

The Acts of a Street Preacher

The Excuses

*“And they all with one consent began to make excuse...”
- Luke 14:18*

There is a difference between an excuse and a reason. Reason offers justification. Excuses offer alibis. There are numerous reasons for preaching in the streets and open air, and there are plenty of excuses for not doing so. But there is no justification for failure to obey God’s command and “preach the gospel to every creature.” Spurgeon noted the same concerning open air preaching, saying,

*“No sort of defense is needed for
Preaching out of doors; but
It would need very potent arguments
To prove that a man had done
His duty who has never preached
Beyond the walls of his meeting house.”*

The excuses of those timid divines, for not preaching the word of God beyond their church buildings are as numerous and ambiguous as the “raging waves of the sea, foaming out their own shame” (Jude 13). We will not attempt to analyze the ‘whys’ of their warbled utterances, any more than the guttural tones of the yellow-bellied sap sucker. But we will list their excuses, so that the young Street Preacher will recognize and distinguish the excuses from the reasons, when the gainsayers attempt to water down his zeal for street preaching as they excuse their lack of it.

One young ministerial divine that went to school with the author, said this for his shying away from the streets, “Street preaching is a small portion of my ministry. I shall not allow a small portion of my ministry to destroy my ministry.” How cute! How quaint! That same child of complacency did not mind doing it when he was a student in Bible School. Amazing how some men’s preaching is withdrawn into the church the moment they get a church, while still claiming to be in the ministry. When the apostle Paul was first saved “straightway he preached Christ in the synagogues” (Acts 9:20), but when God “counted him faithful, putting him into the ministry” (1 Timothy 1:12), he went outdoors, and preached in the open air the rest of his ministry (see Acts 13:1-3,

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5, 44-49/ 14:6,7, 13,14/ 16:4, 13/ 17:13, 17, 22 etc.).

Another often resorted excuse is, “we should use wisdom, and not let our zeal run us away to trouble”. Howbeit, Biblical “wisdom crieth without; she uttereth her voice in the streets; She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words” (Proverbs 1:20, 21). Wisdom is never a reason for cowardice. The sap suckers just use the excuse of “wisdom” as an alibi for their cowardice.

One milk toast cleric said once, that “street preaching offends too many people into believing that you are cramming the Bible down their throats.” Ever seen a street preacher pinning some sinner to the ground, stuffing pages of the Bible down his throat? Happens all the time, doesn't it? In 1993, the author regularly took his preacher students out at night to preach to the teenagers loitering in the closed shopping center parking lots. On one of these forays into other people's riotous living, the teenagers had pre-planned to attack the street preachers' in their truck, as they drove amongst them preaching. At a certain given signal, the riot erupted, and several young punks attempted to climb aboard, and (as Peter Cartwright often reported) had “their jaws rattled at a mighty rate”. The author stopped the truck, and exited into the throng of “maddening youth”, which signaled all the young men in the back of the truck to do the same. In confronting the ringleader of the assault, the young bull yelled at the minister, “You're trying to cram the Bible down my throat!” The author replied, “That's a great idea. Wait just a minute.” And reaching inside the truck, grabbed his Oxford wide margin, and jabbed it toward the young punk's face, declaring, “That's exactly what I'm gonna do; Jamb this right down your throat!” Immediately the kid wailed out in fright, and ran off through the mob, and the riot quickly fizzled out, allowing the preachers to go on their way preaching. Jamming the Bible down people's throat makes a great war story, but it is a lousy excuse for being a coward!

Another four-flusher's excuse for not preaching in the street, is that “it drives too many people away from Christ”. Doesn't that sound full of caring and concern? Jesus Christ was preaching down by the sea shore near Capernaum in John 6, and when he was finished with his sermon for the day, the Bible records that, “From that time many of his disciples went back, and walked no more with him” (vs. 66). Much of street preaching is reprovng sin openly, for which the Bible says, “all things that are reprovng are made manifest by the light: for whatsoever doth make manifest is light” (Ephesians 5:13). And “every one that doeth evil hateth the light, neither cometh to the light, lest his deeds

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should be reproved” (John 3:20). The response of wicked men, running away from the light, is a sorry excuse for a minister to quit shining the light all around.

Additionally, the very weak-kneed minister will offer this excuse. “The wickedness of society today causes men to be very contentious when preached to, and street preaching often incites people to open strife, and minister should not strive.” That same deflective mentality is used by numerous police in arresting the street preacher for the conduct of those that get violent over the street preacher’s message. In other words, blame the street preacher for the reaction of the hearers. The United States Supreme Court does not recognize such stupendous ignorance, and charges the police with the duty “to not silence the speaker, but to hold back the crowd.” Every policeman that has ever charged a preacher because the crowd became angry, was without exception a policeman who was afraid of dealing with the crowd, so he took the coward’s way out, and instead of facing down the disorderly crowd, he charges the preacher with the disorderly conduct of the crowd. Every high court in this country throws those charges out on their face. In 1984, we were arrested several times by Norfolk police, and charged with Disorderly Conduct, utilizing this same argument, that the preacher caused the crowd to become angry and disorderly, and held up traffic. The judge threw the case out of court, and verbally corrected the arresting officer. The arresting officer openly argued with the judge in court saying, “You mean to tell me, Your Honour, that I am supposed to waste tax payers’ money by getting out of my patrol car to deal with an angry crowd, or direct traffic around this man because the preacher insists on yelling his fool head off?” The judge then openly rebuked the officer saying, “Officer you are not opening up your ears and listening to what I am saying. That is exactly what I am telling you to do. If you have a disorderly crowd, then you deal with the crowd. If you have traffic problems, then you get out of your car and direct traffic around Reverend McRae. But this Court is not going to continue to allow this bunch of foolishness by the police to go on this courtroom. Reverend McRae and his preacher students have the right to preach the gospel in the streets of this country, and they have the right to be protected by you while doing so. Case dismissed!”

But, alas poor Orrick! Now the ministers are using the same conduct of the crowd as their excuse for not preaching to the crowds. Like the safety of the policeman’s patrol car, the minister feels safe within his pulpit, rather than face the angry crowd. Both should be rebuked for dereliction of duty.

A Methodists minister gave this excuse for not preaching outside of a church building. “I shall not disgrace the glorious gospel of Christ to the diatribes of

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the street corner.” O for the multitudinous papilla of exclusionary timidity in divine lippiness. In the words of Jesus Christ to his disciples,

“Why are ye so fearful?”
- Mark 4:40

As a policeman in the Ft. Worth Special Enforcement Unit in 1976, I was pulling robbery stake outs, and Sgt. Branson told me and my partner, “Whatever you do out there, make sure you have a reason for doing it, and I will back you up with the Commander. But don’t come in here after the fact with any excuses.” There are plenty of lame, pathetic excuses from God’s minister’s for not preaching in the open air. Howbeit, there are no reasons for not doing so!

Now the reasons for preaching on the streets, and in the open air, are as sound as they get, and they are applicable to every man called to preach. The foremost reason for preaching in the open air is because, God commanded us to do so! If God Almighty had been a heretical Calvinists (which He is not), and had actually foreordained every soul in the world to go to hell (which He didn’t), and there was nothing to do to prevent it, the God called minister still has the command to “Go ye into all the world and preach the gospel to every creature” (Mark 16:15). The author has several friends that are Presbyterian, and believe what Calvin taught that the wicked are predestined to go to hell, and nothing will change that! But you will find them out on the street corners and in the parks, and at the stadiums preaching the word of God and warning the wicked. And even the one Presbyterian friend, an Associated Press reporter who has often written critical articles about this preacher, writing of the “Self-Styled Bishop of the Anabaptists...The World is His Pulpit!”, that same reporter (now a friend in deed) says of his own Calvinist Christian timidity, “I am one of God’s frozen chosen!” But he never excuses it. But, O these highly divine Baptists, these Bible Believing, orthodox Fundamentalists, flaming fire conservative ecclesiastical cowards. How they whine out the excuses! There are no reasons for not preaching in the open air, but there are plenty of excuses. And when you roll them all up, it just boils down to “the fear of man bringeth a snare” (Proverbs 29:25).

Secondly, there is not one ministerial office that can excuse itself from open air preaching (Ephesians 4:11, 12). The apostles did it (Acts 14:14,15,21/16:13/17:22), as is expected of their predecessor the missionary. The Bishops are commanded to “do the work of an evangelist” (2 Timothy 4:5) which is not going around holding revivals for dead saints. The evangelist’s job

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is to evangelize the lost, and there is no greater place to do it, than where you find the lost working, playing, living and gathering. No pastor or bishop has any excuse for keeping the preaching inside the church when he is told to “do the work of an evangelist”. And the greatest “teacher of the Gentiles” (2 Timothy 1:11) was often found doing so in the open air (ibid).

Also, with the shallow, carnal and clearly effeminate and comical condition of the modern “Christian Church” of every denomination, you are not going to find the average sinner, much less the hardened one ever entering the funnimentalist circuses called “churches”. The average run-of-the-mill sinner knows the Christianity of today is a fake at best, a charade and fraud at worst. In the 50’s and 60’s the average sinner was asking, “What about the hypocrites in the church?” Today he knows the entire church is a hypocrite of the worst making. The average sinner lives and fights and is troubled about his sin every day, and he knows it. He also knows the churches are full of the same sins burdening him, and ruining his life, but those same sins do no bother the “Christians” at all. Why go there and listen to anything? Jesus Christ knew the answer to that question even in his days (see Matthew 23:2,3). Ditto for today’s Street Preachers. We tell the hardened sinner in the streets a paraphrase of the same; “Listen man, the falsely so-called Christians in the churches are just as lost as you are. The only difference is that you have the advantage over them in that your sin bothers you. The only sin that bothers the modern day Christian is yours! And don’t you forget that! That is why God sent me out here to tell you that Jesus Christ will save you from your sins, and that you don’t have to go to hell with the religious crowd, if you will do what they adamantly refused to do. Repent of your sins and turn to God through Jesus Christ our Lord.” Those are the multitudes that Jesus Christ has always been after. And the only place you will find them is outside of the church. Down by the river, at the concerts, ball games, parades and every city’s street corner.

And lastly, preaching the gospel to folks in the open demonstrates a sincerity that cannot be matched or found within the walls of any church. No preacher would agree with that, or understand that, who has never preached in the open air on Sunday morning, instead of going to church like tradition teaches him. The author was standing on Bourbon Street with six other street preaching evangelists during the weekend of Mardi Gras, preaching to 400,000 sinners gathered to find something better to do on Sunday morning than go to some boring church that didn’t believe anything of the Bible. At about 9:45 a.m. the author received a call on his cell phone from another pastor friend, who questioned him about not being in “his pulpit” like he was supposed to be on Sunday morning, to fulfill his responsibility to his church. That pastor gave the standard line, “with whom hast thou left those few sheep in the wilderness?” (1 Samuel 17:28). The author’s reply was short, “Brother, you would never

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understand, and I don't have time right now to try to make you understand. I am surrounded by thousands of lost sinners right this very moment who are listening to the gospel, while twenty are throwing beer bottles! I gotta let you go because I'm preaching next!" Tradition blinds ministers' minds to reality. Tradition also makes the word of God of none effect (Mark 7:9-13), so that the average minister just cannot understand the very purpose of preaching the gospel to every creature...any more than the Pharisees could understand how the Lord could gather a larger crowd outside the temple on the sabbath day than they could gather in the temple, while violating the traditional laws about the sabbath (see Mark 2:13-24). Pastor Ruben Chavez of Los Angeles does not even have church on Sunday. They have church on Monday, because in Los Angeles there are too many public events on Sunday to preach to in the open air. If that bothers you, you will never enjoy the remainder of this book!

When we were in the midst of our Supreme Court fight with the City of Johnstown over street preaching, the author surprised several other preachers he had gone to Bible school with, in the downtown area, who had come to Johnstown to try and preach where we preached. One was a pastor in a town of the same size about 45 minutes from Johnstown. He had this other dear brother in for a revival, and the flaming evangelist and street preaching know-it-all who always tells you to shut up when told to do so, go ask permission before you preach was taking several members of the pastor's church out to teach them how street preaching is done. Howbeit, they didn't want to start in their own town, so they chose Johnstown because, after all, McRae had just won his case in Superior Court, and the door should be wide open so they wouldn't get into any trouble! So, into Johnstown they came, and as per the manual, went straight to the chief of police to ask for permission to preach in the park. We had suffered 18 arrests in the city of Johnstown, and had a Federal Case pending against the police, and had just won a unanimous and resounding victory on appeal to the Superior Court of Pennsylvania, where the full panel of the Court had ordered "the defendants released, and jurisdiction to be relinquished". The District Attorney had appealed the Superior Court decision to the Pennsylvania Supreme Court, and we were scheduled for arguments the following week, when these dear brethren came to Johnstown to practice what they were afraid to do in their own town. Well Brethren, that's great, and thank God for you, we need all the help we can get, "whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Philippians 1:18). However, the chief of police was a lesbian, and wasn't in a rejoicing mood after her recent defeat in Court, and still had a burr in her short-cropped hair. So, when this entourage of nice ministers came into her office, calling themselves some kind of SWATT team for God, asking

permission to preach, she absolutely refused them saying, "I have one Street Preacher in this town, and I don't plan on having anymore!"

It is so strange when the world disdains,
The preacher and his stuff!
For it is so sad, and always bad,
When the world doth call his bluff!

And call their bluff she did! So out the door they went, permitless and rejected of woman. To salvage his showmanship, the expert street evangelist then did the only thing he could do to save face, he led them down across from the park, and shyfully passed out gospel tracts whenever the police cruisers were not driving by. When confronted by the Chief of Police's only Street Preacher, rejoicing to see the Brethren come to help, the author was immediately met with raucous railings by the male masseuse of street evangelism for being a "trouble maker", "a dangerous man" and such a detriment to street preaching that the evangelist threatened to have his so called over weight body guard (as if he needed one) knock the author down. O the love of the Brethren (see Romans 13:10/ 1 John 4:20)! Having been refused permission to strut his stuff in Johnstown, that dearly beloved brother accused the author of "getting the door slammed shut against preaching in Johnstown". The author explained to him that was not so, and invited them all to accompany him right over to the park, and preach with him, and no one would bother them. Explaining to the star evangelists the record of our 18 arrests, and that during that fight we actually began carrying our toothbrushes with us when we came to town to preach, knowing that we would go to jail if we preached in Johnstown, the author tried to convince the expert street pulpiter that the fight was all over now, we having won in Superior Court, and that he had nothing to fear but his own fears themselves. That same brother, bless his little fearful heart, was afraid to preach with the author, and has gone all over this country warning young street preachers to beware of the two nuts in Johnstown who carry their tooth brushes in the pockets when they go out to preach expecting to go to jail, who saith he, "I have preached with both of them" (he hasn't, and doesn't even know the name of the second one).

In the midst of this dear brother's tirade, the pastor in whose church he was holding a revival cut him off, and interrupted the star evangelist, and said something this street preacher has never ever forgotten. O Dear brother John E___ declared this before God and every man standing there, "Brother McRae, some of us are just cowards by nature. We can't do some of the things you do. And I would ask you to please not hold that against us. And when you argue your case before the Supreme Court next week, please remember that you are not just arguing for yourself, but you are arguing for all of us cowards too!" I

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have never forgotten those pure, honest words that day, and learned a valuable lesson never to be forgotten.

We all have our fears. Regardless how brave, or how courageous, we all have some level of fear that effects how and what we do. But God can still use a fearful man (see Gideon in Judges 6:22,23,27, 38-40) if he is honest about it. But God cannot and will not use a coward that has to alibi for his fears, while labeling men braver than himself as trouble makers, “he-men” etc., lest others follow them into the fight, and further expose him for the coward he really is. That is the sort of fear that keep many ministers off the streets. And that is the fear, that though not to the extent of keeping some off the streets, by measure it moves them to teach that the courage of other street preachers that go beyond what they can make themselves do, is wrong, not by Bible standards, but by their own standards which they teach based solely upon their personal fears and timidity.

The Fellowship will tolerate the fearful and the brave, as long as Christ is preached” by both (Philippians 1:18). The Bible tolerates them both. But it is strange why the fearful cannot tolerate the brave that can shoot an arrow beyond them while they hide behind the rocks (1 Samuel 20:19-41). Experience has taught the brave, that some of those that on occasion hide behind the rocks, can also sling them very accurately in the cause of Christ (1 Samuel 17). But it is wrong, biblically wrong and detrimentally wrong for the fearful to teach others that men braver than themselves are wrong, simply because they make the fearful look bad. The Bible never supports that reasoning, nor does it support what these self-made cowards are teaching.

And lastly, some preachers of the genteel sort, will tell you, “Street preaching offends too many people, and the scriptures command us to ‘give offence to no one, that the ministry be not blamed (2 Corinthians 6:3). The first minister to give the author that excuse had gone to Bible school with the author. That same “minister” committed adultery while in school, running off to a hotel with another student’s wife. The husband of the woman he ran off with, was a fireman, and actually took the assistant pastor of the church and teacher at the Bible school to the hotel and caught the wretch “in the very act” (see John 8:4). Strange as it seems, the Bible Believing Adulterer was never disciplined, and his standing in the school was never questioned, and he was allowed to graduate. However, the author came close to being suspended from the school for getting arrested for preaching on the street two weeks before graduation, and for being suspect in calling some homosexual a “sodomite” while preaching

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on the street. Amazing what people take offense to these days!

Two years after graduating, the author was attending a revival meeting at the church he was a member of, and in attendance at this revival was Reverend Steal-Your-Wife. The visiting revival preacher was the above-named Expert Street Preacher, with his first Christian wife in tow to help him sing. [Relax, it gets worse]. During the protracted meeting, the pastor of the church took all the preachers downtown to preach on the street. Pastor Mills had preached on the street for a couple of years since he started the church, and was beginning to encounter problems with the police. The police had stopped him from preaching on the sidewalks, saying he was blocking the sidewalks (they were 10'-12' wide). Wishing to cooperate, the pastor had asked where he could preach, if not on the sidewalks. The police had instructed him to stand up on the city benches that were provided by the city, all along the curb line for people to sit in. Obeying these instructions, the pastor began preaching from off these steel and wood benches along the sidewalks. However, after several months of this, the police again stopped the faithful preacher, and told him he could not stand on the sidewalk benches any longer. When Pastor Mills asked where he could stand, the police advised that he could stand atop the concrete containment boxes the city had built for metal newspaper boxes to be placed within. The boxes were owned by the City, and were supplied to cover the newspaper boxes. At the City's often mass parades, this allowed many persons to stand on the concrete boxes without damaging the newspaper boxes. The police instructed the street preachers to stand atop of these boxes, since they were supplied for the benefit of newspapers, and would be considered an area for "free speech/freedom of press", and the preachers would then not be blocking the sidewalks, or taking up seating area on the sidewalk benches. So, atop the concrete boxes the preachers stood, and preached for several months with no problem. Howbeit, that all ended the week of the revival, when the street preachers took to the streets each day.

During this time, the police appeared again, and informed the faithful pastor, that the newspaper companies were complaining about loss of sales, and the preachers would have to quit utilizing the concrete covers to the newspaper boxes. Pastor Mills attempted to reason with the officer, explaining his dilemma of being told he could not preach on the sidewalk, could not preach on the sidewalk benches, and now was being threatened with arrest if he continued to preach on the newsstand boxes, all of which he was authorized to do by other officers, only to be told thereafter to stop. It became clear, that it did not matter where he stood, because the police actually were out to stop his preaching, no matter where he stood. As often happens, push now came to shove, and the

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dear pastor of the church was at a loss of what to do. In attendance at this street meeting was the pastor, the author, the Expert Street Preacher, and several men of the church. Reverend Steal-Your-Wife excused himself as he was always known to do when street preaching time came around. When the police left the scene, the pastor asked the author if he thought the police were bluffing, since the author had been a policeman. When the author admonished the pastor that the officer definitely did not seem to be bluffing, and that if the preaching continued he would return and someone would go to jail. Accordingly, the pastor instructed the author to get back up and preach, and that he would follow if trouble occurred. The Expert Street Preacher begged out, and being the opportunist that he was, quickly noted that someone would have to take the author's seven-year old son home, since it was only right for the author to follow his pastor's instructions, and so he volunteered since he would be preaching that night during the revival, and after all, God forbid that every preacher be arrested, and leave no one to preach at the revival. When the author began preaching as instructed by his pastor, the police soon returned and immediately arrested the author, as well as the pastor when he began preaching following the author's arrest. Before the officer had even advised the author that he was under arrest, the Expert Street Preacher was seen literally running down the street away from the scene, with the seven-year old boy in hand. The officer drove the two transgressing preachers three blocks away and turned them loose, saying, "Look fellas, I know we are putting you into a bind, and you are putting us into a bind. Just get on out of here and everything will look okay."

That night there was much discussions about the trouble making pastor and his young obedient missionary candidate being arrested, when Reverend Steal-Your-Wife and the Expert Street Preacher gave forth 2 Corinthians 6:3 as their excuse for their cowardly behaviour, saying, "give offense to no one, that the ministry be not blamed". However, one should note that it does not say "give offense to no one, that the ministry be not blamed". The verse says, "Giving no offense in anything..." (6:3). The verse does not prohibit offending people, nor does it define "offense" as anything that the sissies would think it means. The sentence does not stop in verse 3. The remainder of the sentence defines the limits of reach for the word "offense" in admonishing the preacher, "Giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults..." (vs. 4,5). The proofs of being a minister of God are sometimes in "stripes" (vs. 5), "in imprisonments" (vs. 5), and "in tumults" (vs. 5). Why would anyone who has read the Bible one time, think that a preacher who preached to folks that rioted because they hated what he said, had given "offense in anything"??? Why

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would anyone who had read the Bible one time think that a preacher who went to jail for refusing to stop preaching had given “offense in anything”??? That sort of willful misplaced logic, is the same cowardly response seen in many police officers, who upon coming on scene of a street preacher, preaching to 50 riotous drunks, when he sees the drunks throwing beer bottles, cursing in public, spitting and tearing their clothes off in public, takes the nicely dressed, clean cut Christian with a Bible in his hand to jail but does nothing about the public drunkenness, obscene language, nudity and riot! Can you not see the twisted logic behind that philosophical ignorance? Why is it, that the minister with someone else’s wife would think going to jail is offensive? Strange, the excuses men use! Why would a minister who is obviously afraid, think that the preacher that isn’t afraid has offended anyone? Why would anyone who had read their Bible one time, think it was wrong to offend people in the first place??? (see Matthew 15:12, 14/ 11:6/ 13:20, 21, 57/ 10:34).

The expert street preacher went his way writing in his manuals that the preachers in Birmingham, Alabama did not go to jail for preaching, “they went to jail for being IDIOTS”. Strange the things some men will do to cover their cowardice. Let us not observe one’s running away, while we watch others go to jail for being IDIOTS??? Strange, this mentality that is offended by a pastor going to jail for refusing to stop preaching, while another preacher literally runs away to write books about the pastor that went to jail, calling him an IDIOT. It is amazing how offensive some folks can be, while taking offense at others love and zeal for God!

During the above-mentioned revival meeting, the author arrived early for one of the services, and sat in the third pew on the left, as the star evangelist and his wife “practiced” their specials that they were to sing that night. Prior to this expert street preacher (Galatians 2:6) practicing his first song, his wife assisted him in applying women’s make up to his face and forehead, so that the lights did not shine off his face. Again, isn’t it amazing what people are not offended at? During this impromptu practice session, the star evangelist would sing while his wife smiled and looked at him, and then she would sing the next verse while he smiled and looked at her, just the epidemy of non-offense! If you can look beyond the makeup, without laughing your head off.

Following this rehearsal, the author, being the young inquiring student of ministerial conduct that he was, just had to ask about the unusual sight of a preacher wearing women’s make up to preach the gospel, and sing “hymns and spiritual songs” (Ephesians 5:19). The author has always been an avid

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proponent of the Bible doctrine that “the Preacher” (Ecclesiastes 1:1) should give “his heart to seek and search out by wisdom concerning all things that are done under heaven” because “this sore travail hath God given to the sons of man to be exercised therewith” (1:13). Such doctrine, and the practice of such, is the divinely simple act of just asking “why?”! And in deed it is the gift of God to know just when to ask “why”, for such ecclesiastical soul-searching yields at times unbelievable amounts of wisdom that all the Bible school classes could never teach a young man. O, if young preachers could just learn to be quiet, resist the temptation to instruct or argue, and learn this unique gift from God to know exactly when to just simply ask “why?” (Judges 2:2), “where?” (Genesis 2:9), or “how?” (Acts 5:9), and then never forget the answer!

Following this simple course of instruction, the author approached the star evangelist before the service and simply asked, “why do you wear makeup?” And Brethren, that simple inquiry has for 21 years saved this preacher from the vain philosophical, lying and vain jangling rhetoric that has permeated open air evangelism ever since. You see, the conscience is an amazing aspect of God’s creativity, in making man “after his own image” (Genesis 1:27), and placing within the heart of man (Romans 2:15) an uncontrollable desire to tell the truth when the heart motive is inquired after. And even after man had sinned and lost the image of God, being condemned to bring forth sons “in his own likeness, after his image” (Genesis 5:3); God still left within the heart of man, a spiritual recollection and memory capacity, that though nothing more than the person’s “combined knowledge” (hence: con-science), yet within everyman’s heart is the “knowledge of the truth”. And that knowledge never misses any details. And though the person, “being convicted of their own conscience” (John 8:9) may run from the guilt (vs. 9), or either “excuse or accuse” (Romans 2:15) to justify what he did that his conscience now convicts him of, there will always be in the “answer of the...conscience” (1 Peter 3:21) that is suddenly inquired of, a revelation of the motive and character behind every sinful act a man commits. Police officers, detectives and interrogators are trained in their inquiries to go after the conscience. It never lies. And though the person may lie, the conscience will always speak the truth in that sinner’s heart, the acknowledgement of which brings “conviction” (John 8:9) and guilt, that will offer with the lie an “excuse” or an “accusation” (Romans 2:15). And if the inquiry is injected “innocently”, and not in a manner that arouses suspicion of guilt, most times, the person will not only allow the conscience to speak, but will most times volunteer unbelievable unknown revelations that soothe the guilt of the act he now feels justified in when someone inquires “innocently” about his conduct that makes him feel you are interested and not suspicious.

Accordingly, not only did the star evangelists and expert street preacher rationalize his use of women's make up as a desire to not appear to sweat like a normal man under lights, he also volunteered the revelation that his \$300 suits were gifts to him from "male models" that were his massage clients. The star evangelist and expert street preacher was confessedly a male masseuse, who had well known male clients that were male models, that would call him up for a "rub down", and pay him in the expensive suits that he wore. Again, it is amazing what people are offended at, and what they are not offended at! That is what we meant by a person's conscience revealing the character and motives behind a person's actions which they justify.

QUESTION: What sort of male is incessantly afraid of things that never scare other men, that tend to run away from trouble, sarcastically deride the boldness, courage and strength of other men braver than they are; would lie about incidents that tended to make them look cowardly, like to wear women's makeup, and are not in the least offended or bothered about rubbing oil on other men's naked bodies?

Well the revival ended on Sunday, and all the preachers did what they are very good at doing, they gathered for a huge feast at one of the wealthier brother's houses after the morning service. Present were the Pastor of the church, Reverend Steal-Your-Wife, the Expert Street Preaching evangelist with his bottle of oil, and two young missionary candidates, one of whom was the author. Following the all-you-can-eat Chinese buffet, the preachers did the next thing they do best, they sat in the living room and talked. Out of no accident by the author, the subject came around to the smooth handed evangelist and his bottle of oil, and again, the irresistible urge by the author to ask "WHY?""!!! Well no amount of words could convince the former big city cop and homicide detective, now converted street preacher on his way to the jungle of Africa, that it had anything to do with the ministry or manhood. So, when words would not suffice, the star evangelist offered to demonstrate his skill of hand and oil, if the author and the rest of the preachers would exit to the basement, remove their clothes and allow the expert street evangelist to demonstrate his extracurricular character. Well the fellowship was over, good natured ribbing ended, and it was time to leave, with the missionary candidate to Africa, his family, and his pastor and friend saying adieu, with this kind exhortation to the star evangelist by the overzealous candidate from an African prison cell, "I've knocked men down for less than that!"

Well, Brethren, the author has never forgotten that day, and it has saved him a lot of grief, that other young men unfortunately encountered time and again, as the fearful, timid character of the self-propagating expert street evangelist

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spent the next 18 years writing “How To” books based upon the personal experiences of the Reverend Timidity running from trouble while taking a stand for God. “Giving no offense in anything, that the ministry be not blamed” has nothing to do with offending people, but it has everything to do with “offense of the cross” (Galatians 5:11), when the courageous street preacher carries it into the midst of the multitudes that do not want to be reminded that the Lamb of God died on it for the likes of sinful men. When that is done according to the scriptures and not by the timid feelings of the Sissies for Christ, it will many times result “in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults” (2 Corinthians 6:4) which by scripture are proofs of the ministry, not proofs you are “giving...offense” (vs.3,4).