed and empowered to carry out Christ's Great Commission. Church planting is the natural complement of this Great Commission.

Ecclesiological Basis

The third chapter of this paper examined the biblical nature of church planting. In doing so, it examined the person and missionary intent of God to reach a lost world with salvation through Israel in the Old testament. The chapter continued by showing the passion of Christ to redeem mankind and raise up the church. As well, the chapter examined the province of the Holy Spirit to empower the church to fulfill its mandate of world evangelization. A fourth sub-section centered on the peril of men who are lost without Christ. The church in this age must reach those who are lost and far from God.

Two final sub-sections in this chapter highlighted church planting throughout the New Testament. The practice of Paul, in the Book of Acts, is primarily church planting in nature. He is the church planter par excellence. As well, the New Testament itself is a church planting manifesto. Nearly every New Testament book or author has something to do with church planting. No one can read the New Testament and not see church planting in nearly every book. The very nature of God, His church, and His Book, suggest that many more new churches are needed.

Practical Basis

The fourth chapter of this paper examined some of the practical issues facing church planters and church planting today. The issues raised included church planting methods, church planter selection tests and interviews, church planter recruitment and supervision, and church plant selection. Each of the issues raised is critical to successful church planting. If many more new churches in FEB CENTRAL are to be established, then these issues will be critical to that process.

Historical Basis

The fifth chapter of this paper briefly examined two hundred years of Baptist church planting in the FEB CENTRAL region. It examined the early efforts to establish churches in Upper and Lower Canada and the resulting growth and development of a new Baptist Convention. The chapter also discussed the difficulties which faced church planting in the early 1900's and the divisions which resulted from various controversies. Further, the chapter outlined the beginnings of the Fellowship, through its early years, to the establishment of the FEB CENTRAL regional administration.

Throughout each era, the discussion showed that church planting was the "DNA" of Baptist life and church growth. The primary reason for the Fellowship's existence, and the FEB CENTRAL region's development, was church growth. Thus the very reason for FEB CENTRAL is church planting.

Analytical Basis

The sixth chapter of this paper examined the results from two interview/survey instruments. One of the instruments focused on FEB CENTRAL church planting

administration and the second instrument focused on the church planters themselves.

The resultant discussion/analysis of these interviews led to several critical discoveries. In short, there are areas of the present FEB CENTRAL church planting program which require strategic attention. For many more new churches to be planted, several issues raised in this chapter will need to be addressed. The areas investigated included the following: selection and training of church planters, mentoring and support of church planters, evaluation of church planting efforts in FEB CENTRAL and individual church plants, and targeting and methodology in church planting.

Each of the areas investigated will influence the outcome of church planting. A strategy for church planting, which addresses these areas, will enhance future FEB CENTRAL efforts. Therefore a practical strategy for church planting in FEB CENTRAL is essential and not optional. The following strategy addresses issues raised above and attempts to further the efforts of both administration and planters in the FEB CENTRAL region.

A Strategy for FEB CENTRAL Church Planting

The above discussion recognizes the varied bases for FEB CENTRAL church planting. However, it remains for a practical and comprehensive church planting strategy to be suggested. The following strategy addresses several critical subjects arising out of the previous chapters' discussions. Subjects include vision, training, selection, pooling, mentoring, finances, targeting, and prayer.

Vision

It may be that, among many in the FEB CENTRAL region, vision for church planting has dimmed or is non-existent. The "DNA" of church planting which characterized the early years of the Fellowship, and its predecessors, the Union and Independents, has been nearly lost in the organizing of the FEB CENTRAL region. As has been seen in the interview/surveys of the previous chapter, administrators and church planters alike have voiced concern over the lack of vision for church planting in FEB CENTRAL. Church planting vision has been replaced by organizational maintenance. To recapture this vision for church planting a concerted effort must be undertaken. Vision must be communicated at every level. Vision must be first and foremost.

First, there must be renewed vision at the national level of the Fellowship. Vision must start at the top. Church planting must be vividly seen at the national level. It must be seen at national conventions in the light that it was seen during the era of Dr. Starr. Even though church planting may be under the jurisdiction of region administration, heightened national emphasis will give it far greater priority than it presently has.

A practical way to accomplish this goal is to have a coordinated multi-regional presentation of home missions at the national convention. This would be presented much the way French Home Missions is presented annually at convention. Because there has been a continued emphasis on French Home Missions, the profile and support for French missions has flourished. Quebec missionaries have an aggressive program of raising awareness and support among the Ontario churches. The same could be accomplished by FEB CENTRAL regional church planters and administrators.

Second, vision must be communicated at the FEB CENTRAL regional level. Starting with the regional convention, church planting must be presented at such a level of saturation that it takes priority in the dominant thinking of the pastors and candidates present. Paul Percy is correct when he states that church planting must become the dominant thinking pattern of the FEB CENTRAL pastors and churches. It must be their "DNA". This can be accomplished by saturation promotion with the use of varied media to increase visibility. Church planting cannot be just one of the ministries or attractions at the convention. It must be the key theme at every convention. The provincial mind set must be such that when pastors come to each convention, they come ready to celebrate what the Lord has done in the past year in terms of church planting. There must be an eagerness to see many more new churches started throughout the province at the regional level.

Third, there must be vision at the associational level. As Ontario is divided into 19 associations, church planting must become a priority in the associational thinking. At present this is not the case in many associations.

A practical way of ensuring dominant thinking at the associational level is by continuous contact with the associations by the FEB CENTRAL Church Extension Commission. At present, the Director of Church Planting maintains contact with each association on a sporadic basis. He does not have the time to travel to each area of the province visiting associations. The Church Extension Commission must expand their role to include promotion of church planting. The Director and the Commission must be in frequent contact with pastors throughout FEB CENTRAL regarding church planting.

Local church planting committees must be developed at the associational level consisting of local area pastors. These committees will have the priority of initiating new churches through their local associations. In this way, church planting will receive continuous publicity at the associational level each time the associational pastors meet. This is also a great way of expanding the Church Extension Commission's ministry base throughout the province.

A fourth level of vision casting must be to the churches themselves. It is not enough that the pastors have a burden and vision for church planting in their region. The churches ultimately must catch the vision for planting a church nearby. One byproduct of church planting vision building may be for the established churches themselves. As they think of home missions in church planting, they may think of home missions in their own immediate back yard. Thus, their own ministries may benefit.

A practical way of accomplishing this goal would be to create and promote video presentations of present and former church plants. The congregations need to see the possibilities and catch the vision for what their financial giving and sacrifice can ultimately do. New church planters should be encouraged to visit their local associational churches on a semi-regular basis, much like foreign missionaries might do. This would again keep the priority on church planting.

A fifth aspect of vision casting for church planting is on the personal level. Appeals must be made directly to the church members themselves to think and support church planting. This can be accomplished with the permission of local pastors and boards prior to mass mailings. In fact, this strategy is already being applied in a

particular church plant in one association of FEB CENTRAL.

A practical way of accomplishing this goal is to secure permission from pastors and boards to contact their congregations. Individual members can be encouraged to support a church plant in their area or contribute to a general fund to be used for church planting purposes. As churches find it more difficult to fund new projects, individuals can replace traditional funding sources directly. The creation of a funding pool may alleviate the financial hardships which have attended past church planting efforts.

The key to vision casting is saturation and frequency. Vision for church planting must be dominant in FEB CENTRAL as it was in the Fellowship's early days. Concerted effort in this primary area will yield huge dividends in future church planting efforts.

Selection

Everything rises and falls on leadership, especially in church planting. Poor church planter selection translates into weak church plants. Strong church planter selection usually translates into better and cheaper church plants in shorter periods of time. Perhaps this area, more than any other, requires the greatest amount of consideration and attention in FEB CENTRAL church planting. It is at this point in church planting that the process can go drastically wrong if proper selection techniques are not followed. As discussed in the previous chapter, the selection process has been less than satisfactory. Therefore, there needs to be several more steps in the selection process.

First, the potential church planter should undergo spiritual gift testing. A simple spiritual gift test can identify potential church planters with strengths or gifts which are

church plant related. As mentioned in an earlier chapter, strengths in evangelism, prophecy, pastor/shepherd and teaching would be a preferred gift mix for a candidate. An acceptable candidate might manifest strengths in evangelism and pastor/shepherd gifts. An unacceptable candidate would show weakness in these areas. A candidate who is weak in some of these areas might require further testing to see what potential he might have in future church planting.

A second level of spiritual testing could be the ministry gift test or leadership/management test mentioned in an earlier chapter. This kind of testing further isolates those strengths which enhance church planting. For instance, someone scoring high as a visionary, producer, and integrator would have a far better propensity for church planting than someone who scored high as a survivor or deadwood. Church planting demands initiative, drive and vision. This kind of testing can identify those strengths in a candidate. An acceptable candidate might score high in a few areas such as producer and visionary. Someone who scores low in these areas would be unacceptable for church planting.

A third level of testing includes the personality tests mentioned in an earlier chapter. These tests exhaustively examine candidates in a number of personality areas. Strengths in tested areas such as drive and initiative, or perseverance and leadership ability would tend to enhance a candidate's church planting potential. Weakness in these areas could be a cause for concern and could initiate further testing. As mentioned earlier, a preferred candidate would score high in the categories of dominance, endurance, nurturance, self-control, ambition and initiative. An acceptable candidate might score

high in two or three of these categories such as ambition, endurance and initiative. An unacceptable candidate would lack in the above categories. The thoroughness of this testing technique presents a fuller picture of the candidate's ability.

A fourth level of testing emphasizes the structured interview approach which is outlined in chapter four. A focused question and answer format, emphasizing specific church planting strengths, may identify those candidates with the greatest potential and possibility for succeeding in church planting. A preferred candidate would exhibit strengths in a majority of the thirteen categories mentioned by Logan and Gardner. These qualities could include vision, motivation, relational ability to the unchurched, spousal support, commitment to church growth, adaptability, resilience, and faith. An acceptable candidate would exhibit strengths in vision, motivation, spousal support, resilience and faith. An unacceptable candidate would show little strength in the above areas. The structured interview eliminates, to a large extent, the subjective nature of the interview process.

A fifth level of selection includes the reference/appraisal format. The candidate is encouraged to supply three names of those who would be willing to summarize the candidate's potential for church planting. Those three individuals would also be asked for another three references so that by the end of the interview process there is a rather significant body of opinion relating to the candidate's church planting ability. This process has been used by various mission boards and agencies over the years and would prove helpful in the church planter selection process.

All of the above mentioned tools and techniques are helpful in the selection

process. However, it may not be practical or feasible for the FEB CENTRAL Church Extension Commission and the Church Planting Director to administer these various tests on an ongoing basis. The more practical solution in this selection process is to "out source" this process to outside testing centers. They, in turn, can provide the needed expertise in this area of testing. They can, for a fee, submit an extensive profile on any potential candidate.

One objection to this process might be the cost restraints. An exhaustive series of examinations and tests might cost in the hundreds of dollars. However, when one considers that the average church plant in FEB CENTRAL is approaching a million dollars in cost, the investment of several hundred dollars in the early stages of selection might very well save thousands of dollars along the way.

This selection process is not new, as various other groups have used outside sources for years in their evaluation/selection process. In the FEB CENTRAL situation, the Director and Commission might have neither the expertise nor the time to conduct such in depth selection processes. The testing center approach is a more logical choice for careful church planter selection. In an area of FEB CENTRAL church planting that has been admittedly weak, more care and attention should be extended at this stage in the church planting process.

Education

The analysis of the interview/surveys regarding the training and education of church planters showed a definite lack in the area of church planter education. Most of the church planters admitted having little or no previous training or education in the area

of church planting. Furthermore, most of these planters believed that education in church planting would have been very beneficial to their present efforts. Similarly, FEB CENTRAL administrators admitted an acute lack of church planter training.

In light of this, a successful church planting strategy must address this deficiency in education and training. There are a number of solutions to the problem of church planter training and education.

First and foremost, there must be a concentrated emphasis on church planting at the Bible college and seminary level. One optional course, taught sporadically in seminary, will not solve the education and training problem in church planting. Ideally, it would be best to have a church planting course as part of a seminary degree with added emphasis on church planting in related courses such as church growth and church administration. At the very least there ought to be a "church planter/missionary in residence"; someone who is at seminary on a semi-regular basis. Someone whose sole focus is church planting and missions. Students need to see the priority of church planting in the overall program of God. They will only see this priority when it receives its due emphasis at the Bible college and seminary level. As a result, students will be challenged to consider church planting as a viable option at a time when they are making plans for their future ministries. Such a church planting course structure could then be considered as an essential step for a potential church planter. Acceptance by the FEB CENTRAL Church Extension Commission would be contingent upon a candidate completing such a course requirement.

A practical way of accomplishing this goal is to have the FEB CENTRAL Church

Extension Commission and the Church Planting Director meet with the national Fellowship training agency directors to map out church planter training and educational priorities. This combined group in turn needs to meet with the Fellowship Bible college and seminary boards to discuss a redirection of focus towards church planting and church growth. The boards of Fellowship schools need to realize that without a church planting emphasis at the college and seminary level, fewer churches will be started and, consequently, fewer students will be enrolled in their colleges and seminaries in the future.

The emphasis on church planting at the college and seminary level also complements the vision building stage discussed earlier in this chapter. One of the best ways to build a vision for church planting is to do it during the formative student years at Bible college and seminary.

A second step in the educational process is at the associational level. The formation of church planting committees at the associational level is a necessary first step. However, these committees also require a significant amount of education in church planting. There must be more than just vision at the committee level. Vision must be translated into practice and this is done through education.

A practical way of accomplishing this goal is to encourage the ongoing training by the Director and other Church Extension Commission members of the associational committee members. Excellent audio and video tape series on church planting have been produced in recent years which could be used for this purpose. Well educated committee members can then instruct others in the association concerning the particulars of church

planting. In this way, the Director of Church Planting can multiply himself many times through local committees.

A third step in the educational process needs to be implemented at the individual church level. As stated earlier, it is not enough to have pastors burdened for church planting if their churches remain complacent. Congregational education in church planting needs to be a priority.

Educating the churches of FEB CENTRAL can be accomplished in a number of ways. The Church Extension Commission can sponsor church planting retreats, seminars and workshops for Fellowship pastors and people. Further, the Commission can request opportunities to present church planting to entire congregations; preferably during a Sunday morning worship service. The Commission can also produce a high quality video, on an annual basis, containing highlights from present church planting efforts. These videos may also include general training in church planting. Lastly, the Commission can produce training and education manuals for associational and individual church use.

Pooling

A successful church planting strategy must also include the creation of a pool of potential candidates for future church planting efforts. Having a potential group of previously educated and approved candidates will greatly reduce the time factor in starting new church plants. At present, every new church plant necessitates a fresh search for a suitable candidate. Pooling can reduce the effort and time factors. There are several practical ways of producing these pools of candidates

First, the most practical way is to enlist students at the college and seminary level. These students will have already taken a church planting course at college or seminary. They can be easily interviewed and selected by the church planter in residence at the local college. They can have their names on file with the Church Extension Commission for opportunities to work in future church plants.

A second way to accomplish this pooling goal is to use the church planting retreats, seminars and workshops as a tool to identify possible future church planters at the layman level. Those who are identified could be easily trained and might ultimately become part of a church planting team. Their names could be on file with the Church Planting Commission as future church planting team members.

A third practical way to develop a church planter pool is the utilization of the local associational church planting committees. The Director can educate the committee members to identify and enlist possible pool members from among the pastors of local associations; as well as their congregational members. A simple investigation by committee members of their associational congregations might turn up a wealth of church planter pool candidates. Regardless of the method used, the development of a pool of church planters is important to faster and better church planting in FEB CENTRAL.

Mentoring

The interview/survey analysis of chapter six, discovered another church planter need: mentoring. Several of the planters stated that little or no mentoring was being done in their ministries. They also saw a tremendous need for mentoring in their lives and ministries. Those who were fortunate to have a mentor spoke highly of the process. For

future church planting to be effective, some form of mentoring needs to be instituted. There are several practical ways to accomplish this mentoring goal.

First, there must be mentoring at the regional administration level. The Church Extension Commission needs to enhance the mentoring ministry of the Director of Church Planting. This can be accomplished by training the Commission members to function in the role of mentor. Ongoing education at the Commission level can facilitate this goal. The Commission members can then provide a mentoring ministry to previously assigned church planters. As well, with the few church planters presently on the field, the Director, himself, can initiate mentoring through varied means. He can use visits, telephone calls, evaluations of monthly report forms and faxes to address the mentoring issue.

A second step in the mentoring strategy is at the associational level. Through education, each association church planting committee can develop a pool of mentors which can provide support and advice to local church planters. These mentors may be local pastors or other professionals in the area of finances, time management, administration, teaching or other organizational skills. Each of these pool members would be available for the church planter to use when certain specific advice or support was needed. Much time and effort can be saved by employing mentors to guide church planters.

A third practical step in this strategy is the use of mentoring churches. New churches can use the expertise of established churches in a multitude of areas. For instance, veteran treasurers can help church planters set up their accounting systems.

Veteran Sunday school superintendents can help new churches set up their Sunday school. In fact, established churches can help in all sorts of ways.

Older established works can also share facilities, materials and staff with a new church. The most obvious instance of this happening might be in the mother--daughter approach to church planting. But this process can also be used for pioneers and team methods of church planting. The key is educating the older churches to have a vision for mentoring.

A further mentoring method involves the retreat and seminar format. Ideally, each church planter and his wife should attend one retreat per year at the Fellowship's expense. Experienced church planters could share their wisdom with new planters. Opportunities for problem solving, encouragement and support would be offered in a relaxed, non-threatening format.

Mentoring is important in church planting. Any of the above mentoring methods or a combination of them could prove invaluable to future church planters.

Finances

The interview/survey analysis of chapter six identified a number of concerns in the present and past FEB CENTRAL church planting efforts. Perhaps the most sensitive area analyzed was finances. This subject evoked considerably forthright comment from the church planters. It appeared to be one of the greatest areas hampering their church planting efforts. Some of the administrators' comments also raised concerns over church planting finances. Because of this, it is logical to suggest that a successful church planting strategy for FEB CENTRAL must address the problem of financial support for

church planters. Lack of support will only further hamper future church planting.

Therefore there must be some creative and practical thinking in the area of finances.

First, there must be intentional promotion of the need for finances in church planting. This must be a dominant theme in FEB CENTRAL funding circles. Intentional promotion must be saturation based and personal in emphasis. One bulk mailing will not raise the level of support. There must be a change in thinking on the part of pastors and congregations. This will be accomplished over the long term through repeated contacts and increased awareness of church planting needs.

On a practical basis, intentional financial promotion can be accomplished through several means. First, there must be awareness of this need at the annual regional conventions. Exciting visual presentation must be made to regional representatives at FEB CENTRAL annual conventions. They must catch the vision for church planting and, in doing so, see the need to fund these church plants.

Second, there must be personal contact with individual pastors in FEB CENTRAL. Such an undertaking is huge. Yet everyone of the 290 pastors and churches in FEB CENTRAL needs to be personally visited and challenged to support church planting. There is no substitute for personal contact. Foreign missionary candidates realize this truth. They constantly try to visit pastors to share their missionary burden. They know that much of the support challenge is getting the pastors to consider their missionary funding need. The Church Extension Commission can share in this effort by contacting pastors and churches in their respective areas of the province. An annual offering for church planting could be suggested to each of the pastors and churches.

Perhaps a special Sunday each year could be designated as offering Sunday for church planting. Further, pastors could be challenged to include church planting on the annual church budget.

A third step in a financial strategy involves the use of local associations. There are already some pastors at the associational level who are morally obligated to consider funding church planting. They are the church planting committee members. These committee members can also be excellent funding promoters at the associational level. They can do much of the promotion for church planting at the associational level and can more effectively enlist support for church planting than could an outside Commission member.

A fourth step in a church planting financial strategy involves individual members of the local Fellowship congregations. This group is perhaps the greatest untapped resource for church planting in FEB CENTRAL. Other mission agencies and Christian educational institutions have realized this for years. These groups spend millions of dollars on bulk mailings in order to raise financial support from among individual members. In many instances they simply bypass the church administration structures and appeal directly to the members. In a day when churches are facing financial crises, the best place to look for finances is at the member level.

The Church Extension Commission could tap into individual member support by promoting church planting in a multitude of ways. There could be partnerships with church planters. An individual could pledge to partner with a planter for a certain amount of money over a specified period of time; for instance, one hundred dollars per year.

There could be special appeals for one time gifts towards a special church plant building project. Even the avenue of memorial donations could be utilized for church planting. However, whatever the means, the goal is to enlist a host of individuals that will give to church planting on a planned and/or sporadic basis.

All of the above strategic steps in financial support for church planters is intended to alleviate the financial pressures which many of the planters face. However, there is also the responsibility of the planter himself to raise his own support. Not all of the finances can come from a church planting fund. The planter must do his part. Yet, he need not do it alone. This is where another part of the financial strategy surfaces and it follows the example of Dr, Timothy Starr.

Often at the national level, Dr. Starr personally assisted the church planter in raising his own support. Consequently, the deputation process was simplified and often shorter. Much can be learned from this example. The Church Extension Commission can aid in the raising of support by first contacting local association pastors where the planter is working. Then the Commission can go further afield to enlist support from other burdened supporters of church planting. However, the principle is simple, the Commission must get more individuals involved in raising support for the planter. The process will be quicker and the need for finances will not be an added burden to the planter in future years.

The Commission should also introduce into their financial strategy the principle that no planter can begin his work until he is fully supported. As many missionaries have realized over the years, little extra financial support is raised once the missionary is on the

field. Likewise, little, further support is raised once the planter has begun his work. He has few Sundays free to work on deputation because he is now conducting worship services in the new church.

Targeting

While much of the theory of demographics and target strategies could be covered in the educational courses offered in colleges and seminaries, there are some things that can be done by the Commission in this area to aid future church planters.

First, the Commission needs to have one or more individuals which have the expertise reflected in the past ministry of Dr, Timothy Starr. He had a level of demographic knowledge second to none. This ought to be true for FEB CENTRAL. After all, their coverage area is considerably smaller when compared with that of Dr. Starr at the national level. With the ever changing population patterns of metropolitan areas in Ontario, this level of expertise could prove invaluable to a planter.

A second item, similar to the first, is the Commission's collecting of demographic tools and contacts. These could be passed on to potential church planting associations and planters themselves. To a certain extent, this is already underway with the addition of Paul Percy to the position of Director of Church Planting. He is actively collecting demographic materials on several areas of the province so as to aid local associations in their church planting efforts.

A third element in a demographic strategy could be the enlistment of professional demographers who specialize in church planting. There are a few such agencies in Canada who provide materials for a fee. While there may be some expense

involved, the Commission could enlist their help in special cases. The demographic information would be well worth the cost. Other presently available tools, such as neighborhood and windshield surveys, would continue to be used in conjunction with the above forms of demographic information.

Prayer

This final element in the FEB CENTRAL church planting strategy is actually pre-eminent in importance. Without effective prayer, nothing great for God will ever be accomplished. Because prayer is central to effective and efficient church planting, attention must be placed on this area by the Commission. Various levels of prayer need to be established for future church planting efforts.

First, there needs to be prayer at the regional level. Commission members should commit to praying for each of the planters on a regular basis. Further, the Commission needs to enlist men and women from around the province who will commit themselves to praying for the church planters and their churches on a regular basis. The Commission could provide monthly mailings and annual meetings whereby these prayer supporters could be informed and encouraged to continue in their prayer ministries.

A second level in this prayer strategy involves the association developing a prayer base among their churches. Prayer for the planters can be initiated at the associational level as well as the individual church level. The planters themselves could update the pastors at their monthly pastors meetings and share prayer requests.

A third aspect of this strategy involves the planter himself. He needs to develop a broad prayer base for his ministry. He should develop prayer cards, much like foreign

missionaries do. These should be distributed to members of local churches in the area association as well as any other interested individuals. The planter, as well, needs to be available to report on his ministry to supporting churches on a regular basis. He could be relieved from his pulpit duties in his own church on those reporting Sundays by having local association pastors fill in for the planter. This would accomplish two goals. The churches would be informed first hand and could pray more effectively, and the local pastors could have a first hand knowledge of the church plant. The pastor could then encourage their churches to pray more carefully.

The key to all of the above elements in this strategy is communication. The planter must communicate with his prayer supporters. Without an effective strategy for prayer support, his work will suffer. Prayer is the key to great ministry for the Lord.

Summary

An effective and successful church planting strategy requires mastery in all of the above elements and more. Careful attention is required in vision casting, educating potential planters, selecting candidates, pooling potential candidates, mentoring present planters, financially supporting church planting throughout the province, targeting future church plant settings, and above all, developing prayer support for church planting.

This chapter has briefly presented practical suggestions to improving and focusing the present FEB CENTRAL church planting efforts into a workable strategy. This chapter has discussed several critical elements of any church planting strategy, particularly that of FEB CENTRAL. The elements discussed have already been proven to be in need of careful attention. The interview/survey analysis showed this to be true.

The principles and practices discussed in this chapter will enhance the FEB CENTRAL strategy for church planting for years to come.

Conclusion

This strategy for church planting in FEB CENTRAL was formulated after an extensive examination of the sociological, and contextual factors of contemporary Ontario as well as the present state of FEB CENTRAL church planting. As well, the strategy was developed after a careful examination of the biblical nature of the church and church planting together with various practical issues in church planting. Furthermore, the strategy was developed in light of the historical context for church planting and an interview/survey investigation of present church planting efforts in FEB CENTRAL.

The principles and specific strategies, enumerated in this chapter, will enable FEB CENTRAL to effectively plant many new more churches in the years to come. Christ's command to go and make disciples has not changed. The primary tool for fulfilling His Great Commission will continue to be the planting of many more new churches. FEB CENTRAL can successfully follow Christ's mandate as it utilizes the principles and practices outlined in this strategy for church planting.

APPENDIX 1

FEB CENTRAL MONTHLY REPORT FORMS

THE CHURCH EXTENSION MISSION COMMISSION
 FELLOWSHIP OF EVANGELICAL BAPTIST CHURCH - CENTRAL REGION
 MONTHLY REPORT FORM

PASTOR _____ CHURCH _____

ADDRESS _____

MONTH _____ DATE FILED _____

1. ATTENDANCE AVERAGE

Sunday School _____	Sunday a.m. _____	Sunday p.m. _____	Mid-week _____
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On the last Sunday of each month please give the a.m. attendance in the following manner: Men _____ Women _____ Children under 16 _____

2. VISITATION

	By Pastor	By Others
Members visited	_____	_____
Prospects visited	_____	_____
House to house	_____	_____
TOTAL	-----	-----

3. NUMBER COUNSELLED

4. GROWTH

Adult professions of faith _____ Number of baptisms _____

Under 15 years professions of faith _____ Number of additions _____

5. FINANCES

Church Finance		Personal Finance	
Total offerings	\$ _____	Salary	\$ _____
Church Extension Grant	\$ _____	Secular Employment	\$ _____
Income from other sources	\$ _____	Income from other sources	\$ _____
Total	\$ _____	Total	\$ _____

Church Giving

Church Missionary Giving	\$ _____
Fellowship Fre/For/Ch Ext.	\$ _____
Other Missionary Giving	\$ _____

6. BLESSINGS TO REPORT

7. PROBLEMS OR NEEDS

8. PRAYER REQUESTS

Please mail one copy of your completed form to the Regional Office, to arrive no later than the 10th of each month.

PLANS & OBJECTIVES

Plans for _____ Church of _____

Characteristics of Realistic Goals:

1. Measurable - There should be no doubt when you reach it.
2. Communicable - It should be clear enough to communicate easily.
3. Attainable - A good goal requires faith and challenge, but is not impossible.

Attendance Goals - (per week)

Sunday School

Morning Service

Evening Service

Financial Goals - (per week)

General
\$ _____

Missions
\$ _____

Building
\$ _____

Ministry Goals:

Present Ministries:

Projected Ministries:

FV 2000:

We have completed . . . _____

We will complete _____

_____ this year.

Personal Ministry:

	Present	Goal for
Time spent with family	_____	_____
Time spent in personal devotions	_____	_____
Number of people you are trusting God to personally influence in a commitment to Christ.	_____	_____

Other Goal Areas: _____

APPENDIX 2

STATEMENT OF FAITH OF THE FELLOWSHIP OF EVANGELICAL BAPTIST CHURCHES

Adopted at its Organizational Convention, October 21, 1953.

1. BIBLE:

We believe the Bible to be the complete Word of God; that the sixty-six books, as originally written, comprising the Old and New Testaments were verbally inspired by the Spirit of God and were entirely free from error; that the Bible is the final authority in all matters of faith and practice and the true basis of Christian union.

2. GOD:

We believe in one God, Creator of all, holy, sovereign, eternal, existing in three equal Persons, the Father, the Son, and the Holy Spirit.

3. CHRIST:

We believe in the absolute and essential deity of Jesus Christ, in His eternal existence with the Father in pre-incarnate glory, in His virgin birth, sinless life, substitutionary death, bodily resurrection, triumphant ascension, mediatorial ministry and personal return.

4. THE HOLY SPIRIT:

We believe in the absolute and essential deity and personality of the Holy Spirit Who convicts of sin, of righteousness, and of judgement; Who regenerates, sanctifies, illuminates and comforts those who believe in Jesus Christ.

5. SATAN:

We believe that Satan exists as an evil personality, the originator of sin, the arch-enemy of God and man.

6. MAN:

We believe that man was divinely created in the image of God; that he sinned, becoming guilty before God, resulting in total depravity, thereby incurring physical and spiritual death.

7. SALVATION:

We believe that salvation is by the sovereign, electing grace of God; that by the appointment of the Father, Christ voluntarily suffered a vicarious expiatory and propitiatory death; that justification is by faith alone and in the all-sufficient sacrifice and resurrection of the Lord Jesus Christ and those whom God has effectually called shall be divinely preserved and finally perfected in the image of the Lord.

8. FUTURE THINGS:

We believe in the personal, bodily and glorious return of the Lord Jesus Christ; in the resurrection of the just and the unjust; in the eternal blessedness of the redeemed and in the judgement and conscious, eternal punishment of the wicked.

9. THE LOCAL CHURCH:

We believe that a church is a company of immersed believers, called out from the world, separated unto the Lord Jesus, voluntarily associated for the ministry of the Word, the mutual edification of its members, the propagation of the faith and the observance of the ordinances. We believe it is sovereign, independent body, exercising its own divinely awarded gifts, precepts and privileges under the Lordship of Christ, the Great Head of the church. We believe that its officers are pastors and deacons.

10. ORDINANCES:

We believe that there are only two ordinances for the church regularly observed in the New Testament in the following order:

1. Baptism which is the immersion of the believer in water, whereby he obeys Christ's command and sets forth identification with Christ in His death, burial and resurrection.

2. The Lord's Supper which is the memorial wherein the believer partakes of the two elements, bread and wine, which symbolize the Lord's body and shed blood, proclaiming His death until He comes.

11. THE CHURCH AND STATE:

We believe in the entire separation of church and state.

12. RELIGIOUS LIBERTY:

We believe in religious liberty: that every man has the right to practise and propagate his beliefs.

13 THE LORD'S DAY:

We believe that the first day of the week is the Lord's day and that, in a special sense, it is the divinely appointed day for worship and spiritual exercise.

14. CIVIL GOVERNMENT:

We believe that civil government is of divine appointment for the interest and good order of society; that magistrates are to be prayed for, conscientiously honoured and

obeyed, except only in the things opposed to the will of our Lord Jesus Christ, Who is the only Lord of the conscience and Prince of the kings of the earth.

APPENDIX 3

FEB CENTRAL ADMINISTRATIVE SURVEY/INTERVIEWS

FEB CENTRAL ADMINISTRATIVE SURVEY/INTERVIEW
TIMOTHY STARR: FELLOWSHIP HOME MISSIONS SECRETARY AND INTERIM
CHURCH PLANTING CONSULTANT FOR FEB CENTRAL

Selection and Training:

1. Describe the selection process of church planters for FEB CENTRAL.

Answer: The church planter needed to understand church planting. He had to have already been a soul winner. And he had to be able to raise funds for support. These were three main areas of concern in the selection process.

2. What particular criteria do you require of your church planters?

Answer: They had to read books on church planting and they had to fill out an application form.

3. Describe any training which FEB CENTRAL provides for its church planters.

Answer: At the national level we had retreats for our planters. However at the FEB CENTRAL level there was no training.

4. Describe the involvement which FEB CENTRAL has in a new church plant.

Answer: In this area, FEB CENTRAL was the same as the national level of involvement; primary associational involvement with a secondary oversight by the Home Missions administration.

Targeting and Support:

1. Describe the process of targeting a new church plant.

Answer: We tried to determine the cost of living in a certain area. Then we figured out the needed level of support according to factors in the church planter's family such as the number of children.

2. What criteria affects the selection process?

Answer: We always did our demographics first and then took it to the local association. We needed the permission of other FEB CENTRAL churches. We tried to organize churches in areas that were weak.

3. Which groups or individuals affect the choice of location?

Answer: The association had to give the approval.

4. Describe the methods of financial support for church planters and new churches.

Answer: We tried to support them for five years. Some of these would be on a decreasing scale.

Mentoring:

1. Describe the mentoring process used with your church planters.

Answer: We started the internship program for church planters on the job.

2. Evaluate the present mentoring process.

Answer: At that time the internship was the best of its kind.

Evaluation:

1. Describe the evaluation process and criteria for church planters and new churches. Is this criteria communicated to the individual church planters?

Answer: Every month we required a report which noted the attendances at services, offering statistics, visitation, and any problems. We would compare one year to the next

and thus could follow their progress. If there were problems, then we would get involved. Our criteria was very simple. If 25% of the people did not like the pastor then we would get him out of that church plant.

2. Evaluate the success of present FEB CENTRAL church planting efforts in general.

Answer: Church planting has lost a tremendous surge because of trying to get the FEB CENTRAL region off the ground; hiring new people and losing the financial base. In the FEB CENTRAL region, church planting has become second place. Home Missions was supposed to be primary. However, organization today has become primary.

Programs and Policies:

1. Summarize the present church planting policy or program of FEB CENTRAL.

Answer: Because it is a regional thing, it has lost some of the excitement.

2. Compare these policies with those of the past.

Answer: In the past, at the nation convention, church planting had a prominent place.

Today there is no emphasis on church planting at the national level.

3. Describe your areas of concern with present FEB CENTRAL church planting.

Answer: We are not taking advantage of the major growth areas in the province. There is a lack of interest on the part of pastors for church planting in FEB CENTRAL. Over 83% of our FEB CENTRAL churches are at an attendance plateau or are declining; they are hurting. For instance, in the greater Toronto area there are 48 churches and only five are increasing. Therefore many of our churches are just trying to hold on and are not showing interest in church planting.

FEB CENTRAL ADMINISTRATIVE SURVEY/INTERVIEW
LANCE JOHNSON: REGIONAL DIRECTOR AND
FORMER INTERIM CHURCH PLANTING DIRECTOR 1995-1996

Selection and Training:

1. Describe the selection process of church planters for FEB CENTRAL.

Answer: The selection process has been less than satisfactory. The future church planters were often found by the Church Planting Director, then were interviewed, after the fact, by the Church Planting Commission for FEB CENTRAL. This latter step was almost a formality to the process.

2. What particular criteria do you require of your church planters?

Answer: I have "grave concerns" about the process. We must go deeper in the evaluation process and carefully check for "character flaws". We need to find those with the aptitude and character for church planting.

3. Describe any training which FEB CENTRAL provides for its church planters.

Answer: There have been annual retreat seminars for the church planters. But training is minimal.

4. Describe the involvement which FEB CENTRAL has in a new church plant.

Answer: The level of involvement varies with each situation. Some church plants are initiated by the association and have a greater associational involvement.

Targeting and Support:

1. Describe the process of targeting a new church plant.

Answer: My philosophy has been to find the largest or biggest center with the greatest area of need or the weakest evangelical testimony.

2. What criteria affects the selection process?

Answer: We are weak in thinking through the kind of church plant and community approach. We need to build with the logical add on approach. Building for the future with a master plan is essential.

3. Which groups or individuals affect the choice of location?

Answer: Much of the choice is associational or individual in nature. Each situation is very different.

4. Describe the methods of financial support for church planters and new churches.

Answer: Each planter raises his own support. The local associations have a large part in this.

Mentoring:

1. Describe the mentoring process used with your church planters.

Answer: Each church planter is assigned a board member with the Church Planting Commission. These board members touch base with the planter from time to time throughout the year. The church planting director is responsible for regular contact with each planter.

2. Evaluate the present mentoring process.

Answer: The mentoring process has not been done well.

Evaluation:

1. Describe the evaluation process and criteria for church planters and new churches. Is this criteria communicated to the individual church planter?

Answer: There is a difficulty with this process. And the difficulty comes in autonomy and grassroots involvement.

2. Evaluate the success of present FEB CENTRAL church planting efforts in general.

Answer: The efforts have not been good. But with Paul Percy as the new director, things are looking up.

Programs and Policies:

1. Summarize the present church planting policy or program of FEB CENTRAL.

Answer: There needs to be a second level in church planting beyond motivating. We need to go beyond theory to action, setting horizons and motivating to specifics.

2. Compare these policies with those of the past.

Answer: More action is necessary and not just more theory. There is more working with the various associations in starting church plants.

3. Describe your areas of concern with present FEB CENTRAL church planting.

Answer: My problem is this; I want to see results. My time line is much shorter than others.

FEB CENTRAL ADMINISTRATIVE INTERVIEW/SURVEY
SAM McCALLUM: FORMER CHURCH PLANTING DIRECTOR, 1991-1994

Selection and Training:

1. Describe the selection process of church planters for FEB CENTRAL.

Answer: Most of the time they presented themselves to the Church Extension Commission as church planters. We then would consider them. There was no basic application process.

2. What particular criteria do you require of your church planters?

Answer: A basic sense of motivation or call to be a church planter. Also a basic drive oriented personality.

3. Describe any training which FEB CENTRAL provides for its church planters.

Answer: We tried to work a mentoring process with former church planters. As well we had some in-house things like seminars with special experts in the field.

4. Describe the involvement which FEB CENTRAL has in a new church plant.

Answer: It was fairly significant in terms of administrative involvement-- even to the point of surrendered autonomy of the church at the beginning to the Commission. The Commission would have some say in finances, ministry goals, and plans. In some cases we also actually handled the finances.

Targeting and Support:

1. Describe the process of targeting a new church plant.

Answer: We tried to work through the associations in determining where to plant churches. We encouraged them to look around and see opportunities. Some individual churches would start daughter works and in some instances someone might have a burden to start a church in a certain area. But basically we stressed the associations.

2. What criteria affects the selection process?

Answer: A basic understanding of demographics. We checked to see the numbers of non-charismatic churches already in a prospective area. We also looked for growth potential in an area. In the later stages of my time on the Commission we focused our efforts on major centers along the 401 highway corridor.

3. Which groups or individuals affect the choice of location?

Answer: Most was the association's choice.

4. Describe the methods of financial support for church planters and new churches.

Answer: There were several sources. The church planter was encouraged to raise his own support from friends and contacts. Then there were some general funds supplied from the Commission accounts. There would be monies from the local associations. One source that we found helpful was the monies supplied from closed churches elsewhere.

As an older church closed the monies from the sale of assets were given to FEB CENTRAL to use.

Mentoring:

1. Describe the mentoring process used with your church planters.

Answer: We tried to connect a church planter with an experienced planter. As well, we paired up each planter with a Commission member.

2. Evaluate the present mentoring process.

Answer: On a scale of one to ten, it was probably a six.

Evaluation:

1. Describe the evaluation process and criteria for church planters and new churches. Is this criteria communicated to the individual church planters?

Answer: The churches were evaluated on a monthly basis. A report was submitted to the Commission. As well, there were personal contacts.

2. Evaluate the success of present FEB CENTRAL church planting efforts in general.

Answer: Again, on a scale of one to ten, I would rate our efforts as a six.

Programs and Policies:

1. Summarize the present church planting policy or program of FEB CENTRAL.

Answer: We had some specific numeric goals to achieve by the year 2000. We broke those down by association. Some of the new works would also be mother--daughter and some pioneering method. Our goal was to have 35 new churches established in the decade of the 1990's.

2. Compare these policies with those of the past.

Answer: I feel that our efforts were more effective in terms of being regional in scope. However, regionalization has been detrimental to other regions simply because the monies from FEB CENTRAL have not been there.

3. Describe you areas of concern with present FEB CENTRAL church planting?

Answer: We needed to be more intentional in selection, candidating, and the equipping processes. We need to proceed much like they do in foreign missions in checking out

candidates. We were just not equipped to do this. Then there is the whole funding matter.

FEB CENTRAL ADMINISTRATIVE SURVEY/INTERVIEW
PAUL PERCY: PRESENT CHURCH PLANTING DIRECTOR OF FEB CENTRAL

Selection and Training:

1. Describe the selection process of church planters for FEB CENTRAL.

Answer: I've talked to a lot of guys who got their start in the Fellowship starting churches. It was a very common thing. "You should get out there and start new churches." It seems that FEB CENTRAL youth ministries were prominent in church planting as well. So church planting was a very prominent thing. But as time went by and churches got established, there seemed to be less and less of that. With the new regional approach now, there is a little more ownership. In fact, I am leaning to even more of an associational approach. Timothy Starr did a lot of good stuff. The national office was much more pro-active in church planting. Since Timothy retired, there really has been no focusing on church planting. There has been the Commission, but they did a lot of other things besides church planting. There has been no one there to motivate. That is what I have to do. I have to motivate people to do church planting; to get guys to start thinking church planting. This must be the dominant theme in this thinking. Planters in the past have been some good and some bad. There was no real process for selection for them. The whole selection process has just not been there.

What we are doing now is get a process in place. I would like to reach the point where we have a certified church planter and get a list of these kinds of guys. Then we

need to make sure these guys are well trained and that includes an evaluation process. I would like to have assessments done of these guys.

The other thing that we need is a course on church planting in our schools that really gets into the nuts and bolts on church planting. Another thing we have already done is produce an introductory brochure so that anyone interested in church planting can look it over.

The other thing is to provide the "Tool Kit" by Bob Logan to interested church planters and associations. I also want each association to form a working church planting committee which will plant a new church in each association. This kind of approach means that we all are on the same wave length with associations and church planters in strategy.

2. What particular criteria do you require of your church planters?

Answer: Church planters will need to go through some form of assessment process as well as go through the "Tool Kit" to understand their procedures.

3. Describe any training which FEB CENTRAL provides for its church planters.

Answer: The "Tool Kit" is one area I use as well as several books by Bob Logan and others.

4. Describe the involvement of FEB CENTRAL has in a new church plant.

Answer: We work with the association to support the new work. I am trying to do a lot more work with the local guys and challenge each of the associations to start a church plant.

Targeting and Support:

1. Describe the process of targeting a new church plant.

Answer: I work with the association and trust them to choose a particular area to start a new work. They are more familiar with the area than I am. There is a point where we might bring up some suggestions, but they are smart enough to see where the needs are.

2. What criteria affects the selection process?

Answer: We rely on the associations to pick the places where they think they need a church. They know more than we do. I am also doing a lot of collecting of demographic data from government sources to provide for local associations and church planters.

3. Which groups or individuals affect the choice of location?

Answer: We need to get the committees in each association to start aggressively looking toward a church plant. It should be an associational approach. I want to be a motivator.

4. Describe the methods of financial support for church planters and new churches.

Answer: When you talk finances, you run into our biggest problem. When you talk to any of the planters that is their biggest concern. With the denominations, the churches send in money to the head office and they in turn guarantee a certain level of support to the planters. Unfortunately we are a Fellowship and sometimes we forget that. We are not a denomination, therefore any donations are voluntary and there is no obligation to support church plants.

Today we have guys that are not vocational church planters. They either become the pastor of the church plant or they move on to an established church.

We will probably have to go through individuals for support rather than with churches who are strapped for finances. This idea came out of the Ottawa valley. They

got 250 people who would support a planter for a hundred dollars over the next two years. We make sure that this is not threatening to the churches. They can do their giving through the churches if they wish to. They can do it by way of a designated way of giving. This is the best way, as the well has run dry the other way.

At some point I would like to be sure the money is in place before we take the guy on. And I want the giving to be at chunks of three years at a time.

Mentoring:

1. Describe the mentoring process used with your church planters.

Answer: Once we get our slate of guys we are going to reorganize the mentoring responsibilities. The other thing that I am doing is trying to use the mentoring church mode. What I want is to have is one church that is responsible for the church planter and the church. And the church planter keeps in touch. I got rid of written reports that were used thirty years ago. Now I try to visit them quarterly and they feel that they can phone me at different times. Then every year I meet with their boards. After all, sometimes the church does not realize they are a church plant. Then I can give them some practical suggestions and helps. I call it the personal touch approach. We are developing good relationships with our guys. The ethnic ministries are different. We have an ad hoc committee to oversee the ethnic church plants. Part of this difference is due to the fact that Canada is a mosaic and not a melting pot like in the United States.

2. Evaluate the mentoring process.

Answer: We have not done mentoring well at all over the past.

Evaluation:

1. Describe the evaluation process and criteria for church planters and new churches. Is this criteria communicated to the individual church planter?

Answer: We don't really have an evaluation process. What I am hoping to do is reduce the giving to a new work but keep the same level of funding coming in so that we have an emergency fund that we can put into another work down the road. We watch the work and keep our eye on it. I look at attendances in the new church. I look at the finances. Then I look at the development of leadership and I look at the land. I look at the six and seven year mark for a church to become self supporting.

2. Evaluate the success of present FEB CENTRAL church planting efforts.

Answer: Probably not very good. We have done some good plants, but that is in spite of us. God did it. There were some hurts and some difficulties. I am not blaming anybody. I had several concerns when I came on. Will I be accepted by the guys? I have been where they are. I understand FEB CENTRAL, having been there.

Programs and Policies:

1. Summarize the present church policy or program of FEB CENTRAL.

Answer: We want to work with the associations. It is more of a relational format. We are pro-active in that we encourage associations to look for areas to plant churches. My dream is to get these committees formed in the associations.

2. Compare these policies with those of the past.

Answer: My concern is not just to have so many churches by such and such a time. I would rather have churches that will remain in the next century.

3. Describe you areas of concern with the present FEB CENTRAL.

Answer: My number one concern is to get good church planters. Second, is to some how get a financial plan to get the job done. And the third thing is create that dominant thinking which says "we want to church plant and we want church planting first and foremost." When you have dominant thinking in place than the other things will fall into place. I guess that is the main thing.

APPENDIX 4

FEB CENTRAL CHURCH PLANTER SURVEY/INTERVIEWS

FEB CENTRAL CHURCH PLANTER SURVEY/INTERVIEW
TIM CHARTERS: HARVEST BAPTIST CHURCH, MISSISSAUGA

Training and Support:

1. What ministry experiences have you had prior to your present church planting efforts?

Answer: In relationship to church planting-- none.

2. How did you become a church planter?

Answer: Well, I was asked. It just came out of the blue. I was at a point in my former ministry that it was time to move on. I looked at a number of well established ministries that came up. But none of them fit. Then I received a call from five families in this area that had the same philosophy of ministry as I have. So it began.

3. What theoretical or practical church planter training have you received?

Answer: Apart from the occasional reference to tent making, I have heard virtually nothing in the area of church planting.

4. What gifts or strengths do you possess that enhance your church planting efforts?

Answer: I guess first and foremost, I have a very strong leadership gift. I tend to be very visionary. I have a pioneering spirit. And I have an administrative ability. Plus I am young and that helps. The form that I use in worship is very labour intensive (Willow Creek). I stress leadership development.

5. What kinds of mentoring are you receiving as a present church planter with FEB CENTRAL?

Answer: I have a person on our board who helps me. He is a great asset in church growth. I also spend some time with another pastor in St. Catharines. Also I spend time with Ken Taylor and Alex Pacis, both who are planting churches. I have lots of help from fellow pastors.

6. What further church planter training might be helpful?

Answer: What I think would be helpful for most people would be a realistic training of what it takes to be a church planter. My success as a person is due to the fact that I really did not know better. I was quite naive. I tried new things, for what works today is not what worked years ago. We just learned things along the way. People need to know all the different models of church planting. People need to have to have the vision of reaching people.

7. What more could FEB CENTRAL do in the area of training and support?

Answer: They need to be practical and show all of the different methods that could be helpful.

Targeting and Methodology:

1. What groups are you targeting in your present church plant?

Answer: Our service is contemporary so it appeals younger folk. But we are people oriented. We have a high percentage of new Christians. They are surprisingly intolerant, for they see things in a black and white mentality. But they keep coming back so we are doing things right.

2. How did you select the above groups?

Answer: The type of our service really does that for us; those who like a contemporary

service will see themselves fitting here. Others will not.

3. What methods are you using to plant your present church?

Answer: We have cell groups which we call life groups. But our main methodology is recruitment. We have an M. P. C; a multiple person campaign. We contact many people in a very short period of time. And we send them five different mailings. We use tele-marketing to a great extent. We stress our vision to our people: to respond, to restore, to reproduce. This gets our people involved.

4. How did you select your present location?

Answer: When I first came out here I was given this office space by World Team. In a short period of time space came available on the main floor for a meeting area (1000 square feet). We are about to move. We have been just given two and a half acres in the area with \$50,000 on top of this. We hope to be building in the year.

5. Describe the kind of church you are planting?

Answer: We would be a seeker church to some extent. But we are people oriented. We are actively out there finding people who do not go to church and will come. We are also contemporary in our services.

6. What strategies do you have for maintaining growth?

Answer: We are continuing with the tele-marketing and the M. P. C services. This is working well.

7. Describe the difficulties you have encountered in planting your present church?

Answer: Money has always been a problem, although it is much better now. It affects us personally. We have been tired because of the labour intensive type of church service we

maintain. We found the constitution and recognitions with the Fellowship to be an "interesting" process. But other than this, it has been a good experience.

Evaluation:

1. If your church is organized, describe the history which led to its organization?

Answer: It is a result of Credit Valley Community Church that died, and a few people from that church which still had the vision to have a contemporary kind of church. They met with me and we started the church. We started with twenty and now run 90 in attendance.

2. Evaluate the level of success of your present church plant in terms of numbers, growth, individual ministries, fulfilled expectations and goals, and any other criteria that FEB CENTRAL may use in their evaluation of your work?

Answer: In terms of numbers it has been very successful; we are running 90 after one year. Salvations and baptisms are great. Membership is 29 and three more are joining. Money wise we are doing well now. Organization and structure is good with a strategic plan in place. Our vision is strong and clear. Prospects for the future are very, very good, especially with the new building on the horizon.

3. In retrospect, what would you do differently?

Answer: Honestly, I cannot think of anything I would do differently. I was naive enough to just pray and work the prayer. And things have worked out so well for our family and the church. I might be even more intentional if I had it to do again.

FEB CENTRAL CHURCH PLANTER SURVEY/INTERVIEW
DON CLARK: NEW LIFE BAPTIST CHURCH

Training and Support:

1. What ministry experiences have you had prior to your present church planting efforts?

Answer: O.K. We served in three previous churches as an assistant and youth pastor. I also taught at Central Baptist Seminary in the area of evangelism.

2. How did you become a church planter?

Answer: Well, Bradford Baptist Church wanted to start a daughter church in Innisville. We were asked if we would head up that church plant.

3. What theoretical or practical church planter training have you received?

Answer: Back at Central Seminary, I took one course taught by George Bell on church planting. My training is from the Navigators in evangelism and discipleship.

4. What gifts and strengths do you possess that enhance your church planting efforts?

Answer: We have done a number of tests that Jerry Falwell has through the Church Growth Institute. My wife and I had already been working in outreach at the University of Toronto and we tend to be what they call relational people. As per gifts, basically we are strong in the pastor, mercy and evangelism areas.

5. What kinds of mentoring are you receiving as a present church planter with FEB CENTRAL?

Answer: In the Fellowship, every church planter is assigned to a board member on the

Church Planting Commission. And those board members are to touch base with the church planter throughout the year. Usually that might be irregular in pattern. We need more structure, definition and accountability in this area. It is not the strongest area for church planting O.K.? Even in the local associations of pastors, every one is so busy that the church planters tends to be on his own.

6. What further church planter training might be helpful?

Answer: They have some good resources out there now like Logan's stuff. But they need to have an apprenticeship in a modular format: one two and three modules depending on the strengths and training of the individual church planters.

7. What more could FEB CENTRAL do in the area of training and support?

Answer: Church planters need training in how to set up an office and run it efficiently. They need training in how to raise their support. I think more could be done there. And church planters need more training in this whole area of evangelism: net working for instance. We could put together half day modules for our church planters to train them
Targeting and Methodology:

1. What groups are you targeting in your present church plant?

Answer: O.K. From the beginning we have targeted small children, mothers of small children, and small group ministries. Now we have grown to the stage where we are targeting men. The demographics of the area indicate a large group of single parent families. We are the largest growing area demographically in all of Simcoe County. So I just know that reaching the family unit is where it is at.

2. How did you select the above groups?

Answer: Demographics shows the need.

3. What methods are you using to plant your present church?

Answer: We are using small groups ministries, children's ministries and special emphases.

4. How did you select your present location?

Answer: Yes the demographics of this was very poor. If I was planting this church again I would do it different. The pastor of Bradford Baptist, our mother church, had a strong desire to plant a church here. And he was an inspiring kind of guy. So eight families from this area agreed to help plant the church. But they did not stay that long. Only one family is left. Most of them went back. A lot of people in the community tend to travel twenty minutes to the larger evangelical churches in Barrie.

5. Describe the kind of church you are planting?

Answer: Yes, we are reaching mainly the families of the community. But we also run a recovery group. These days in church planting you have got to be prepared to reach a broken and dysfunctional society. We have got quite a cross section of broken families.

6. What strategies do you have for maintaining growth?

Answer: We are targeting the family and the broken homes.

7. Describe the difficulties you have encountered in planting your present church?

Answer: There was poor demographics, unreal expectations as to really reaching lost folk. So much of church planting is transfer growth. If you reach an unsaved person, it is three years of training before you get them serving to any capacity in the church. So there is a time factor there where it will take three years before half of my church is

functioning, giving, and serving. There were some financial constraints. Now in our seventh year we are self supporting. Also there have been challenges associated with buying land and buildings. The other problem church planters have is that as the church grows to what Carl George calls the “cat mystique”, a church of about 60 people, every one becomes an authority on church matters. That can put pressure on the church planter. I think pastors need to be prepared for that. And there always seems to be one strong controlling family in every church. That, too, is a challenge.

Evaluation:

1. If your church is organized, describe the history which led to its organization?

Answer: Well, we built our constitution based on Bradford. We defined our purpose and vision. We have stressed assimilation and follow up. We started with eight Bradford families, but have since built the church to about 120 in the Sunday Services.

2. Evaluate the level of success of your present church plant in terms of numbers, growth, individual ministries, fulfilled expectations and goals, and any other criteria that FEB CENTRAL may use in their evaluation.

Answer: We are doing well with our own building and land. Eighty percent of our membership is in small groups. And they are very sincere about their worship. We are in the black financially. God has given us great favor. I would like to see even greater numbers and better facilities in the future.

3. In retrospect, what would you do differently?

Answer: I would have a church office somewhere out of the house even if we had to rent it. And I would have church phone rather than my phone. I had three teenagers on the

phone and that was a problem. I have also learned that small groups are a significant part of a church. I would recruit more people who are encouragers and teachers for these small groups. I would be stronger on leadership training and developing encouragers and trainers.

FEB CENTRAL CHURCH PLANTER SURVEY/INTERVIEW
DWAYNE CLINE: HUGHSON STREET BAPTIST CHURCH

Training and Support:

1. What ministry experiences have you had prior to your present church planting efforts?

Answer: Not a lot. I am 25 and I started here when I was 23, right out of Bible college. I worked in downtown Toronto with Young Street Mission. I also worked with two churches while I was in Bible college.

2. How did you become a church planter?

Answer: When I was leaving Bible college there was a number of pastorates open to me and I was praying as to where I should go. The Lord took me to a church where I was not even offered a pastorate, where I was volunteering to work with pastor Peter Wright.

After two months of being here, Pete resigned feeling I was more qualified to pastor here than he was and eight months later I became the pastor here.

3. What theoretical or practical church planter training have you received?

Answer: Zero. I did not even think that there was a course offered at O.B.C. until my third year and then it was too late to fit it in my schedule. They only offered it once during my college career and I could not fit it in.

4. What gifts or strengths do you possess that enhance your church planting efforts?

Answer: Well. I think my spiritual gifts are leadership, preaching, teaching and administration. Beyond that I have fruits of the spirit. In terms of talents, I relate very

well with people and I have a talent for evangelism.

5. What kinds of mentoring are you receiving as a present church planter with FEB CENTRAL?

Answer: There would be three or four key people that have assisted: Steve Baxter at Flamboro, Ted Stimers at Westside. They call and check up on me. Paul Percy meets with me quarterly. And I meet informally with the pastor of my home church where I grew up.

6. What further church planter training might be helpful?

Answer: I think there are three things. You need to know in a church plant that you are really starting with nothing. Just the administration things for instance: no policies or statements on doctrine. Also instead of shepherding, you are trying to establish elders and work out issues. Part of training needs to be on how to establish a board which, I believe, includes elders and deacons.

7. What more could FEB CENTRAL do in the area of training and support?

Answer: I struggle back and forth with them. I know Paul Percy has suggested a seminar or retreat for church planters. My problem is that if you go to the national conventional and the FEB CENTRAL convention as well as monthly pastor's meetings, there is no time. What Paul is doing is great. But we need to give up other things. Maybe more could be done at the monthly meetings to help the church planters.

Targeting and Methodology:

1. What groups are you targeting in your present church plant?

Answer: We are targeting children, youth, young adults and needy families.

2. How did you select the above groups?

Answer: We already had youth in the church. We are in a high government welfare area. And God has given our church a vision for youth and children. As well, we feel we have the resources to work in these areas.

3. What methods are you using to plant your present church?

Answer: O.K. I would say that there are no formal methods. We run gym nights for junior highs every Monday night. We run a senior high outreach and attract 30 unsaved kids. Our Sunday School reaches 50 kids from the neighborhood. On Friday night we run a teen outreach with 40 to 45 teens. We run clothing ministries to two hundred families per month. We help with breakfast clubs in the schools. We have Bible studies and discipleship for teens on Sunday nights. We have a food ministry to needy families.

4. How did you select your present location?

Answer: The church building was already here. The church had all but died and was a church in crisis. But we are not going to move. It is the only evangelical church in the north end of Hamilton. Right across from us are three schools within walking distance from our church. What we would like to do is purchase houses around our church to expand as our present church only seats about 120 and has very limited Christian education space.

5. Describe the kind of church you are planting?

Answer: It is more youth and outreach oriented. Our goal in 1998 is to reach out to the parents of all the kids.

6. What strategies do you have for maintaining growth?

Answer: In 1998 we intend to begin reaching all the parents of the kids that attend our programs.

7. Describe the difficulties you have encountered in planting your present church?

Answer: My youthfulness. There are just a lot of things that I have not worked out theologically yet: like divorce. I commit to reading a book a week but the time constraints are so hard. Also the other problem I have had is identifying and training leaders. The other problem is the facilities which are so limited. We are maxed out so many Sundays each year. I am not complaining but it is challenging. We also do not have a lot of skilled workers.

Evaluation:

1. If your church is organized, describe the history which led to its organizations?

Answer: I'd say we are more getting organized at the present instance.

2. Evaluate the level of success of your present church plant in terms of numbers, growth, individual ministries, fulfilled expectations and goals, and any other criteria that FEB CENTRAL may use in their evaluation of your work.

Answer: I would say that we are on our way as to where we want to be. We have hashed out this year a statement on marriage and divorce, ministry evaluation, vision, and mission statements and eligibility to the church. And God has led many new families into the church. This church did not have in the past twenty years any babies. We now have ten new babies in the last year. That is why we are building a nursery.

3. In retrospect, would you do anything differently?

Answer: There are probably some things I would do, but I do not know yet. In two years

I could answer that question better. Perhaps the one thing is that I would be more up front with the guys in the Fellowship about where we are financially. As I got to know the church pastors, they were a real help financially. Also, I wish I had someone here who was older to help me along the way. I am just so young and inexperienced.

FEB CENTRAL CHURCH PLANTER SURVEY/INTERVIEW
ORLANDO HOLLOWAY: HOPE BAPTIST CHURCH

Training and Support:

1. What ministry experiences have you had prior to your present church planting efforts?

Answer: I interned at Commonwealth Church and was an Associate there as well. It was a church plant.

2. How did you become a church planter?

Answer: We were looking around at what to do when we took a one week church planting course in the United States. We caught the bug for church planting and did it.

3. What theoretical or practical church planter training have you received?

Answer: I got none in seminary. But I took a church planting course at Indianapolis Bible College It was a one week seminar.

4. What gifts or strengths do you possess that enhance your church planting efforts?

Answer: I am always interested in evangelism and soul winning. I have taken courses in teaching and discipleship.

5. What kinds of mentoring are you receiving as a present church planter with FEB CENTRAL?

Answer: None. We've been talking about it for ages but nothing has been done about it.

6. What further church planter training might be helpful?

Answer: A course or some seminars with guys who have done church planting would be

very helpful. They would be much more practical.

7. What more could FEB CENTRAL do in the are of church training and support?

Answer: I think it is important to have men who will mentor others and will invest their time in new church planters.

Targeting and Methodology:

1. What groups are you targeting in your present church?

Answer: West Indians.

2. How did you select the above groups?

Answer: I've worked with them before. I am also West Indian.

3. What methods are you using to plant your present church?

Answer: I am using social methods to reach people: concerts, seminars, socials. People are looking for ways to get together and we provide it.

4. How did you select your present location?

Answer: We surveyed the area looking for a high density of the groups of the people that we want to reach. We have targeted those groups. We have just moved again to an even more productive area.

5. Describe the kind of church you are planting.

Answer: Its a kind of younger, 30's church with an emphasis on families.

6. What strategies do you have for maintaining growth?

Answer: Visitation, advertizing in local newspapers, door to door, and friendship evangelism. We have used Friend Days.

7. Describe the difficulties you have encountered in planting your present church

Answer: The Fellowship did nothing to help. In fact they discouraged me from starting a church. There was almost no support from the churches except from one church in Brantford. I worked full time in a job for the first four years. It was very hard.

Evaluation:

1. If your church is organized, describe the history which led to its organization.

Answer: We started in 1990 with 11 people in a school. We did our surveys and targeting. We blitzed the area with invitations and started with a big first Sunday of 180 people. Of course many were just visitors. But we grew to 100 by 1994. Then we had some struggles. It seems that we have settled or leveled at about 75 at present.

2. Evaluate the level of success of your present church plant in terms of numbers, growth, individual ministries, fulfilled expectations, and goals, and any other criteria that FEB CENTRAL may use in their evaluation of your work.

Answer: I would say that it has been excellent. Lots of folk have been saved and baptized. Most of our folk are new Christians.

3. In retrospect, what would you do differently?

Answer: In the area of the core group, I would be much more selective. They gave me problems. You need more spiritual hearts in the core with an interest in soul winning.

FEB CENTRAL CHURCH PLANTER SURVEY/INTERVIEW
JON KORDIDAKIS: MASONVILLE BAPTIST CHURCH

Training and Support:

1. What ministry experiences have you had prior to your present church planting efforts?

Answer: I have had extensive lay ministry experience at Central Baptist Church, London.

As well, I have served as a pastoral Intern at Knollwood Baptist Church, London.

2. How did you become a church planter?

Answer: Rarely did we touch on church planting in class in seminary. We saw the need in the Maisonville area and prayed about it. The Lord led to start this work.

3. What theoretical or practical church planter training have you received?

Answer: Nothing in seminary. But I have had an extensive business background which I believe will help me in administration and meeting people.

4. What gifts and strengths do you possess that enhance your church planting efforts?

Answer: I never say die; I am like a pit bull. I have good administration and teaching skills.

5. What kinds of mentoring are you receiving as a present church planter with FEB CENTRAL?

Answer: There is no mentoring. However there has been encouragement from local pastors.

6. What further church planter training might be helpful?

Answer: At Seminary we have to begin a mind set for church planting. We also need finances. Other denominations have money for their church planters.

7. What more could FEB CENTRAL do in the area of training and support?

Answer: It is improving with the addition of Paul Percy as Church Planting Director for FEB CENTRAL.

Targeting and Methodology:

1. What groups are you targeting in your present church plant?

Answer: The problem with Masonville is that it is a high income area. It has a high degree of families and a high professional rate. These are the earmarks of self-sufficiency. Our goal is the reaching of families in this area.

2. How did you select the above groups?

Answer: Simply because it is a strong family area with a strong community focus.

3. What methods are you using to plant your present church?

Answer: We are balancing between the Bob Logan approach and the Rick Warren approach.

4. How did you select your present location?

Answer: There were few churches in the area so we felt there was a need. We are looking at three schools for our church and a library. We are also looking at a Mall.

5. Describe the kind of church you are planting?

Answer: We are planting a contemporary, relaxed kind of church.

6. What strategies do you have for maintaining growth?

Answer: I am looking at the Rick Warren model, trying to balance the five purposes of

the church.

7. Describe the difficulties you have encountered in planting your present church?

Answer: There are difficulties with just starting to start. Getting going to do church planting is a difficulty. But the big problem is finances. Finances are really the big issue.

Evaluation:

1. If your church is organized, describe the history which led to its organization?

Answer: We are not organized. We are looking towards our first church service.

2. Evaluate the level of success of your present church plant in terms of numbers, growth, individual ministries, fulfilled expectations and goals, and any other criteria that FEB CENTRAL may use in their evaluation of you work.

Answer: We are pleased and surprised at how quickly it is coming together.

3. In retrospect, what would you do differently?

Answer: I would get some training.

FEB CENTRAL CHURCH PLANTING SURVEY/INTERVIEW
ROBERT LEYLAND: GRACE BAPTIST CHURCH, LONDON

Training and Support:

1. What ministry experiences have you had prior to your present church planting efforts?

Answer: In Bible college I spent two years working with a group called "Friendship" in which we went around to various churches ministering. After seminary, I spent approximately two years working with a church without a pastor as director of interim ministries.

2. How did you become a church planter?

Answer: There was actually a group of international people; Filipino and Chilean folk, who felt there was a great need to reach and train international folk in the London area and provide a context for them to grow. We turned it down twice, but through the persuasion of several folk in London we began to move in that direction. We sought out counsel of the churches in the London area. The leaders of the churches, as well as Guelph (head office) gave permission. So we began to start a church plant.

3. What theoretical or practical church planter training have you received?

Answer: Zero. In fact, I would love a copy of your paper when you are done. I did a lot of reading on my own to help me plant a church.

4. What gifts or strengths do you possess that enhance your church planting efforts?

Answer: I'd say that the biggest strength is in administration. I am not an evangelist by

any stretch of the imagination. I'm an administrator. I do fairly well in the pulpit. And I am good at working well one on one; my communicating skills are quite good.

5. What kinds of mentoring are you receiving as a present church planter with FEB CENTRAL?

Answer: Just starting! Let me make this very, very clear. Up until Paul Percy, (the present church planting director of FEB CENTRAL), there was nothing in the way of mentoring at all. I really feel that we are not doing church planting well at all. The Fellowship needs to do much more in helping us out here. There needs to be a team effort. I collapsed after my first year and was taken to hospital because I was trying to do it all. We need mentors and teams to do the work. The local churches need to wake up and realize that we are not doing church planting well at all.

6. What further church planter training might be helpful?

Answer: I think what I see as essential, and I am not sure that the Fellowship churches are ready for this, is that we provide full support to a church planter for the first two years. Then we send him in a team situation. The trouble is so many of our men will not do a church plant again simply because of what they have gone through. I am not sure that I would do it again. Therefore there are not the experienced men around.

7. What more could FEB CENTRAL do in the area of training and support?

Answer: The areas of mentoring and support and team ministry are three big areas!

Targeting and Methodology:

1. What groups are you targeting in your present church plant?

Answer: We tend to target those under forty years of age because London has so many

older churches. But we are also targeting internationals. About half of the congregation is ethnic: Filipino, Chilean, and East Indian. We are very successful in the younger generation.

2. How did you select the above groups?

Answer: These were areas in which we saw the need to minister. Other churches were covering other groups.

3. What methods are you using to plant your present church?

Answer: We have tried to stick with a small group setting. We are trying as well to do a once a week fellowship thing. We work with families. We have been trying to get all the people into ministry and inviting others to church. We have seen most of our new folk just coming to church. We have had Friend Days. But the predominant way has simply been capturing those that are new to Canada; personal evangelism.

4. How did you select your present location?

Answer: Finances. We were in originally in the north east, but it was costing \$15,000 a year. Now we have found a community centre which is costing only one third of the original price. It also gives us great exposure as well to the general population.

5. Describe the kind of church you are planting?

Answer: A younger multi-ethnic congregation.

6. What strategies do you have for maintaining growth?

Answer: The basic way is getting our people to reach their friends and neighbours for Christ. Just going out and reaching them one on one.

7. Describe the difficulties you have encountered in planting your present church?

Answer: What I have found in the last three years of ministry, and what has been particularly hard on the family and me, is that I have had to work on the side. And my wife had to work. Time also tends to be the difficult area. That is why I had my collapse, I was just exhausted! I have had only one weekend off in the last five months. The congregation does not understand part-time ministry.

Some of the other areas in which we have had problems is the desire for youth ministry. We have had four teens saved in the last six months. The other problem is developing leadership. I cannot spend the time with leadership development as the church has grown. And also there is no support from any of the other churches. Some of them see me as competition.

Evaluation:

1. If your church is organized, describe the history which led to its organization?

Answer: Because I found how we were being responded to by the area churches and because no one in the head office helped me to get my charitable status number, we are organized to the extent that we have a guideline from Revenue Canada as how to function. We do not have an organized membership as yet. We are small enough to operate on consensus; we have had a couple of votes. We even have a couple of unsaved folk that would see themselves as members. But there is no membership. We have a guideline statement on elders, a doctrinal statement, and a practice statement. If I was to do it all over again, I would have a guideline, but I would only pick a steering team to help run things. One of the things I ran into is that there were a couple of leaders that I thought I knew that I really didn't know.

2. Evaluate the level of success of your present church plant in terms of numbers, growth, individual ministries, fulfilled expectations and goals, and any other criteria that FEB CENTRAL may use in their evaluation of your work?

Answer: We are doing quite well. We met in May of 1994 with 17 people that were interested. Now we are at the sixty mark on Sundays. We have seen 11 baptisms. We have picked up several new ethnic families: Mexican for example.

3. In retrospect, what would you do differently?

Answer: I would use a steering committee rather than giving individuals too much influence at first. but other than this I would do much of the same things again.

FEB CENTRAL CHURCH PLANTER SURVEY/INTERVIEW
GREG MEYER: AURORA FELLOWSHIP BAPTIST CHURCH

Training and Support:

1. What ministry experiences have you had prior to your present church planting efforts?

Answer: First of all, I was a senior pastor of a church in Hamilton. I did training under two other pastors while in seminary for three years. I also worked with evangelical groups in University: Navigators and I. V. C. F.

2. How did you become a church planter?

Answer: It began six years ago when I felt led to start a church here in Aurora with another denomination. When I moved here, many of the plans that had been in place fell through and I began attending my wife's church nearby that had an outreach here in Aurora. They asked me if I would be willing to consider an interim position through them working here at Aurora. That is how things began and it developed from there.

3. What theoretical or practical church planting training have you received?

Answer: No, I never had any training for this in seminary. However, over the last several years I have been attending some continuing education seminars on church planting through Fuller Seminary. Also I was instrumental in helping to write the FEB CENTRAL church planting manual with Don Clark.

4. What gifts and strengths do you possess that enhance your church planting efforts?

Answer: I get along with people really well. I feel that I have vision and the gift of faith.

I also am well equipped in the area of discipleship.

5. What kinds of mentoring are you receiving as a present church planter with FEB CENTRAL?

Answer: Probably the closest thing to mentoring that I have experienced is having a companion relationship with Don Clark, who is also church planting in Alcona.

6. What further church planter training might be helpful?

Answer: I think the mentoring idea is really good. The other thing that I think might be helpful is to train younger men right in seminary to be church planters.

7. What more could FEB CENTRAL do in the area of training and support?

Answer: I think Paul Percy is quite helpful. But the mentoring thing is essential.

Targeting and Methodology:

1. What groups are you targeting in your present church plant?

Answer: Right now we are working through our Awana ministry to target families in the area. We also have a college and career group.

2. How did you select the above groups?

Answer: We are attempting to reach the men in the families, therefore family ministries are important.

3. What methods are you using to plant your church?

Answer: Awana, college and career ministry, Adults' night out are all things that we are doing to grow. We are also planning to move our location of the church to a school where there are several families in the area.

4. How did you select your present location?

Answer: We looked for visibility and cost effectiveness. As well, we are in a fast growing area of homes.

5. Describe the kind of church you are planting.

Answer: A family style ministry with young families.

6. What strategies do you have for maintaining growth?

Answer: At present we will stay with the ministries that have been working thus far.

7. Describe the difficulties you have encountered in planting your present church.

Answer: We have faced the problem of affluence in this area. Also many people tend to want to go to the larger established works nearby in Newmarket.

Evaluation:

1. If your church is organized, describe the history which led to its organization.

Answer: Three months ago we became autonomous from Victory Baptist, our mother work. We changed our name, constitution and a number of other things. Five years ago, Victory took on this work and we have worked toward autonomy. We have been managing financially and felt it was time to have our own identity.

2. Evaluate the level of success of your present church in terms of numbers, growth, individual ministries, fulfilled expectations, and goals, and any other criteria that FEB CENTRAL may use in their evaluation of your work.

Answer: I think we are doing well. I don't think that we have taken on more than we could handle. In terms of growth, it has been slow. But some have been saved and the people are committed. In terms of future growth, I think we are poised on the brink of future growth.

3. In retrospect, what would you do differently?

Answer: I would not have gotten into this present lease arrangement for the church. Also I think that I would have gotten the process of autonomy moving more quickly. Every congregation has its own philosophy and we are somewhat different from the mother work.

FEB CENTRAL CHURCH PLANTER SURVEY/INTERVIEW
MARCO OROZCO: SPANISH BAPTIST CHURCH, KITCHENER

Training and Support:

1. What ministry experiences have you had prior to your present church planting efforts?

Answer: I started a church in my home country in 1983.

2. How did you become a church planter?

Answer: In 1989 I started working in a church in Toronto as a layman. One family visited my home in Toronto and invited me to start a church in Kitchener.

3. What theoretical or practical church planter training have you received?

Answer: I went to seminary in 1980 for four years. We took general training in many things.

4. What gifts and strengths do you possess that enhance your church planter with FEB CENTRAL?

Answer: One of the things that I have had for 25 years is the area of preaching. Also I have a strength in evangelism.

5. What kinds of mentoring are you receiving as a present church planter with FEB CENTRAL?

Answer: There are some pastors that have helped me. Also we work in the Spanish pastors association.

6. What further church planter training might be helpful?

Answer: Sometimes church planters are working alone. They need fellowship. We are so far away from each other. New pastors also need more orientation as to the use of time for family, church and other areas.

7. What more could FEB CENTRAL do in the area of training and support?

Answer: The area of time management is important for new church planters. There is much stress on the family. Fellowship and support is also very important.

Targeting and Methodology:

1. What groups are you targeting in your present church plant?

Answer: We are concentrating with the Spanish people. We are especially emphasizing families.

2. How did you select the above groups?

Answer: I am Spanish speaking myself.

3. What methods are you using to plant your present church?

Answer: We are using regular services, and special activities. We use retreats, picnics, and social activities to reach these families.

4. How did you select your present location?

Answer: Well I did not choose. This place was already chosen when I came. It is in the Benton Street Fellowship Church. The pastor of that church is a really nice man and has been a very good help to me.

5. Describe the kind of church you are planting?

Answer: Our point is on the family. We have a yearly calendar. In the month of June we emphasize the family.

6. What strategies do you have for maintaining growth?

Answer: We use the social and fellowship activities to reach new people. These have been the most successful.

7. Describe the difficulties you have encountered in planting your present church?

Answer: O.K. It is really the working with the people that is the hard part. We are working with different kinds of people. Many in our church are Nicaraguan; some from San Salvador. And our family is from Guatemala. So sometimes we use words that some in the church may not understand. It has not been an easy job.

Evaluation:

1. If your church is organized, describe the history which led to its organization?

Answer: O.K. Our church is going to have a recognition service this June, 1997. We had an induction service in 1989 with Timothy Starr. I was ordained in Central America. But I went through the process again.

2. Evaluate the level of success of your present church plant in terms of numbers, growth, individual ministries, fulfilled expectations and goals, and any other criteria that FEB CENTRAL may use in their evaluation of your work.

Answer: The church is established now and we have some goals. We have about 70 people coming out. I can see the results now. We also have a Bible Institute to train our folk on Saturdays. I feel very happy about the church.

3. In retrospect, what would you do differently?

Answer: I think so. I can do better now because of my experience. I can teach better and preach better. That is what I would do differently. I would also help the other pastors.

FEB CENTRAL CHURCH PLANTER SURVEY/INTERVIEW
ALEX PACIS: OAKVILLE FAMILY BAPTIST

Training and Support:

1. What ministry experiences have you had prior to your present church planting efforts?

Answer: Well basically, from the start I have been involved with the Baptist church. As early as 1977, I have worked with FEB CENTRAL in a Fellowship church. In the early, eighties I joined Emmanuel International, a missionary agency. In 1985, I resigned Emmanuel International and joined Central Baptist Seminary in Toronto as an accountant and took courses there as well. In 1989, I felt the call to church planting and resigned Central Baptist Seminary. I was led to join World Team, a church planting mission overseas. This mission also is starting to work in Canada. I joined them with the idea of planting a church. In 1991, we were led to Mississauga Baptist Church to help plant that church. I was involved in other efforts as well. The highest attendance was 243. Now I am involved in Oakville starting a Baptist church.

2. How did you become a church planter?

Answer: I felt called to church planting in 1989, after working with Emmanuel International.

3. What theoretical or practical church planter training have you received?

Answer: I can't say that our schools are ready to train anybody. Our Fellowship Baptists, as a whole and also FEB CENTRAL, we really do not know how to train church

planters. We probably know very little about church planting. As a matter of fact, our church planting is poor compared to other denominations.

4. What gifts or strengths do you possess that enhance your church planting efforts?

Answer: As far as gifts, I am very high in the missionary gift as a visionary. I have my own ideas. I attract people to me to start works. The other gifts such as teaching, they are not as strong. Pioneering work is where I get my excitement. I also have a good grasp on family counseling. This is a good open door to reaching families with the message of Christ. I am also very patient with a Timothy, but not afraid to hold him accountable.

5. What kinds of mentoring are you receiving as a present church planter with FEB CENTRAL?

Answer: We are very weak in that area as well as an over all strategy for church planting. We are so locked in to a non relevant strategy. Dr. Starr was very good as a listener. He was helpful. Others may not have been so helpful. We are not now mentoring people as should be done.

6. What further church planter training might be helpful?

Answer: I think that FEB CENTRAL is depending on the schools to do the training. But the schools do not have any real church planting emphasis; church planting is not that strong. The schools are primarily training pastors for established churches and educators for schools.

7. What more could FEB CENTRAL do in the area of training and support?

Answer: They are doing very little at the present time. It is important for administration

to mentor new church planters.

Targeting and Methodology:

1. What groups are you targeting in your present church plant?

Answer: My strategy is for all, but I am basically targeting Filipino people. I am also helping other churches in trouble.

2. How did you select the above groups?

Answer: These are the groups that I have worked with for some time.

3. What methods are you using to plant your church?

Answer: I am not exclusive, but I prefer to use the cell group method. I have found the cell church approach successful.

4. How did you select your present location?

Answer: Because we were meeting in a school, we bounced around a lot. We met in homes through the week. And on Sunday we did not even have a sign outside. The people through the week were told where we would meet. We did not have a building

5. Describe the kind of church you are planting?

Answer: The kind of church I am planting is family oriented, and cell group in style.

6. What strategies do you have for maintaining growth?

Answer: We value evangelism, discipleship and worship. But our strategy is to train leaders all the time. We create a grid where everyone who attends the church will go through a discipleship course so that everyone can be discipled and must grow. Our Sunday School is very weak and is not capable to disciple people.

7. Describe the difficulties you have encountered in planting your present church?

Answer: We have very weak financial support in FEB CENTRAL. Even the Fellowship office does not have a strong system to develop and support church planters. We talk about church planting as very important, but we only give church planting lip service as far as support. Church planters find it hard in the area of money. Also we are not good in mentoring. When I joined World Team I was mentored by a very skilled and experienced church planter. But unfortunately the church planters now do not have that.

Evaluation:

1. If your church is organized, describe the history which led to its organization.

Answer: If I would have to do it again, I would refrain from any deacons, or Sunday services which would take me away from discipleship training. Just like building a house, you have to have the right things done at the right time. Some of the deacons in a beginning are not ready.

2. Evaluate the level of success of your recent church plant in terms of numbers, growth, individual ministries, fulfilled expectations and goals, and any other criteria that FEB CENTRAL may use in their evaluation of your work.

Answer: I would say that this is the problem that we have, in the area of support. I have recently resigned Mississauga and now am at Oakville. But I am in financial straits. The church at Mississauga was really planted in one year, and grew from that point. It was very successful in the area of growth. The cell group method has worked well.

3. In retrospect, what would you do differently?

Answer: I would develop leaders first. Crowd gathering is not my priority. The crowd will come once the leaders are set. I like the Exodus 18:13 leadership strategy. The cell

group method is also my priority. I would not stress the organization in the early stages of church planting. I would work on discipleship and leadership development.

FEB CENTRAL CHURCH PLANTER SURVEY/INTERVIEW
LUIS RIVERS: SPANISH BAPTIST CHURCH

Training and Support:

1. What ministry experiences have you had prior to your present church planting efforts?

Answer: I have some. I trained at school and have one year in practice in preaching and teaching. I spent three months in the jungles serving the Lord.

2. How did you become a church planter?

Answer: In Nicaragua I was involved in church planting. I desired to repeat it again and again; to start with a Bible study and add to the point of a church.

3. What theoretical or practical church planter training have you received?

Answer: I have received training in different areas such as teaching.

4. What gifts and strengths do you possess that enhance your church planting efforts?

Answer: Teaching. I can preach, but I love to teach.

5. What kinds of mentoring are you receiving as a present church planter with FEB CENTRAL?

Answer: They do not have a clear idea of home church planting--none.

6. What further church planter training might be helpful?

Answer: It depends on which groups you are targeting. They need cultural training.

Men need to learn to live in the same range where they minister. They need to understand the way Canadian society is developing now culturally.

7. What more could FEB CENTRAL do in the area of training and support?

Answer: As mentioned before, they could do more cultural training.

Targeting and Methodology:

1. What groups are you targeting in your present church plant?

Answer: All Latin groups: Mexican, Central American, South American.

2. How did you select the above groups?

Answer: Basically because of the language.

3. What methods are you using to plant your present church?

Answer: When we started, we began with Central Americans. We did our demographic studies of Spanish speaking people. We looked for the potential to grow. At fist we had older people and children. Now we have been growing. We use different ways; cultural things. We do special days which are cultural to Spanish people. We invite people. We use visitation. Spanish people like to feel they are important to others.

4. How did you select your present location?

Answer: We started in Campbell Baptist Church. It is close to the university on Main street. There is good access to the buses for our people. Our services are at 11:00 a. m.

5. Describe the kind of church you are planting.

Answer: It is a family church to Spanish speaking people.

6. What strategies do you have for maintaining growth?

Answer: We will use the same stuff; special days. Also we will use teaching, evangelism, and visitation.

7. Describe the difficulties you have encountered in planting your present church?

Answer: The cultural differences between various Latin groups has been a problem.

Evaluation:

1. If your church is organized, describe the history which led to its organization.

Answer: We have recognition from the Fellowship as a church, but are still working on our papers with the government. We started in 1991.

2. Evaluate the level of success of your present church plant in terms of numbers, growth, individual ministries, fulfilled expectations, and goals, and any other criteria that FEB CENTRAL may use in their evaluation of your work.

Answer: I am pleased with the way we programmed our church. We had to rebuild a testimony in this area. Now we need more chairs and hymn books.

3. In retrospect, what would you do differently?

Answer: Probably I would have to change myself to have more patience. Also I would do more planning at first before I started the church.

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