AN ANALYSIS OF TWO LAY TRAINING PROGRAMS
IN THE SEVENTH-DAY ADVENTIST CHURCH

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Leadership Training Models
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CHAPTER I

INTRODUCTION

A. STATEMENT OF PURPOSE

It is the purpose of the present paper to analyze two programs used by the Seventh-day Adventist church for training laity in the art of soul winning. The paper proposes to:

1. Analyze each program using techniques developed by Holland and Clinton.

2. Point out the strengths and weaknesses of each program.

3. Utilize the results as a resource for those who will develop similar programs in the future and for pastors who will use the programs at the local church level.

As far as this researcher can aeertain, neither of the programs has been analyzed in this way before.

The analysis is a practical necessity. These training programs are advertised in denomination periodicals, sold in denominational outlets and promoted in churches. They are used world-wide. At the local church level, they are often seen as the current standard solution strategy (Dayton, 1980:17) that will "finish the work." Whatever strengbhs they have should be used and their weak points identified and rectified.

The programs analyzed in this paper have been chosen in consultation with denominational leaders who are responsible for their implementation and promotion. Both programs have been developed by departmental leaders rather than church pastors. The first was developed in Latin America, the second is a composite of the ideas of various peole.

It is the hope of the present researcher that this study may serve as a catalyst in finding a way to use the best of all these ideas in the development of a comprehensive church growth program at the local church level. The simple accumulation of a lot of "single solution" strategies, whatever their individual strengths may be, will not produce consistent church growth. Pastors all too often go through the motions of implementing such programs with all good intentions, but see small results for their efforts. By analyzing these training programs through the use of the models developed by Holland and Clinton it should be possible to open the way for the developement of the best possible training program at the local church level.

B. DEFINITION OF TERMS

1. Conference. The term conference in Adventist nomenclature is the designation for a geographical administrative sector of the church.

2. Division. A Division of the church is a geographical administrative area so designated by the General Conference, the world administrative body of the church. One of the programs analyzed originated outside the North American Division.

3. Departmental Directors. These are people within the church structure who are directly responsible for training and its application. They function at all levels of Adventist organization.

4. Personal Ministries/Lay Activities. One of the departments of the church. It is known by either name, having started as the Home Missionary Department. Currently there is a move on to merge this department with

Sabbath School and rename both "Sabbath School Ministries."

C. ACKNOWLEDGEMENTS

GENERAL DESCRIPTION OF THE TRAINING PROGRAMS

The programs analyzed in this paper deal with training in soul winning. They are designed to be used in the local church, or on a regional basis. The usual trainer is the local pastor. If used on a regional basis, a Conference departmental director might also be involved as a trainer.

School of Lay Evangelism, V.W. Schoen. The School of Lay Evangelism concept was developed in Latin America by V. W. Schoen. It consists of a series of subjects taught in a seminar format. The purpose of the School of Lay Evangelism is primarily the training of lay preachers. If done on a regional basis, these lay preachers will become trainers in their local churches. In North America, the local church was more often the venue.

The School of Lay Evangelism curriculum is built around the concept of a "divine plan" for evangelism. It consists of eight steps which are a combination of theory and strategy:

1. Place.
2. Visitation.
3. Bible Studies.
4. Lay Effort (Evangelistic Crusade).
5. Branch Sabbath Schools.
6. Baptismal Classes.
7. Baptism.
8. Work Assignment.

V. W. Schoen later served as the Lay Activities director for the General Conference. During his years in office, the School of Lay Evangelism became a world wide program.

Witnessing For Christ. The second program analyzed is called

Witnessing For Christ It is the product of the ideas of a number of

people. An audio-visual presentation entitled "No Limit" comes with

the training package. The program incoporates a number of Church

Growth principles. It is more comprehensive than the School of Lay

Evangelism, involving more than an emphasis on lay preaching. The

program is built around a 12 week training class designed to be used

at the local church level. It takes into consideration the issue of

spiritual gifts, a concept not mentioned in the School of Lay Evangelism.

Three approaches are advocated:

1. Small groups or Evangelistic Units made up of those with

similar gifts and talents.

2. Family territorial assignment. Each church family accepts a

prayer and service responsibility for a specific part of the church's

territory.

3. The training of selected members through on-the-job modified

apprenticeship for a period of 12 weeks.

George Knowles, current director of the Lay Activities Department

of the General Conference, has written a book netitled How To Help Your

Church Grow (1981) that develops the concepts presented in the course

around a series of principles and worksheets that can be used in conjunction

with the manual.

CHAPTER III

SCHOOL OF LAY EVANGELISM, V.W. SCHOEN

A. GENERAL DESCRIPTION

1. History. During the late 1950's and early 1960's, the Inter-
American Division of Seventh-day Adventists began to grow at a phenomenal
rate. This Division takes in Mexico, Central America, Colombia,
Venezuela, the Guyanasand the Caribbean Basin. Some of the growth was
due to the influence of the School of Lay Evangelism concept initiated by
V. W. Schoen, at that time the Lay Activities directorof the Division.
Those who followed him in office built on the concept. When B. L.Archbold,
one of Schoen's successors, became the Division president, he launched an
all-out evangelistic thrust that made the Inter-American Division the
largest in the world in a space of four years.

Schoen was called to head the world wide Lay activities of the church
and his ideas began to be used on a broad scale for many years. Hispanic
churches in North America and Inter-America still use these materials.

The School of Lay Evangelism represents an attempt to build a
coordinated program of lay outreach. It attempts to bring together a
number of diverse activities under the umbrella of a "Divine Plan" for
lay training and action. The program is built around an eight point plan
of action, but the major emphasis was on the training of lay preachers.
The underlying concept was the planting of new churches in unentered
villages and cities. The emphasis was much more adapted to Latin America
than it was to the United States.

The School of Lay Evangelism concept is based on the following

statements:

> The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers. (Leadership Series, No.1:7. From White, 1948:352)

> Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath School classes, how best to help the poor and care for the sick, how to work for the unconverted. ... There should not only be teaching, but actual work under experienced instructors. (Leadership Series, No.1: 1. (From White, 1947:59).

The methodology is based on the presupposition that everyone in the church

should know the following:

1. How to begin to work for Christ.
2. How to visit friends and neighbors.
3. How to give Bible studies.
4. How to conduct a lay effort.
5. How to organize a Branch Sabbath School.
6. How to lead out in a baptismal class.
7. How to help people decide for baptism.
8. How to guide the newly converted friends to work for God.

                        (Lay Activities Department, n.d. 7).

2. Known Results. The School of Lay Evangelism has been a very

successful program. In Inter-America it was the means of initiating and

sustaining an evangelism explosion unparalleled in the history of Adventism.

There are some reasons why the plan worked better in Latin America

than in North America. Many laymen in Latin America are farmers. At

certain times of the year they can take off a few months to attend a

training institute or hold a lay effort and plant a new church. Latin

society is more homogeneous than North American society. Certain ways

of presenting the gospel can be used on a wide scale. For example, a

section of the materials in the course is entitled: "St. Peter Says."

The section shows how to present a series of 30 Bible studies or sermons

based entirely on the words of Peter (Home Missionary Department, Series, No.2:55). This is an ideal system for a Roman Catholic culture, but in a culture where St. Peter is not an authority figure, the system is not of much value.

On the whole, the School of Lay Evangelism is a very successful program. It has some weaknesses, but it also has some strong points. These will be analyzed in this study. If the program was less successful in North America, it is probably more due to cultural differences than to inherent weaknesses in the program.

3. Overall Training Model. The School of Lay Evangelism is a non-formal short term institute/seminar model. On Harrison's overarching model it would be classified as developmental.

B. ANALYSIS - HOLLAND'S TWO-TRACK ANALOGY

INPUT

The materials for the School of Lay Evangelism consist of a series of six booklets:

1. The Church a Training Center.
2. The Divine Blueprint: Methods.
3. Message and Messenger,
4. The Art of Obtaining Decisions.
5. Denominational History.
6. The Message We Believe and Share.

Booklet 1 outlines how the program works and contains outlines of four different organizational plans or ways in which the School might be conducted. Booklet 6 contains a series of sermon/Bible study outlines. The other booklets cover the four subjects taught in the course:

1. Methods of Lay Evangelism   12 classes

2. Bible Doctrines   6 classes

3. The Art of Obtaining Decisions   6 classes

4. Denominational History   6 classes

The most extensive section of the training program deals with methods of soul winning. It is based on an eight step list of categories. The list is termed "The Divine Blueprint." (Leadership Series, No. 2:20).
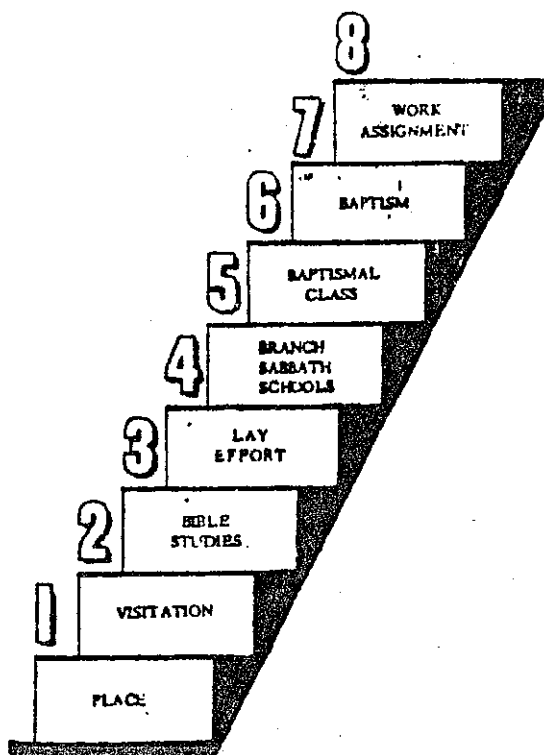
IN - MINISTRY

One of the requirements for graduation is that "during the course, the student begin a series of Bible studies with interested friends" (Leadership Series, No.1:14). There is no apprenticeship or modeling system included as part of the course itself. "Doing" is the ultimate

goal of the training, but it seems to be taken for granted that the

graduate will go and do what he or she has been trained for. This

graduation requirement seems to be the only extrinsic in-ministry element

of the program.

DYNAMIC REFLECTION

There are no built-in extrinsic elements of dynamic reflection in the

program. Whatever dynamic reflection takes place would be during inter-

changes in discussions during class periods. This would be governed to

a great extent by the teaching style of the instructor. The instructional

materials are geared to a lecture format.

On Kinsler's Two-Dimensional Continuum, the School of Lay Evangelism

fits into the upper right-hand quadrant near the lower right-hand corner

(Kinsler, 1981:73).
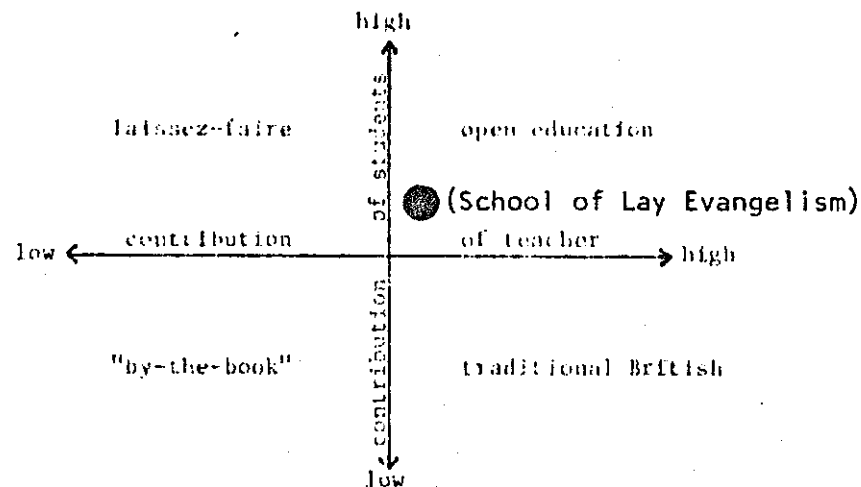
SPIRITUAL FORMATION

Spiritual formation is definitely taken into consideration in this

training program. Booklet 3, entitled Message and Messenger, deals

entirely with spiritual formation. It is designed to be used for

devotionals at the beginning of four training periods. The topics are:

1. The Message.
2. The Messenger

    - Consecration
    - A passion for souls
    - An indwelling presence of the Holy Spirit
    - Growing experience

3. The ten commandments of prayer
4. What should we study?

There is probably more "being" worked into this program than there

is "doing", even though "doing" is the ultimate goal. This is unique

when compared to many training programs. It is more common to emphasize

"knowing" at the expense of "being" (Holland, 1978:99). Seventh-day

Adventists have a definite sanctification model in their theology and this

may be the reason for the emphasis on "being."[1]

SUMMARY DIAGRAM

SCHOOL OF LAY EVANGELISM	
INPUT	*Series of booklets dealing with each phase of the training. *Four basic subjects required. *Primarily cognitive with focus on the instructor.
IN-MINISTRY	*Student required to initiate Bible studies with at least one person before graduation. *Student expected to practice between sessions and report.
DYNAMIC REFLECTION	*Implicit in class discussion and reports. *No explicit planning for in the training system.
SPIRITUAL FORMATION	*Booklet 3 deals with "Message and Messenger." *Used as devotional material - exhortation. *Subjects treated are deeply spiritual.

RELATIONSHIP OF GOALS

"Doing" is the major goal of the training, but hands-on activities
are minimal. Some field work is assigned and a certificate of completion
is not given until the field work is completed (at least in theory), but
compared to "knowing", the "doing" expectations are minimal. The intensity
of the field work depends to a great extent on the concepts and teaching
methodology of the instructor. "Being" is actually given more emphasis
than "doing" in this program. Using Holland's model, the diagram for
the School of Lay Evangelism would look like the following (Holland, 1978:98):
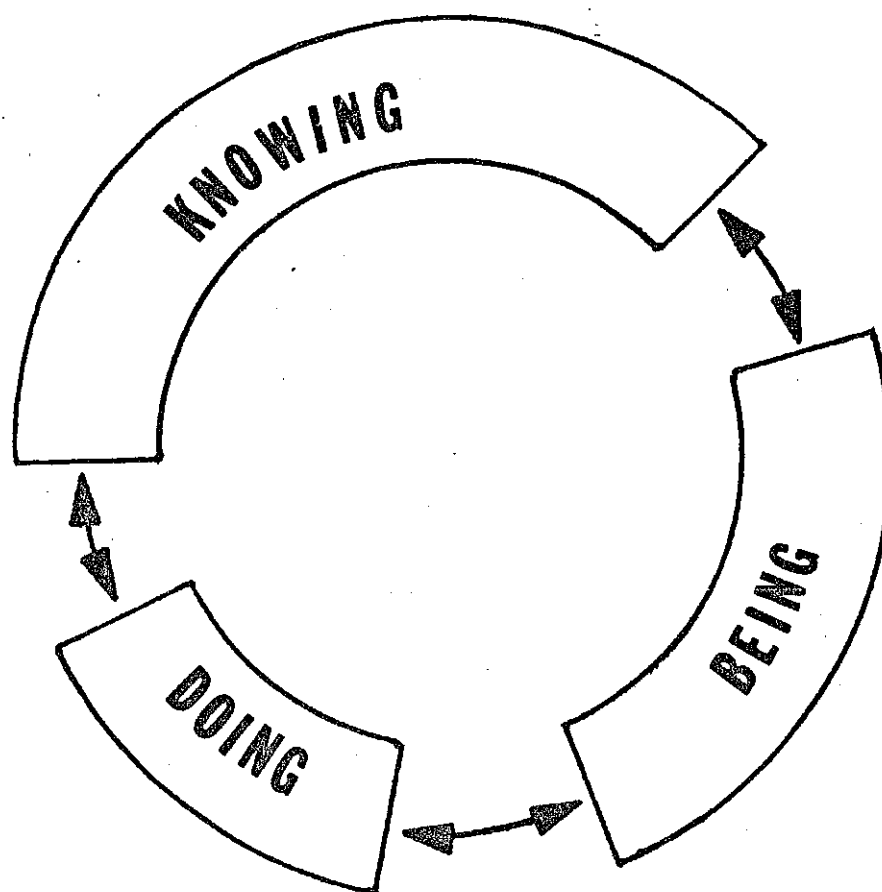
EVALUATION DIAGRAM

SCHOOL OF LAY EVANGELISM	
INPUT	*Cognitive content well thought out and organized. *Format follows an outline form geared for the use of the instructor. *Primarily a lecture format. *Geared toward an oral oriented audience rather than a visual, writing audience *Final examination, either written or oral, required for graduation. *Input is the strongest section of the training course.
IN-MINISTRY	*Definite weakness in the training program. *The explicit goal is to utilize the training by doing, but hands-on activity is mostly implicit during the training. *Program would be strengthened if some kind of apprenticeship were included.
DYNAMIC REFLECTION	*Not planned for in the program. *Individual instructors might include some. *A definite weakness in the program.
SPIRITUAL FORMATION	*Explicitly planned for in the program. *One of the stong points of the training program is the fact that this is included. *Mostly in the nature of exhortation. Would be stronger if combined with dynamic reflection.

In terms of Holland's Two-Track Analogy, the School of Lay Evangelism is strong on input and spiritual formation, but weak in the areas of in-ministry and dynamic reflection. Dynamic reflection could be added through the use of feedback sheets, role-playing and a variety of other teaching methods besides lectures. In-ministry could be strengthened through a modified apprenticeship system, especially when the course is taught in a local church.

C. ANALYSIS - CLINTON'S ADAPTED SYSTEMS MODEL

INCOMING PARTICIPANTS

Component 1 of Clinton's model (See appendix B) deals with the

people who are to be trained. It asks: questions such as:

*What are the prerequisites for the training?
*Who are the people to be trained?
*What are their personal goals?
*What Is their commitment to soul winning?
(See Lillie, 1982:2).

What are the Prerequisites for Training? No extrinsic prerequisites

are indicated in order for a person to participate in a School of Lay

Evangelism. The implication is that every church member will be involved

in soul winning and is therefore a candidate for this training program.

The key philosophical statement used is:

God expects personal service from every one to whom He has
entrusted a knowledge of the truth for this time. Not all can
go as missionaries to foreign lands, but all can be home missionaries
in their families and neighborhoods. (Leadership Series, No.1:10.
From White, 1947:9).

Based on the idea that every member of the church ought to recieve

training, the plan of action calls for a three step recruitment program:

1. A decision by the church board to hold a School of Lay Evangelism

in the church.

2. A series of revival meetings geared to raising the consciousness

of the church in regard to their duty as soul winners.

3. Presentation of the plan and enrollment of participants.

While the emphasis of the recruitment program is on the over-

all responsibility of all Christians to be soul winners, the students who

will ultimately fulfill the expectations of the program will be "FAT" (faithful, available and trainable). However, there is no screening process of any kind.

When the program was first launched, it was used on a regional basis. The concept was that the original graduates would go back to their churches and become instructors. This would set up a chain reaction resulting in trained soul winners in every church. At this stage , participants were chosen through a selection process by regional administrators and missionaries. Usually they were chosen on their track record as soul winners.

Who are the People Being Trained? The program is designed primarily for lay leaders in local churches.

McKINNEY'S LEVELS OF LEADERSHIP

LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4	LEVEL 5
Local Leaders	Overseers of small congregations	overseers of large congregations or clusters of small congregations	Regional National International Administrators	Research/Influence Leaders such as • strategists • theologians • national evangelists
rural city	rural city	rural city		

———— SCHOOL OF LAY EVANGELISM ————

DIRECT   INDIRECT

DIRECT/INDIRECT MINISTRY CONTINUUM

The course was designed by level 5 strategists who occupy level 4
administrative and departmental positions. It was designed for use at
level 1-3 to train lay leaders, both rural and urban.

In Inter-America, especially during the formative period of the
program, there were complaints by pastors that lay leaders were recieving
training that they themselves did not have. Apparently it was taken for
granted by the developers that pastors would already have the knowledge
and the know-how included in the program. The heavy emphasis on lay preaching
produced some insecurity in some pastors, a sort of "who does this layman
think he is!" syndrome. The problem pretty much resolved itself as the
program became well known and was used at the Seminary level as one of
the strategies taught during residence training.

What Are Their Personal Goals? Aside from the fact that trainees need
to be "FAT," the program has no way of evaluating personal goals. The major
emphasis is on the personal responsibility of every member to communicate
the gospel. There is nothing wrong with this emphasis except that in
practice it is often applied as a guilt trip in the form of excessive
exhortation from the pulpit.

One of the weaknesses of the School of Lay Evangelism is that it
did not take into account the concept of spiritual gifts. The research
done by church growth strategists shows that in the typical church situation,
around 10% of the membership will have the gift of evangelism. It has
been shown that mature Christians, i.e. those who have been in the church
for a long time, are less effective as soul winners than are new church
members (Wagner, 1983:12 "Force for Evangelism"). The corollary is that

the 90% who do not have the gift of evangelism can still be witnesses. The School of Lay Evangelism places the emphasis on lay preaching and takes for granted the Strachen Theorem that "The expansion of any movement is in direct proportion to its success in mobilizing its total membership in continuous propagation of its beliefs. This alone and nothing else is the key" (Bradshaw, 1969:6). There is nothing wrong with this theorem except that it is often taken to mean that every member must be an evangelist, not just a witness. In the School of Lay Evangelism the strategy base is broad, but in practice is narrowed by an excessive emphasis on lay preaching. This weakness showed up when the program was brought to North America. North American leaders almost automatically contextualized the program and shifted the emphasis to strategies other than lay preaching. The basic concept that every member is an evangelist remained, however. It may be that this is one of the reasons why the results of the training program were not as great in North America. North American members, especially in Anglo churches, did not take to the lay preacher emphasis. This may be due social structure and redemption and lift factors in the culture.

In summary, the personal goals of the participants are not asked for nor are they taken in to account explicitly in the training. It is pretty much taken for granted that the recruitment process and the appeal to Christian duty through exhortation will produce an intrinsic motivation to be a soul winner.

<u>What Is Their Commitment to Soul Winning?</u>   In spite of the implicit

nature of goal development in the <u>School of Lay Evangelism</u>, the plan has

had a great effect in changing the concepts of the laity regarding the scope

of soul winning.   In Inter-American at least, it broke the back of the idea

that only clergy should win souls while the laity could be passive.   Three

statements from the training materials represent the philosophical base:

> The greatest work that can be given to our people is to teach
> them to work for God, and to depend on Him, not on the ministers.
> (<u>Leadership Series</u>, No.1:7. From White, 1948:vol7:19).

> The work of God on earth can never be finished until the men and
> women comprising our church membership rally to the work, and unite
> their efforts with those of the ministers and church officers.
> (<u>Leadership Series</u>, No.1:7. From White, 1948:352).

> Every disciple is born into the kingdom of God as a
> missionary. (<u>Leadership Series</u>, No. 1:9. From White, 1947:9).

In summary, the training materials do not have any means of

evaluating personal comittment to soul winning on the part of the

incoming participants. · Motivation is extrinsic in the form of

recruitment consisting primarily of exhortation and an appeal to duty.

The recruitment has, however, been effective and the program successful,

especially in Inter-America where it started.

Holland's Leader/Saint Axis illustrates the effect the <u>School of

Lay Evangelism</u> has had on the concept of the laity regarding their role

in soul winning. The chart on the following page illustrates what

happened.

HOLLAND'S LEADER/SAINT AXIS

THE BIBLICAL IDEA - EPH. 4:7-16
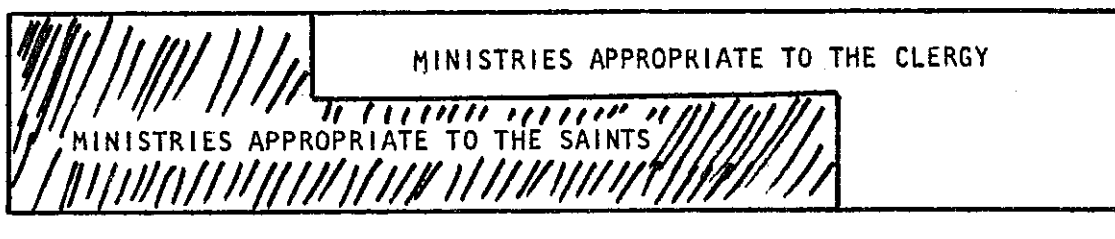
MINISTRIES APPROPRIATE TO THE CLERGY

MINISTRIES APPROPRIATE TO THE SAINTS

PRE SCHOOL OF LAY EVANGELISM
CONCEPTS OF SOUL WINNING

Functions of
Saints Only

Ordained Functions Include
Soul winning and Most Church
Functions

SCHOOL OF LAY EVANGELISM
CONCEPTS OF SOUL WINNING

Functions of
Saints Only

Ministries Appropriate
to Both - Including
Soul Winning

Functions
of Clergy
Only
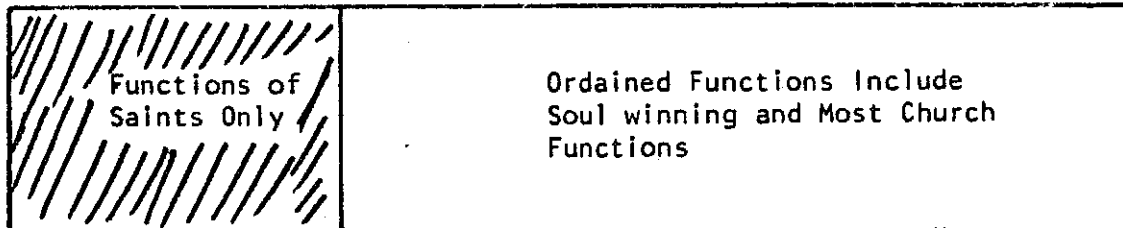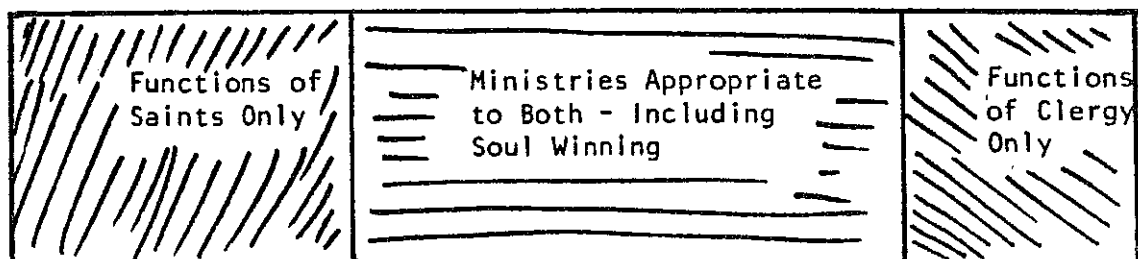
TOTAL TRAINING PROCESS

The following chart summarizes the total training process.

TOTAL TRAINING PROCESS CHART

PLACE: Usually the local church. Sometimes regional.

TIME: Once a week for twelve weeks, e.g. Wednesday night or
        Saturday afternoon. Another alternative is fifteen
        consecutive sessions.

CURRICULUM: Four subjects. Emphasis on two. Spiritual formation
              included in the form of devotionals, four of which are
              outlined in the program.

| SPIRITUAL FORMATION | 3 Hours |

| METHODS OF SOUL WINNING | 8 Hours |

| ART OF DECISIONS | 4 Hours |

| DENOMINATIONAL HISTORY | 4 Hours |

| BIBLE DOCTRINES - Used as illustrations throughout course. |

REQUIREMENTS: 1. Attend 10 of 12 methods classes.
                2. Attend 5 of 6 classes in each of the other subjects.
                3. Do all the assignments.
                4. Begin a series of Bible studies during the course.
                5. Pass the final examination.

EXAMINATION: Written or oral.

GRADUATION: Public ceremony. Church membership invited. New course
              announced as part of recruitment strategy.

The curriculum is built around four subjects. Two deal with

methods and two deal with theory. The methods classes recieve the most

emphasis. Spiritual formation is provided primarily in the form of

planned exhortation.

The School of Lay Evangelism follows the format of a residence program in a non-resident setting. The following chart indicates where the criteria fall on Winter's Extraction/Extension Continuum. The criteria used are Location, Practical/Theoretical, Teaching Methodologies, and Immediately Usable Skills. They are placed on the chart in terms of their similarity to a residence program, which would be close to the extraction extreme on the chart (Clinton, 1983:109).

WINTER'S EXTRACTION/EXTENSION CONTINUUM
SCHOOL OF LAY EVANGELISM

EXTRACTION   EXTENSION
EXTREME   EXTREME

Practical
Theoretical
●
                            Location
                              ●

Teaching   Immediately
Methodologies   Usable
                                              Skills
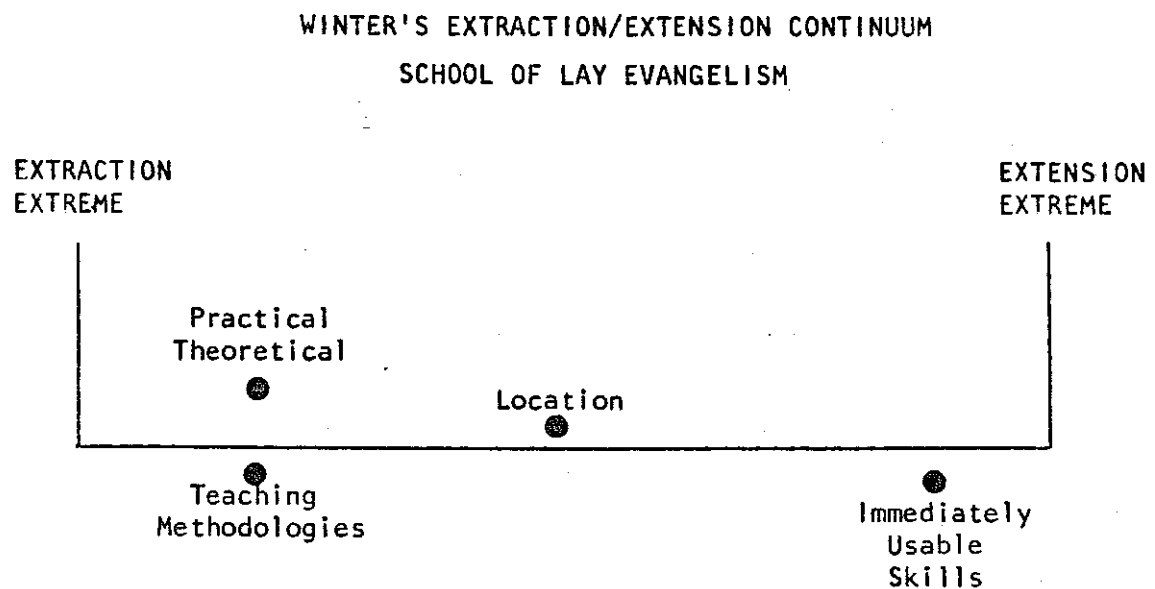
Classes in Methodology. The methods classes are entitled "The Divine Blueprint for Lay Evangelism " and "The Art of Obtaining Decisions."

The "Divine Blueprint" is divided into two sections: (1) "The Challenge" and (2) "The Divine Blueprint". The Challenge is a statement of the Biblical basis for soul winning and the Divine Blueprint the actual processes and methods used in winning souls.

Different strategies have recieved different emphasis at different times. The three listed, Bible studies, lay efforts and Branch Sabbath Schools, have been some of the most popular and are often considered "standard". They all work as long as they are recognized as part of the whole and not "single solution" plans to the exclusion of everything else.

The "Art of Obtaining Decisions" takes four clock hours of instruction divided into six sections. The chart on the next page outlines the contents. The purpose of this section is to provide the trainee with information on how to gain a decision for Christ and church membership. Most of the instruction is done through lectures. It would be more effective if role playing and other teaching methods were used.

Classes on Theory. Two theory classes are included, four clock hours each.

1. Denominational History. This class is an historical survey of Adventism. The following statement is the reason for the inclusion of this section:

> In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God. As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us. (From White, 1944:31).

This section of the course was often left out in North America, apparently on the assumption that North American Adventists already knew the history of the church. This has proven to be a mistake. It should have been left in.

THE ART OF OBTAINING DECISIONS

THE VALLEY OF DECISION	PROGRESSIVE STEPS	THE TECHNIQUES OF APPEALS	HOW TO MEET EXCUSES	ANSWERING QUESTIONS	OPPOSITION
The factors involved in bringing people to decision *Complete surrender to Christ *Change in life-style *Keeping of all God's .commandments. *Meeting trials -Husband/wife -Former friends -Associates -Employment/ Sabbath	1. Preach Christ-centered. 2. Teach whole message. 3. Teach with conviction. 4. Gain progressive assent before testing truths. 5. Secure surrender to Christ 6. Read promises from Bible 7. Cite your own experience 8. Visit homes & offer help. 9. Recognize right time to ask decision 10. Make direct personal appeal 11. Pray with person 12. Help to disciple 13. Conduct worship in home 14. Counsel with pastor	1. Each sermon move toward decision 2. Use the techniques of decision in "Progressive Steps" 3. Four basic decisions -Accept Christ as Saviour -Observe all commandments (Sabbath) -Abstain from alcohol, etc. -Unit with church *Details given on various techniques of making appeals	*A list of 30 common excuses is given. *Texts are indicated to answer each excuse. *Suggestion is made to glue the list in back of Bible for quick reference.	*How to deal with five kinds of questions that arise during Bible studies. 1. Premature questions 2. Related questions 3. Irrelevant questions 4. Sincere questions 5. Controversial questions	*How to deal with opposition or objections that arise. 1. Exault Christ 2. Present truth logically and plainly 3. Be tactful and friendly 4. Do not condemn beliefs of others. 5. Consider views of others as honest 6. Don't argue

2. <u>Bible Doctrines</u>. The materials on Bible doctrines were prepared for use in giving Bible studies and as outlines for lay preachers. There is no time limit in the course outline for this section of the training. In practice the outlines, contained in a book entitled <u>The Message We Believe and Share</u>, are used as illustrations, not studied systematically. There are 37 outlines in the book. They are divided into six sections.

THE MESSAGE WE BELIEVE AND SHARE[2]

TITLE	FOUNDATIONS	OUTLOOK	JUSTICE	PRINCIPLE	DESTINY	PRACTICE
THEME	The Word of God	The Prediction of God	The Love of God	The Law of God	The Plan of God	The Way of God
TOPIC	Bible	Second Coming	Salvation	Sabbath	Conditional Immortality	Life Style

<u>Training Sequence</u>. Two options are suggested, 12 consecutive weeks and a 15 session schedule.

TWELVE WEEK COURSE SEQUENCE

WEEK	1	2	3	4	5	6	7	8	9	10	11	12	GRADUATION EXAMINATION
METHODS	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	
DECISIONS		▨		▨		▨		▨		▨		▨	
HISTORY	▨		▨		▨		▨		▨		▨		
DOCTRINES	USED AS EXAMPLES THROUGHOUT THE COURSE												

	1 Fri	2 Sat	3 Sun	4 Mon	5 Tue	6 Wed	7 Thu	8 Fri	9 Sat	10 Sun	11 Mon	12 Tue	13 Wed	14 Thu	15 Fri
METHODS	INSPIRATION							CONSECRATION TESTIMONIES						EXAMINATION	GRADUATION
DECISIONS															
HISTORY															
DOCTINES		USED AS EXAMPLES													

In practice, these sequences are flexible. The twelve week sequence requires longer class periods than the fifteen week sequence. The actual time spent in class is about the same either way.

Pedagogy/Androgogy Continuum. The Curriculum lies at the pedagogy end of the continuum. As has already been mentioned, the School of Lay Evangelism follows a residence model. The instructor is primarily a lecturer, someone who imparts information. The requirement to initiate a series of Bible studies during the course is about the only real androgogical element. This is self-directed in the sense that there is no follow-up once a report is made that the studies are in progress.

PEDAGOGY/ANDROGOGY CONTINUUM

PEDAGOGY

Teacher
Directed
Learning

SLE
Curriculum

Bible Study
Requirement

ANDROGOGY

Self-directed
Learning
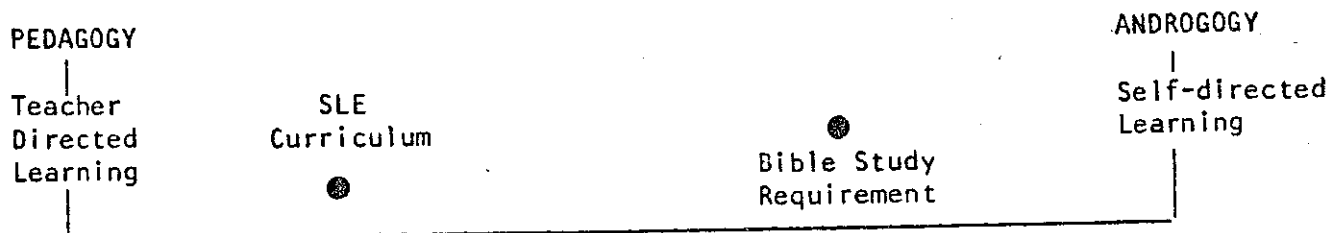
Mastery Learning Model.   As the following chart indicates,
the School of Lay Evangelism meets few of the requirements of the mastery
learning model.   It is obviously not built around this concept.
The elements enclosed in asterisk are those that are not met by the School
of Lay Evangelism.

```
*****************************************
*  Diagnosis of entry level learning     *
*             deficiencies               *
*****************************************
```

```
**********************
* Compensatory        *
* instruction to      *
* meet entrance       *
* levels              *
**********************
```

```
*****************************************
*  Presentation of purposes, goals and   *
*  objectives for a given unit of study  *
*****************************************
```

```
  Instruction in a given mode:
  presentation of content
```

```
*****************************************
*  Formative testing: feedbacks,         *
*  exercises, reviews                     *
*****************************************
```

```
*****************
* Alternative    *
* study units    *
*****************
```

```
*******************
* Enrichment       *
* study            *
* alternatives     *
*******************
```

```
*******************
* Repetitive       *
* testing on       *
* same             *
* objectives       *
*******************
```

```
  Summative testing for course
  or grouping of units
```

If the it were to follow this model, the program would be stronger. One of the problems is the nature of the course itself. If it were to be established as an ongoing thing in a church of sufficient size, as is for example Evangelism Explosion, it could be reorganized to incorporate the mastery learning model. As a short term seminar style course, too much information has to be imparted too fast to use most of the elements of mastery learning. Some elements could be included even in the short program however. Unit goals and objectives could be established and tested. Feedback exercises could be incorporated to reenforce learning.

Dyanamic reflection is one of the major points at which mastery learning could be incorporated. Reports on the progress of Bible studies and case studies could be included. The case studies could be of actual situations that arise while the course is in progress. This would strengthen the teaching.

OUTGOING PARTICIPANTS

Component 3 of Clinton's model deals with the expected outcomes of the training. It asks such questions as (Clinton, 1983:77):

1. What are the purposes of the training?

2. What are the goals of the training?

3. What are the objectives of the training?

4. What is the program trying to produce in terms of sphere of influence?

5. In what ways will the training have helped the participants in their spiritual authority?

6. Is the training fufilling felt and/or real needs of the church?

CHAPTER IV

WITNESSING FOR CHRIST

A. GENERAL DESCRIPTION

1. History. In order to adequately understand the backgrounds
of the Witnessing For Christ program, it is necessary to trace some
of the events in Adventism leading up to its, development. During the
1960's, church growth among the Anglo Adventist churches in the United
States began to slow noticeable. The DGR from 1962 to 1972 was 2.6% in
North America as compared to 5.6% world-wide (Oosterwal, 1976:17). At
the same time, Black and Hispanic churches were growing rapidly.

The concepts of the School of Lay Evangelism were working miracles
of growth in Latin America and other parts of the world, but they were
not catching fire among the Anglo churches of North America. An adjunct
program to the School of Lay Evangelism sponsored by the Sabbath School
department based on making Sabbath School classes "Evanglistic Units"
was also catching fire, primarily in Latin America. In North America
the Sabbath School was known as "The Church at Study", a concept geared
primarily to nurture rather than outreach. On the other hand, churches
in Latin America, primarily under the leadership of Sergio Moctezuma, were
promoting a three part philosophy of the Sabbath School: World mission,
personal study and personal soul winning throught the Evangelistic Unit.

Most of what was happening overseas was lost to North America except
as some local leaders beganto sense the slow-down in growth. Some of
them began looking for new ways to get the church moving again. They
sensed that the strength of the third world churches lay in their effective
utilization of the laity in soul winning. They began looking at two
variables: theological approach and training methodology.

It was at this time that Elden K. Walter, a Personal Ministries Department leader in the South, discovered D. James Kennedy's Evangelism Explosion system. He wrote a training manual entitled New Testament Witnessing that contextualized Evangelism Explosion for Adventist audiences.[3] This manual contained two innovations as compared to the School of Lay Evangelism: (1) A different approach to the presentation of doctrine, and (2) An apprenticeship system taken directely from Kennedy.

Walter's system was successful up to a point. His concept on how to present doctrine met some opposition from those who felt that distinctive doctrines, primarily in the area of eschatology, should recieve primary emphasis. It look to them as if Walter's system was teaching "cheap grace." In reality, all he was trying to do was to meet the problem of a secularized American society. Biblical literacy and conversion to Jesus, or even Christianity, could not, according to Walter, any longer be taken for granted (1971:9,10). The first step in soul winning is to present the plan of salvation. Doctrinal teaching can come after assurance of conversion. The diagram on the following page illustrates the difference in emphasis.

Walter's got the theology for his approach entirely out of Adventist sources, especially Steps To Christ by Ellen White. His methodology came from Kennedy. Some evangelists picked up Walter's approach and carried it to an extreme. They began baptising hundreds of people on the basis of mere verbal assent to a vague concept of grace alone. This problem sidetracked Walter's original intent and produced quite a "discipling - perfecting" debate among Advetnist clergy.

A WALL OR STEPS?
A Wrong Way

CHRIST

BAPTISM
FOODS
TITHE
SABBATH
SECOND COMING

A Right Way

CHRIST

BAPTISM
FOODS
TITHE
SABBATH
SECOND COMING
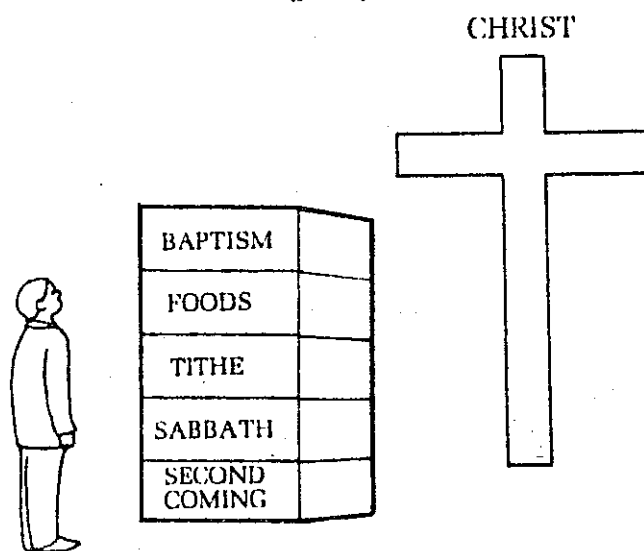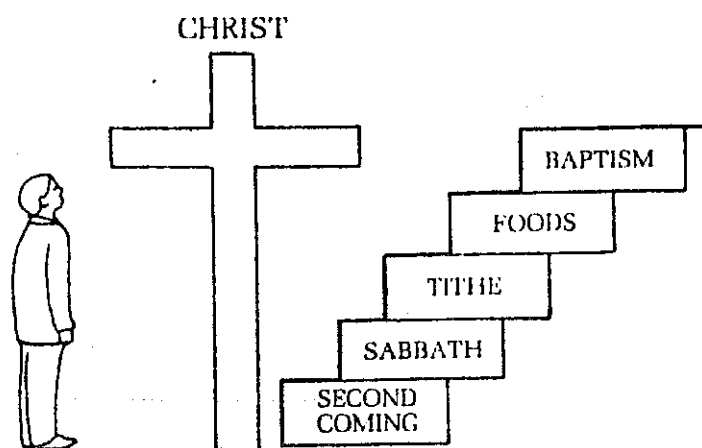
Source: Knowles, 1981:120

The major strength of Walters' system was the apprenticeship approach.
He took this from Kennedy's system. It is still effectively incorporated
into the Witnessing For Christ system.

During the middle 1970's the Church Growth Movement began to be
noticed by Adventists, chiefly through the work done by Dr. Gottfried
Oosterwal of the Department of Missions at the Seventh-day Adventist
Theological Seminary and the influence of Adventists who studied at Fuller.
This influence had already been felt in Latin America and some of the lay
training ideas behind the Evangelistic Unit program came from Church
Growth and related literature.

At the same time, George Knowles, and ex- Jehovahs Witness turned
Adventist, developed a system of territorial assignment for each church
member in a congregation. Knowles eventually became the Director of the
Lay Activities Department at the General Conference level and territorial
assignment became a world-wide strategy.

All of these concepts and strategies have been incorporated into
the program entitled Witnessing for Christ. It is an eclectic program
developed over a number of years and incorporates the ideas and concepts
of various people. It is not a full Church Growth approach, nor is it
primarily concerned with the training of lay preachers as was the School
of Lay Evangelism. It is probaly the most conprehensive training program
ever developed by the Adventist church in that it contains a variety of
strategies. The concept is taught first - then the strategies. This
is innovative. Most programs in the past have been geared to either lay
preaching or giving Bible studies in the home as the strategies. Witnessing

For Christ incorporates a variety of strategies, giving the layperson a choice of outreach possibilities. In this sense it is closer to a church growth approach.

2. General Description. Witnessing For Christ is a training manual used in a course of the same name. The chapters in the manual correspond to the subjects taught in the course, but not in the same order. Each chapter discusses either a strategy for witnessing or describes the theory of some aspect of witnessing. The course itself is divided between theory and apprenticeship. An audio-visual aid is included entitled "No Limit." It illustrates the points brought out in the manual. George Knowles has written a book entitled How To Help Your Church Grow (1981) that is an exposition of the elements contained in the training manual.

3. Knows Results. According to the testimonials included in the manual, the program is successful. Since it only came out in 1981, it is probably too early to project the long-term results.

4. Over-all Evaluation Model. Witnessing For Christ is a non-formal apprenticeship model. On Harrison's overarching model it would be classified as developmental.

B. ANALYSIS- HOLLAND'S TWO-TRACK ANALOGY

INPUT

The Witnessing For Christ program consists of a manual to be used as a textbook for a training program by the same name. The cognative

materials covers a series of topics dealing with strategies, tools and techniques for witnessing. The chapters are:

1. Preparing for Witnessing.
2. Witnessing Through Spiritual Gifts.
3. Witnessing in Your Own Family Territory.
4. Witnessing to Develop Wholesome Relationships.
5. Witnessing by Your Testimony.
6. Witnessing to Former Members and Media Interests.
7. Witnessing to Missionary Journal Interests and Through Outreach Activities.
8. Witnessing Through the Community Religious Survey.
9. Witnessing the Way to Christ.
10. Witnessing Tools and Techniques.
11. Witnessing in Spite of Obstacles.
12. Witnessing to Gain Decisions.
13. Witnessing to Gain Witnessing Members.

In addition to the manual, a book entitled Steps to Christ (White, 1908) is used as the theological base for a sanctification model. The manual outlines a 13 week training course.

IN-MINISTRY

The manual states on page 161 that "On-the- job training is the most important single feature of the witnessing program." Each training session is built around an apprenticeship format. Three hours are indicated for each session, organized as follows:

30 MINUTES	90 MINUTES	30 MINUTES
Cognative Input	Field work	Dynamic reflection
Theory, quizzes, etc.	Two by two or Three by three	Reports and sharing

Thirty minutes are programed for driving to and from the field work.

Input is one of the strong points of this system since it is built around the concept of apprenticeship training.

DYNAMIC REFLECTION

Dynamic reflection is built into the program in the form of a sharing of experiences at the conclusion of the weekly field work. This is a reflection of the input that this program recieved from Evangelism Explosion (See Stanton, 1982:14 and Walter, 1971:118). The tone of the manual is that the instructor will not only lecture, but will lead the trainees to reflect on the material being presented. For example, in emphasizing the importance of one of the chapters, the manual states that: "The discussion of this chapter easily leads into a serious yet dynamic mood - perhaps even into a sober testimony service." (p.159).

SPIRITUAL FORMATION

Spiritual formation is taken into account in this training program, but it is left more to the individual than was the case in the School of Lay Evangelism (See page 13 of this paper). The manual states:

> At the beginning of the witnessing training program and all the way through , there must be a strong emphasis on the devotional life of every participant. ... The perseverance essential to the success of this work will be lacking unless there is a deeply spiritual devotional life. To present Jesus effectively, every soul winner must experience Christ's presence in his own life. At every witnessing training session, there must be time for earnest prayer.

On the other hand, much of the responsibility of this spiritual formation is left to the individual. For instance, after reiterating

the importance of spiritual preparation, the manual states that: "Each
week's assignment includes a chapter from Steps to Christ, a book
which God has used to deepen the Christian experience of so many. This
reading is for personal spiritual growth and will not be discussed in
class."   This is done due to time constraints, but it is a weakness
in the program none the less.

SUMMARY DIAGRAM

WITNESSING FOR CHRIST	
INPUT :	*A manual outlining the cognative material for the course. *A combination of strategies, theory and techniques.
IN-MINISTRY	*Major emphasis on apprenticeship. Major time frame here.
DYNAMIC REFLECTION	*Integral part of on-the-job training. *Included in reporting sessions and as part of teaching methodology.
SPIRITUAL FORMATION	*Included, but mostly as a personal activity. *Great emphasis on its importance, but time limitations lessen the actual application.

RELATIONSHIP OF GOALS

"Doing" is the major goal of the training in both theory and
practice. This is definitely an apprenticeship model. "Being" is
emphasized, but is left to the responsibility of the trainee.
"Knowing" is also emphasized, but theoretical knowledge is given within
the context of what is happening in the field work. This emphasis will
of course vary with the instructor. If he or she is primarily a lecturer,

dynamic reflection will suffer and theory will be emphasized.

Using Holland's model, the diagram for Witnessing For Christ
would look like the following:
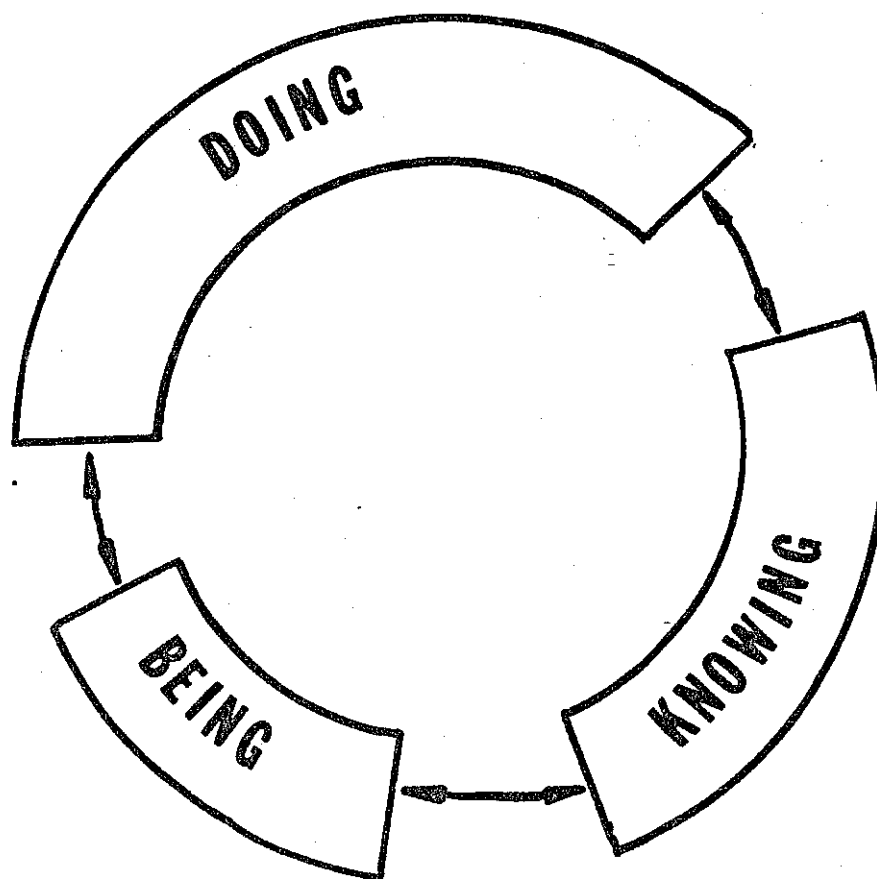
EVALUATION DIAGRAM

WITNESSING FOR CHRIST	
INPUT	*Cognative content well thought out. Includes good Church Growth theory. *Attractive format but very small print. *Looseleaf notebook style. Room to add notes. *Sequence of chapters does not follow presentation sequence, but this is really not a problem.
IN-MINISTRY	*Strong point of the program. *Adapted from Evangelism Explosion approach. *Cognative input somewhat short changed.
DYNAMIC REFLECTION	*Provided for in schedule as follow-up to the field work experiences. *Relatively less in cognative theory due to time constraints.
SPIRITUAL FORMATION	*Emphasized, but left to the individual. *Time constraints are the main reason. *It would be better to adjust the time and do some dynamic reflection on this point than to relegate the responsibility to the individual.

Witnessing For Christ is a very complete training program that includes a variety of strategies. Its strong point is the apprendiceship training included. It is an eclectic program incorporating many ideas and allowing for the use of spiritual gifts.

C. ANALYSIS - CLINTON'S ADAPTED SYSTEMS MODEL

INCOMING PARTICIPANTS

Incoming participants in the Witnessing For Christ program are more carefully selected than were those involved in the School of Lay

Evangelism program. This is probably due to the influence of Walter's

New Testament Witnessing program on the formation of Witnessing For Christ.

Walter started out as public evangelist. He faced the problem so many

evangelists have met when they go "cold turkey" into a community:

> I see so many ministers whose efforts in building church
> membership and soul winning have been disappointing. Many have
> developed proficiency in holding public meetings and these meetings
> have been rewarded with only such irregularty that each crusade
> is approached with apprehension. Adding to the frustration
> is the fact that the more frequently crusades are held in a given
> pastorate the more the results dwindle... . Public evangelism
> cannot be successful on a continuing basis without a lay-witnessing
> program that is a going thing. Finally, we have suffered from a
> divided evangelism program long enough. The right hand of lay
> evangelism has not known what the left hand of public evangelism
> is doing and vice versa. Observ-ng our evangelistic thrust has not
> been unlike watching a spastic wrestling with a professional
> champion. It arouses more pity than admiration. (Walter, 1971: Preface).

This evaluation within Adventism is similar to the findings of the

Church Growth Movement's research into the effects of crusade evangelism

and movements such as Key 73 (Wagner, 1983: "Means and Methods", p.1 ff).

It is in effect an appeal for body evangelism based on the priesthood

of all believers.

The same questions need to be asked regarding the incoming participants

of this training program as were asked regarding the School of Lay

Evangelism:

*What are the prerequisites for the training?

*Who are the people to be trained?

*What are their personal goals?

*What is their commitment to soul winning?

What Are the Prerequisites for the Training? The School of Lay

Evangelism saw every member of the church as an evangelist. Witnessing

44

Evangelism program. This is probably due to Walters' New Testament
Witnessing program in the formation of Witnessing For Christ. Walters
started out as a public evangelist. He met the problem so many evangelists
have face when they go "cold turkey" into a community:

> I see so many ministers whose efforts in building church
> membership and soulwinning have been dissapointing. Many have
> developed proficiency in holding public meetings and these
> meetings have been rewarded only with such irregularity that each
> crusade is approached with apprehension. Adding to the frustra-
> tion is the fact that the more frequently crusades are held in
> a given pastorate the more the results dwindle. ...Public
> evangelism cannot be successful on a continuing basis without
> a lay-witnessing program that is a going thing. Finally, we have
> suffered with a divided evangelism program long enough. The
> right hand of lay evangelism has not known what the left hand of
> public evangelism is doing and vice versa. Observing our evan-
> gelistic thrust has been not unlike watching a spastic wrestling
> with a professional champion. It arouses more pity than admiration.
> (Walter, 1971:Preface).

This evaluation of the situation within Adventism is very similar to
the research findings of the Church Growth Movement into the effects of
crusade evangelism and movements such as Key 73 (Wagner, 1983: "Means
and Methods," p. iff). It is in effect an appeal for body evangelism
based on the priesthood of all believers.

The same questions need to be asked regarding the incoming partici-
pants of this training system as were asked regarding the School of Lay
Evangelism:

* What are the prerequisites for the training?
* Who are the people to be trained?
* What are their personal goals?
* What is their commitment to soul winning?

What are the prerequisites for the Training? The School of Lay
Evangelism saw every member of the church as an evangelist. Witnessing

For Christ takes the position that each church member is a witness and
in that sense, a minister. It is based on the concept of the continued
validity of spiritual gifts:

> Witnessing For Christ does not involve complicated approaches
> that need to be memorized. Rather it shows you how you can share
> your faith with others in ways that are natural for you in harmony
> with your gifts and talents.

Five prerequisites are mentioned in the manual:

1. At least one person in each team of two or three must
be a woman. This is for safety factors.

2. Young adults with warm personalities are given first priority.

3. Must commit themselves to keep all appointments.

4. Must comit themselves to do all assignments.

5. Must comit themselves to the time frame, one three hour
session per week for thirteen weeks minimum.

Who Are the People to be Trained? The manual recommends that the
instructor "prayerfully and carefully choose his trainees on an individual
basis " (p.158). The program contemplates that those who complete the
training will become trainers of others. While the School of Lay
Evangelism carried out an active recruitment program to get as many
people as possible involved, Witnessing For Christ attempts to train a
carefully chosen cadre.

The School of Lay Evangelism emphasized lay preaching. Witnessing
For Christ sees lay preaching as only one of a variety of ways in which a
person can witness. The authors of the manual feel that perhaps 25% of
a congregation could become lay preachers. That percentage is probably
too high. Research has shown that a church is doing well if it achieves
10% of its membership actively involved in some kind of systematic

outreach (Wagner,1979:176,177).

McKINNEY'S LEVELS OF LEADERSHIP
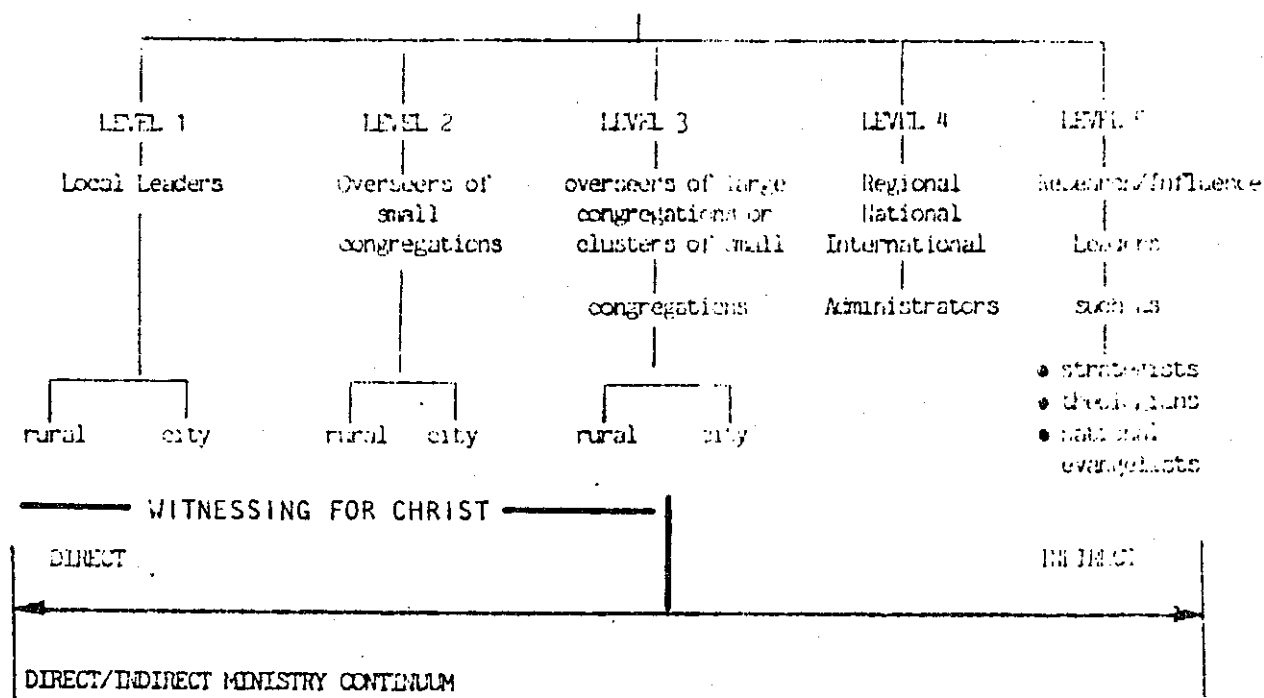
The program is designed for lay persons at the local church level.

What Are Their Personal Goals? Personal goals are not taken into account except as the trainees are required to commit themselves to a time frame, faithful attendance and completion of assignments.

What is Their Commitment to Soul Winning? Witnessing For Christ is based on the following philosophical statement: "There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a live wholly consecrated to God" (Manual, p.1. From White, 1947:254). It is hoped that those who take

the training will accept the truth of that staement and put it into practice in terms of personal commitment. The commitment is implicit however. The time frame commitments mentioned above are explicit.

Holland's Leader/Saint Axis. The diagram on page 18a of this paper applies equally to Witnessing For Christ. Up to this point, the concept of every member being a minister is just beginning to be recognized in some Anglo Adventist churches in North America. When it becomes fully understood, an evangelism explosion will take place here just as it has in Latin America and other places in the world.

TOTAL TRAINING PROCESS

The charts on pages 48 and 49 summarize the total training process. As can be seen from these charts, the program is built around the concept of apprenticeship. The following chart shows how the indicated criteria would appear on Winter's Extraction/Extension Continuum. Extraction indicates a typical residence program.

WINTER'S EXTRACTION/EXTENSION CONTINUUM
Witnessing For Christ

EXTRACTION
EXTREME

EXTENSION
EXTREME

Practical
Theoretical

Location

Teaching
Methodology

Immediately
Usable Skills
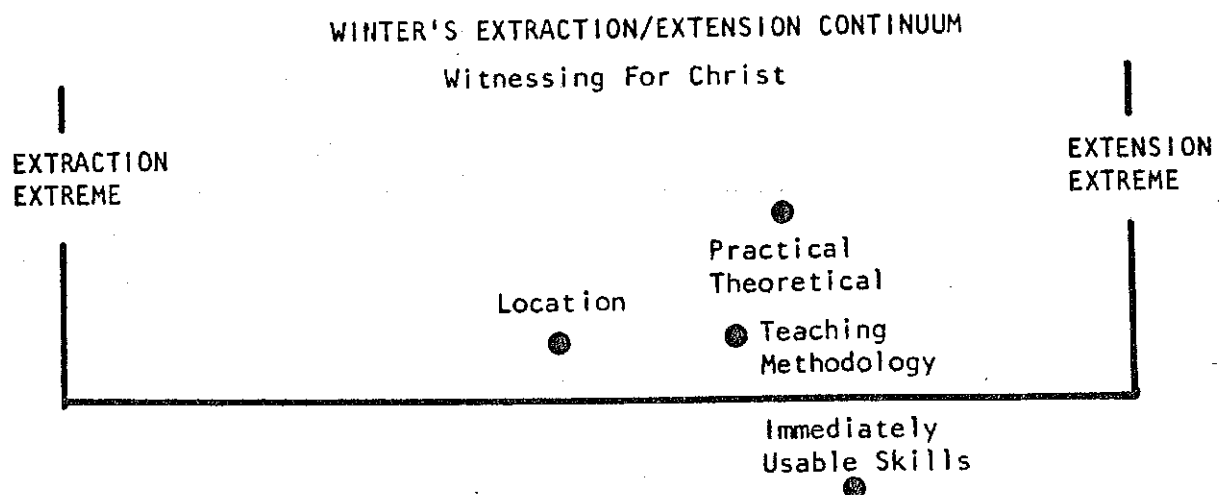
TOTAL TRAINING PROGRAM

The following chart summarizes the total training process:

TOTAL TRAINING PROCESS CHART

PLACE:	Local church
TIME:	Preliminary session plus twelve weekly training sessions. The training may be extended to 16 or 18 weeks.
CURRICULUM:	1. Built around on-the-job training. The sequence of subjects is designed to "provide the theory which supports the practice that will be gained through on-the-job training at different stages of the program" (Manual, p.16). 2. The chart on page 49 outlines the sequence of training procedures.
REQUIREMENTS:	1. At least one person in each witnessing team must be a woman. 2. Young adults with warm personalities are given preference. 3. Must commit themselves to keep all appointments and complete all assignments. 4. Commitment to time frame and serve as trainer for at least three months after initial training.
FOLLOW-UP:	Continue the training with a new group using former trainees as instructors and assistants.

TOTAL TRAINING PROCESS CHART

	1	2	3	4	5	6	7	8	9	10	11	12
THEORY	Chapter 1 Review. Dsicuss	Quiz on Assign. Graded in class	Review Chapter 5	Discuss Chapter 9 Quiz	Discuss Chapter 8 Discuss Com. Survey plan	Review memory work Recite in unison	Review memory work	Review memory work	Discuss Chapter 7	Discuss Chapter 10 Quiz Review memory work	Discuss Chapter 11 Review memory work	Discuss Chapter 12 Discuss next course

90 MINUTE VISITATION EACH SESSION
EACH TEAM GIVEN SIX PROSPECT CARDS EACH TIME

	1	2	3	4	5	6	7	8	9	10	11	12
DYNAMICS	Reporting session	Reporting and sharing session	Three minute testimonies	Share exper.	Practice survey on each other	Practice gospel pres.	Practice gospel pres.	Practice gospel pres.	Practice gospel pres.		Practice gospel pres.	Evaluate training

EXPERIENCES SHARED EACH TIME AT END OF FIELD WORK

	1	2	3	4	5	6	7	8	9	10	11	12
SCRIPTURE MEMORY	SC 1 "God's love for man"	SC 2 "The sinner's need of Christ."	SC 3,4 "Repent." "Confes."	SC 5 "Consec."	SC 6 "Faith and Accept- ance"	SC 7 "The test of disciple- ship"	SC 8 "Growing up into Christ"	SC 9 "The work and the life"	SC 10 "A Knowledge of God"	SC 11 "The privil. of Prayer"	SC 12 "What to do with doubt"	SC 13 "Rejoicing in the Lord"
ASSIGN MEMORY	Chapter 2 1 John 4:8 Rom.3:23	Chapter 5 Write out 3 min. testim. John 3:16	Chapter 9 Eph. 2: 8,9	Chapter 8 1 John 5:11-13	Chapter 3 Rom. 2:4	Chapter 4 Rev. 3: 20	Chapter 6 Heb. 2: 3	Chapter 7 John 1:12 John 14: 15	Chapter 10 Jer.31:33 Ps.40: 8	Chapter 11 Study Rom. 7: 7-24 John 6 47	Chapter 12 2 Cor. 5:17 2 Pet. 3:18	Phil 4: 13

Rom.6:23

The overall training model is designed to fit into a church program modeled on Church Growth principles. The Manual recemmends that in order for the program to be most effective a church should go through an eight stage planning procedure:

1. Research the growth patterns of the church for the past ten years.
2. Develop a statement of mission.
3. Set objectives for growth.
4. Study the needs of the community.
5. Develop strategies to reach the objectives.
6. Organize, assign, train, direct and encourage.
7. Monitor and measure progress toward the objectives.
8. Disciple converts.

While this list is a composite of undefined terms, it does represent a church growth orientation that would be effective if the church using Witnessing For Christ was organized in this way. The manual recommends the use of three strategies:

1. Small groups or evangelistic units made up of those with similar gifts and/or talents.

2. Family territorial assignment. Each family in the church accepts a prayer responsibility for a specific part of the total church territory.

3. The discipling of selected members through on-the-job training over a period of at least 12 weeks. (Manual, p.2).

The Gospel Presentation. Much of the theoretical part of the course focuses on learning a gospel presentation that the trainee will then use in contacts with people. The presentation is based on a particular sanctification model and a particular view of the sequence in which the gospel should be presented. Most of the presentation is based on the ideas developed by Elden Walter (1971:1-30. See also the diagram from Knowles on page 36a of this paper). The presentation is not unique per se, only to

some Adventists. As is often the case within denominations, the tendency
is to focus on a particular doctrine or doctrines first and formost.
Walters' approach is simple to present the plan of salvation through
the grace of God and the sacrifice of Jesus first, then doctrines. The
reason the manual spends so much time on this approach is that so many
Adventists tend to do things just the other way around.

The other side of the coin is not unlike the discipling-perfecting
debate in Church Growth theory. In Adventism, the issue has revolved around
the kind of lifestyle a person should be leading before baptism and
acceptance into church membership, an Adventist version of what "cheap
grace" means. Whatever the outcome of this debate, Witnessing For Christ
takes the position that we live in a country that no longer takes the
inspiration of the Bible or salvation for granted. Salvation has to be
presented first, and then doctrines.

The presentation is built on the concepts of a book entitled Steps
to Christ. The orientation is Arminian and the sanctification model is
basically Keswick. The outline of the presentation is divided into three
parts:

1. Attraction to God.
2. Detachment from sin.
3. Attachment to Christ.

Memorization Outline. The presentation is memorized using an outline:

1. Getting Acquainted and gaining confidence.

    a. Family
    b. Occupation
    c. Religion   FORT (Mnemonic device)
    d. Testimony

2. Diagnostic question: "In your opinion, how does one become a
   Christian?"

3. Gospel presentation

    a. The attraction - God is love (1 John 4:8).
    b. The problem - sin, separation, death (Rom. 3:23).
    c. The solution - God's gift - forgiveness and life in Christ.
       (John 3:16; Rom. 6:23; Eph. 2:8,9; 1 John 5:11-13).
    d. Detachment from sin - Repentance (Rom. 2:4).
    e. Attraction to Christ - Grow up into Christ (Rev. 3:20).

4. Prayer for reception.

5. Provisions for growth.

    a. Bible study
    b. Prayer
    c. Fellowship
    d. Witnessing

The diagram below illustrates the gospel presentation (Manual, 86):

GOD IS LOVE. 1 JOHN 4:8

ALL HAVE SINNED. ROM. 3:23

GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON. JOHN 3:16

THE WAGES OF SIN IS DEATH, BUT THE GIFT OF GOD IS ETERNAL LIFE. ROM. 6:23

THE GOODNESS OF GOD LEADS TO REPENTANCE. ROM 2:4

BEHOLD, I STAND AT THE DOOR AND KNOCK: IF ANY MAN HEAR MY VOICE, AND OPEN THE DOOR, I WILL COME IN TO HIM, AND WILL SUP WITH HIM, AND HE WITH ME.

THE GOSPEL PRESENTATION

FORT. FORT is a mnemonic device that stands for family, occupation,

religion, and testimony. It is used to teach trainees how to initiate

a discussion. The key element is the personal testimony. One of the

requirements of the course is for each trainee to write out their

personal testimony. A worksheet is provided, built around Acts 22, Paul's

testimony to the crowd in Jerusalem. The outline has three points:

1. My life before I became a Christian.
2. How I became a Christian.
3. What Jesus Christ means in my life now.

This testimony, well thought out, written down and shared with other trainees,

becomes a key element in the training process. A copy of the worksheet in

included on the next page.

Strategies Taught. The following strategies are taught in the

course. The field work is based on one or a combination of three strategies;

visitation of names from a prospect list, door-to-door visitation or a

Community Religious Survey. Page 55 diagrams the strategies, page 56 gives

a sample of the Community Religious Survey and page 57 contains a summary

diagram outlining the decision process.

Tools. The following tools are included as suggestions along with

a good bibliography of other materials and tools:

1. Gift Bible Plan.
2. Audio-visual Bible Studies - Encounter Series
3. Around-the-table Bible Study Cards.
4. Bible Reading Guides - Encounter Series.

Personal Testimony Worksheet

My Life Before I Accepted Christ: (Share this part of your testimony in order to establish an identification with the prospect.) "I needed help, and I found it in Jesus."—*Testimonies*, vol. 8, p. 321.

How I Became a Christian: (Tell how it happened. If you were brought up in a Christian home there was still some point at which you gave your life fully to Christ. Your testimony might revolve around an answer to prayer or a particular victory in your life that made Jesus real to you.) I found the Bible "the voice of God to my soul."—*Testimonies*, vol. 8, p. 321.

My Life Since I Became a Christian: (Tell how your life has changed and something of the joy you now experience.) In Christ "the hunger of my soul has been satisfied."—*Testimonies*, vol. 8, p. 321.

To climax, use an appropriate Scripture which sums your life, and will be a precious Bible promise for your contact.

STRATEGIES TAUGHT IN <u>WITNESSING FOR JESUS</u>

SPIRITUAL GIFTS	*Training programs dealing with the use of specific gifts, e.g. "How to Win Relatives," "How to give Bible Studies",etc. *Hospitality - dinner invitations. *Teaching and fellowship - Special Bible class for new converts. *Kindness and friendliness - Make visitors want to return.
TERRITORIAL ASSIGNMENT	*Small groups - Home Bible Fellowships, Evangelistic Units. *Door-to-door visitation with literature, etc.
RECEPTIVITY AND WEB PRINCIPLE	*Family relations *Relatives and neighbors *Neighborhood relationships *Work and school *Casual contacts
FORMER MEMBERS	*Systematic contacts with former members
MEDIA INTERESTS	*Missionary Journals sent to interests *Radio program, TV program follow-up
COMMUNITY RELIGIOUS SURVEY	*Community Religious Survey door-to-door

Community Religious Survey

	Yes	No	No Opinion
1. In your opinion is there a God?	☐	☐	☐
2. Is there life after death?	☐	☐	☐
3. Is Christ coming again?	☐	☐	☐

4. Who is Jesus, according to your understanding?

( ) Son of God   ( ) Prophet
( ) Saviour of man   ( ) Not sure
( ) Creator

	Yes	No	No Opinion
5. Do you feel you understand the Bible as well as you would like?	☐	☐	☐

6. What church did your parents attend? _____

	Yes	No	No Opinion
7. Do you belong to the same church?	☐	☐	☐

8. About how often are you able to attend?

Weekly_____Monthly_____Seldom_____Never_____

9. In your opinion, how does one become a Christian?

_____

_____

	Yes	No
10. If you had the opportunity, would you like to study the Bible more?	☐	☐

DECISION PROCESS

PRINCIPLES	STEPS	WINNING MEN	APPEALS
1. Ask for a decision each time based on the materials presented.	1. Teach the whole message yourself.	1. Picture Christ as a man's Man.	1. Show that this is a life and death matter.
2. Encourage the student to put new Christian ethics into practice	2. Teach with conviction.	2. Glorify fatherhood.	2. Picture the love of God.
3. Do not ask for major decisions until enough information has been given for understanding	3. Gain progressive assent.	3. Teach a prophetic message.	3. Show the danger of delay.
4. Call for a decision when see evidence of conviction.	4. Secure surrender to Christ first.	4. Present the Bible logically.	4. Emphasize the individual's decision to assure salvation.
5. Ask for a decision on the basis of a choice between alternatives.	5. Visit in the home.	5. Emphasize the necessity of courage.	5. Stress their influence on loved ones and friends.
6. Expect a favorable decision	6. Impress the urgency of obedience.	6. Stress the influence of the father's decision.	6. Point out that there will be two classes of people at the end.
7. Determine the specific obstacles to decision	7. Cite your own experience.	7. Challenge men with large projects.	7. Emphasize that Christ is our example.
8. Clear away the obstacles	8. Let God's word answer excuses.		8. Assure of God's care and interest.
9. Ask for a decision	9. Offer decision prayers often.		9. Emphasize need for Christ's approval.
	10. Counsel with your pastor		10. Relate your own experience.
	11. Conduct Sabbath vespers		11. Vividly portray the triumph of truth.
	12. Accompany family to church.		

Pedagogy/Andragogy Continuum. Witnessing For Christ curriculum lies about in the middle of this continuum. It is teacher directed in the sense that a trainer is doing the directing of the course. On the other hand, there is a great deal of self-direction involved, especially in the reading assignements and dynamic reflection activities.

PEDAGOGY/ANDRAGOGY CONTINUUM

```
|                                                         |

Pedagogy                                              Andragogy
Teacher                                               Self-directed
Directed                                              Learning
Learning                         WFC
                              Curriculum        Assignments
                                 ●                    ●
|_____|
```
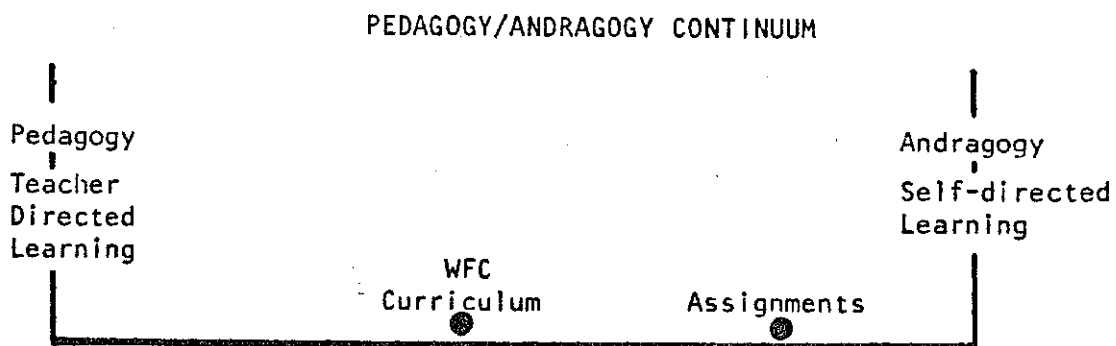
Mastery Learning Model. As the following chart shows, the Witnessing For Christ program meets few of the requirements of the Mastery Learning Model.

It would be possible to devise ways to make it fit this model. For instance, alternative study units could be devised to meet needs based on spiritual gifts. This is already recommended in the manual (p. 13). Some kind of evaluation instrument could be developed to test incoming participants in order to judge where they fit on a continuum developed for that purpose. Purposes, goals and objectives could be formulated for each chapter. If this were done, the teaching aspects of the program would be strengthened along with evaluation criteria. Self-tests could be developed for learning the gospel presentation, They could even be put on a computer and used in this way.

```
*********************************************
*  ┌──────────────────────────────────────┐ *
*  │ Diagnosis of entre level learning     │ *──────┐
*  │           deficiencies                 │ *     │
*  └──────────────────────────────────────┘ *      │
*********************************************       │
```

```
                                        ***********************
                                        *  ┌────────────────┐ *
                                        *  │ Compensatory   │ *
                                        *  │ instructions   │ *
                                        *  │ to meet entrance│ *
                                        *  └────────────────┘ *
                                        ***********************
```

┌──┐
│ Presentation of purposes, goals, and   │
│ objectives for a given unit of   │
│ study.   │
└──┘

┌──┐
│ Instruction in a given mode: │
│ presentation of content   │
└──┘

┌──┐   **********************
│ Formative testing: feedbacks,   │   * ┌──────────────┐ *
│ exercises, reviews   │   * │ Alternative │ *
└──┘   * │ study   │ *
                                                        * │ units   │ *
                                                        * └──────────────┘ *
                                                        ****

        ************************   ************************
        * ┌──────────────────┐ *   * ┌──────────────────┐ *
        * │ Enrichment   │ *   * │ Repetitive   │ *
        * │ study   │ *   * │ testing on   │ *
        * │ alternatives   │ *   * │ same   │ *
        * └──────────────────┘ *   * │ objectives   │ *
        ************************   * └──────────────────┘ *
                                        ****

****
* ┌──────────────────────────────────────┐ *
* │ Summative testing for course or   │ *
* │ grouping of units   │ *
* └──────────────────────────────────────┘ *
****

(Asterisk indicates unused items)

TIME LINE

TIME (not set)	13 WEEK TRAINING PERIOD	13 WEEKS AS TRAINER
Choosing Participants		
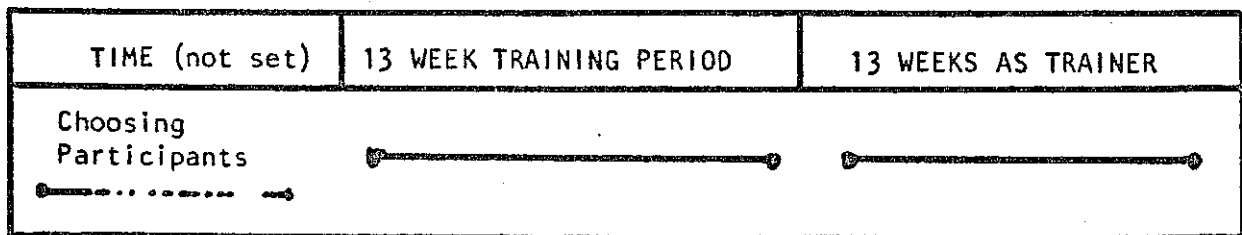
6½ MONTHS

OUTGOING PARTICIPANTS

Five questions need to be explored regarding the evaluation of outgoing participants in the Witnessing For Christ program:

1. What are the purposes of the training?

2. What are the goals of the training?

3. What are the objectives of the training?

4. In what ways will the training help the participants in terms of their spiritual authority.

5. Is the training fulfilling a felt and/or real need of the church?

What Are the Purposes of the Training? The purpose of Witnessing For Christ is stated in the introduction to the manual: "The manual is designed specifically to teach the art of bringing men and women to a decision for Christ and church membership." It bases that purpose on the following philosophical statement:

> God could have reached His objective in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work. In order to enter into His joy, - the joy of seeing souls redeemed by His sacrifice, - we must participate in His labors for their redemption. (From White, 1940:142).

What Are the Goals of the Training? The goals of the training program are not set out in explicit terms. They have to be dug out from the material in the manual. "Witnessing" is defined as "encompassing every aspect of sharing our personal experience with Jesus. It includes the original appeal for surrender of the life to Jesus Christ, as well as the giving of Bible studies" (Introduction).

The following diagram shows how the goals of the program fall into

Holland's categories of knowing, doing and being.

KNOWING	DOING	BEING
*Identify Spiritual Gifts	*Use Spiritual Gifts	*Write out and use a personal testimony
*Learn how to conduct a Community Religious Survey	*Conduct a Community Religious Survey	*Personal time committment
*Learn how to gain a decision for Christ	*Lead a person to Christ	*Emphasis on devotional life
*Learn how to organize territory for outreach	*Accept Territorial assignment	*Reading Steps To Christ
*Learn how to make a gospel presentation	*Make a gospel presentation on the 11th week of training	*Call for deep spiritual committment
*Learn witnessing tools and techniques	*Participate in a 13 week training program	
	*Continue using tools and techniques learned	
	*Become a trainer of others	

What Are the Objectives of the Training? No specific objectives

are stated in Witnessing For Christ. The only evaluation involved is a

generalized answer as to whether or not the training has been successful

and whether or not the trainees become trainers of others. There is nothing

in the training program in the way of measuring whether the goals have been

met or not. This is a weakness. On the other hand, the program was not

designed for use by professional teachers. It was designed to be used

as is from the manual by pastors and laymen. I doubt that the authors

ever thought in terms of evaluating the program itself. It would not be

difficult to design either programmed materials or feedback exercises

that would evaluate the extent to which outgoing participants had learned

the materials presented.

In What Ways Will the Training Help the Participants in Terms of
Their Spiritual Authority? Sphere of Influence is not really taken into

consideration in this program. There was more concern for this in the

School of Lay Evangelism because of the regional focus of the program.

Witnessing For Christ is a program for the local church and is geared to

soul winning by the individual. There is a call in the training to a

deep spiritual commitment. A response to that call will increase the

spiritual authority of the person becuase they will be doing the Lord's

work in a more commited and persevering way. The chapter in the manual

entitled "Preparing For Witnessing" presents the call in the following way:

1. Before talking about techniques and tools, we have to face our

greatest need; the need of the Holy Spirit. "A revival of true godliness

among us is the greatest and most urgent of all our needs" (p.3 From White,

1947:41).

2. Some of the prerequisites for the pouring out of the Holy Spirit

are: (a) obedience to the revealed will of God, (b) unity of the Spirit,

and (c) dedication to service.

3. Present Christ as the solution to human needs.

4. Present Christ as Lord as well as saviour. Covenant relationship implies willingness to do whatever Jesus asks.

5. With forgiveness comes assurance, The debt is paid and new life begins now.

6. The soul winner must have a deep personal devotional life.

> At the beginning of the witness-training program and all the way through, there must be a strong emphasis on the devotional life of every participant. Each day there must be time for Bible study and communion with our Lord. The perseverance essential to the success of this work will be lacking unless there is a deeply spiritual devotional life. To present Jesus effectively, every soul winner must experience Christ's presence in his own life. (p.10. Emphasis in original).

Is the Training Fulfilling a Felt and/or Real Need of the Church?

This is probably the most complete lay training program that the Seventh-day Adventist church has developed. The apprenticeship approach is unique. The inclusion of sound church growth methodology is innovative for Adventism. Previous training programs have usually focused on single-solution strategies, primarily home Bible studies and lay preaching. Witnessing For Christ has a broader base. It offers a choice of strategies within the context of teaching the techniques for applying the strategies effectively. The program is cognizant of the fact that U.S. society is largely secular today and that it cannot be taken for granted that people already have some type of knowledge or experience with the Lord. The plan of salvation must be presented before specific doctrines can be discussed. The program does fill a definite need and does so well.

The program could be improved by outlining clearly the goals and objectives as well as the expected outcomes. Objectives could be

written for each chapter and/or phase of the training. This would

sharpen the focus.

COMMUNICATION NETWORK CONTROL

Feedforward Network. There is some feedforward network incorporated

into Witnessing For Christ. It is based on two concepts: (1) The

preliminary meeting and (2) Careful choice of participants.

The preliminary meeting (Manual, p. 158) is designed to present a

survey of the whole concept of the training program, aquaint the

participants with the materials available and to make clear the level

of commitment necessary for sucessful participation (See Appendix D

for an outline of the instructions for conducting this meeting).

Participants have the opportunity to see the program as a whole and

interact with it before the actual training starts. This is a different

approach from the kind of recruitment program used by the School of

Lay Evangelism (See page 14 of this paper).

The other element in the feedforward network is the careful choice of

participants. The very fact that they are chosen means that there is some

dynamic reflection on their part before they actually enter the training.

Summative Feedback Network. Most of this is empirical. It is not

built into the training itself in the form of some kind of evaluative

instrument. Much of it is informal. There may be some feedback by

graduates who do in fact become trainers. The program would be strengthened

if an evaluation system was included.

Formative Feedback Network. This is the strongest feedback network in the training. It is based on the dynamic reflection that takes place during the reporting sessions following the field work each week. The presentation of the theoretical aspects of the training is supposed to be done in a way that lends itself to dynamic reflection. This also constitutes formative feedback.

D. SUMMARY AND EVALUATION

EVALUATION

The chart on the following page presents a discrepancy analysis (MAD model) of Witnessing For Christ.

The Witnessing for Christ lay training program is a non-formal modified apprenticeship program designed for use in the local church. Its purpose is to train selected lay persons in the art of finding, leading to a decison for Christ, and discipling, non-church members. It is an eclectic program that incorporates features from a number of sources including the insights of the Church Growth Movement.

Strengths . Its strengths lie in the area of incoporation of current insights and its apprenticeship approach.

1. Apprenticeship requirements as the heart of the program.

2. Choice of strategies according to gifts and talents.

3. Abundant resources and tools to work with.

4. Opportunities for dynamic reflection built into the program.

5. Attractive, well prepared manual for the student.

DISCREPANCY ANALYSIS (MAD MODEL)

MODEL	ACTUAL	DISCREPANCY	SUGGESTIONS
Modified apprenticeship model	Works well as long as really commited people are involved		
Inviolate commitment to X number of hours per week	Very difficult to obtain. It is not easy to find really commited people with the time to invest	Participants often miss too many sessions. Work/ family concerns take presidence	Not too much can be done except to keep trying to get this commitment
Graduates become trainers	Requires a six month commitment plus the gift of teaching	1. No means incorporated in the training to measure gift of teaching. 2. Six month time commitment not easy to get	More specific way in training to identify gifts
Choice of strategies	One of the strong points of the program		
Territorial assignemnt for each church family	Not easy to organize or administer. Not all urban churches are community. Many are geographic	Mixed results at best	A good idea if a family is willing to take it on and make the commitment.

Weaknesses. The weaknesses of the program lie in the area of curriculum development and evaluation.

1. No stated objectives. General purpose and goals are fairly clear.

2. No system of evaluation or feedback on the training materials themselves. It is a package plan.

3. "Being" is included as important, but is pretty much left to the individual to develop.

4. The success of the apprenticeship training depends on the qualities and gifts of the trainers and the time commitment of the trainees. This is a general weakness of any apprenticeship program and in no way diminishes the value of what Witnessing For Christ is designed to do.

COMPARATIVE EVALUATION

The chart on the following page presents a comparative evaluation of the two training programs analyzed in this paper. Each has its strengths and weaknesses. The School of Lay Evangelism has been highly successful within certain social contexts. Witnessing For Christ is a new program that has not been in the field long enough to be evaluated in terms of overall success.

Both programs, if used effectively, will produce converts and further the work of the kingdom of God.
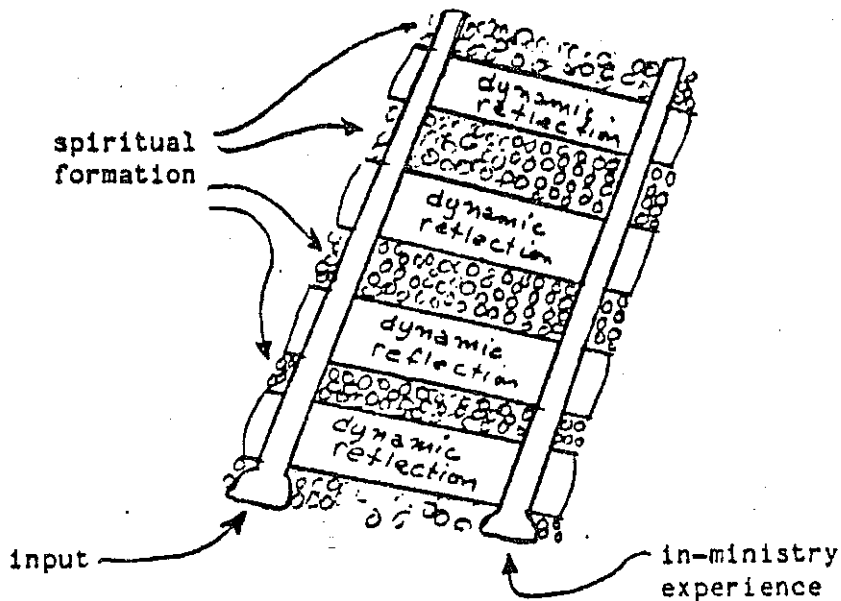
CC ...ATIVE EVALUATION

	SCHOOL OF LAY EVANGELISM	WITNESSING FOR CHRIST
KNOWING	Primary goal	Secondary goal
BEING	Secondary goal	Third place goal
DOING	Third place goal	Primary goal
INPUT	Cognitive. Series of six booklets. Four principle subjects. Focus on instructor	Comes in the form of a training manual. Combination of strategies and techniques. Focus on doing
IN-MINISTRY	Students required to initiate Bible studies during course. No follow-up or evaluation.	Major emphasis on apprenticeship.
DYNAMIC REFLECTION	Implicit in the class discussions, Not explicit in course.	Integral part of the training. Reporting sessions included in teaching methodology.
SPIRITUAL FORMATION	Booklet three deals with this. Explicit. Great emphasis during training	Emphasize importance but development left to the individual through assigned reading.
INCOMING PARTICIPANTS	McKinney levels 1-3. Obtained through recruitment Conviction developed through spiritual formation and new concepts.	Carefully selected. Must make a time commitment. Spiritual gifts mentioned, but not used in selectio
PURPOSE	Implicit, not stated. To train laypersons in the art of soul winning.	Stated. Teach how to win souls and disciple for Christ and the church.
GOALS	Stated for each part of the course. No overall goals stated.	Implicit but definable. Doing recieves the major emphasis.
OBJECTIVES	No specific objectives stated. No evaluation procedure except for cursory final exam on cognitive information	Not stated. No specific evaluation.
FEEDFORWARD	None except accidental empirical	Preliminanry meeting to explain and discuss program with students. Careful selection of students
SUMMATIVE FEEDBACK	None except as some students become soul winners. In practice the course works well in some places	Mostly empirical. Some imformal feedback by students who continue as trainers.
FORMATIVE FEEDBACK	None. Course comes packaged	Dynamic reflection strong as part of on-the-job training.

NOTES

1. For an examination of the Seventh-day Adventist sanctification model
   see my paper <u>An Investigation of the Doctrine of Entire
   Sanctification in the Holiness Movement</u>. (1973). Adventists
   basically follow a Keswick model.

2. This outline obviously reflects the doctrinal stance of Adventism.
   There is no indication as to whom the author or authors of the
   outline are. The outlines are keyed to standard Adventist reference
   books for additional reference material.

3. Unfortunately, Walter's contextualizing bordered on plagerism,
   especially in issues of format and outline. He got into some
   problems with Kennedy on the matter. Things finally worked
   out to the benefit of all concerned.

APPENDICES

APPENDIX A

HOLLAND'S TWO-TRACK ANALOGY AS ADAPTED BY CLINTON

Explanation of Terms

term	explanation
input	input is expanded to include cognitive, affective, psycomotor and experiential skills. The thrust is to recognize the integrated nature of content and functional skills along with inner value changes. I use the psychomotor in a broader way than just physical skills. I use it to include any doing type skill.
in-ministry experience	this refers to any process items that will develop any experience aspect of leadership ministry skills or develop spiritual gifts. It is hoped that input should should relate to these process items.
dynamic reflection	this is a two-fold function of the learning experience which (1) demonstrates explicitly the usefulness and relevancy of input to the processes going on in in-ministry experience and (2) generates from in-ministry experience valid input which can then be used by others.
spiritual formation	involves the integration of input, dynamic reflection, and in-ministry experience so as to develop the trainee as a person of God in order that the trainee can more fully experience God and reflect that experience of God in productive ministry.

SOURCE: Clinton, 1983:42.

APPENDIX B

CLINTON'S ADAPTED SYSTEMS MODEL

Introduction The factory systems approach has been generalized so that it can be superimposed over any training situation and used to evaluate it. Whereas in a factory system each component is usually in focus, in actual training situations one or more components are often in focus to the extent that other components play no actual role in the overall training emphasis. The use of the Adapted System's Model will at least bring this to the attention of the evaluator. That one or more components receives primary focus is not necessarily bad depending on the realities of the training situation. However, the fact of the focus should be known and the lack of attention on the other components should be weighed carefully in light of the purposes of the training program.
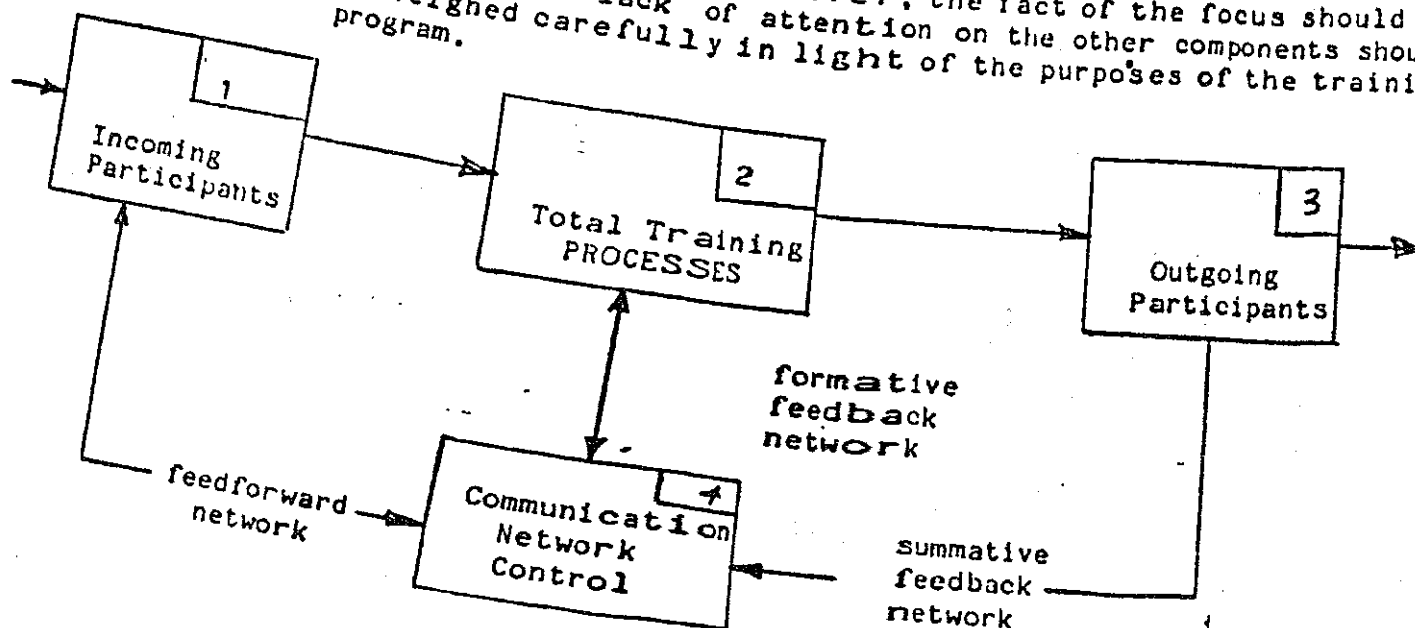
adaptations Notice the implications of the wording changes from the factory system to the training evaluation system. We are dealing with people coming into training. They will go out of the training as changed people. In what way will they be changed? How can we measure this? How will they function after the training? What must we do to take them from where they are in knowledge, skills, and values coming into the system to new knowledge, new skills, and new values after the training so that they can function productively in the real world.

SOURCE: Clinton, 1983:51

APPENDIX C

HIERARCHY OF THREE-FOLD INTENTS

introduction A helpful approach to analyzing broadly what one hopes for in a training program is the pyramidal approach suggested below. Overall intents of a training program can be analyzed in terms of purposes, goals, and objectives. Many training programs you analyze will not have these intents stated in written form or even vebalized explicitly. Many times these intents are implicit and must be "rooted out" by the analyzer. One of your first tasks in doing component 3 analysis is to arrive at tentative ideas concerning purposes, goals, and objectives for the training program being analyzed.

definition Purposes refer to statements of general scope in a training program which represent highest level of intents for the training.
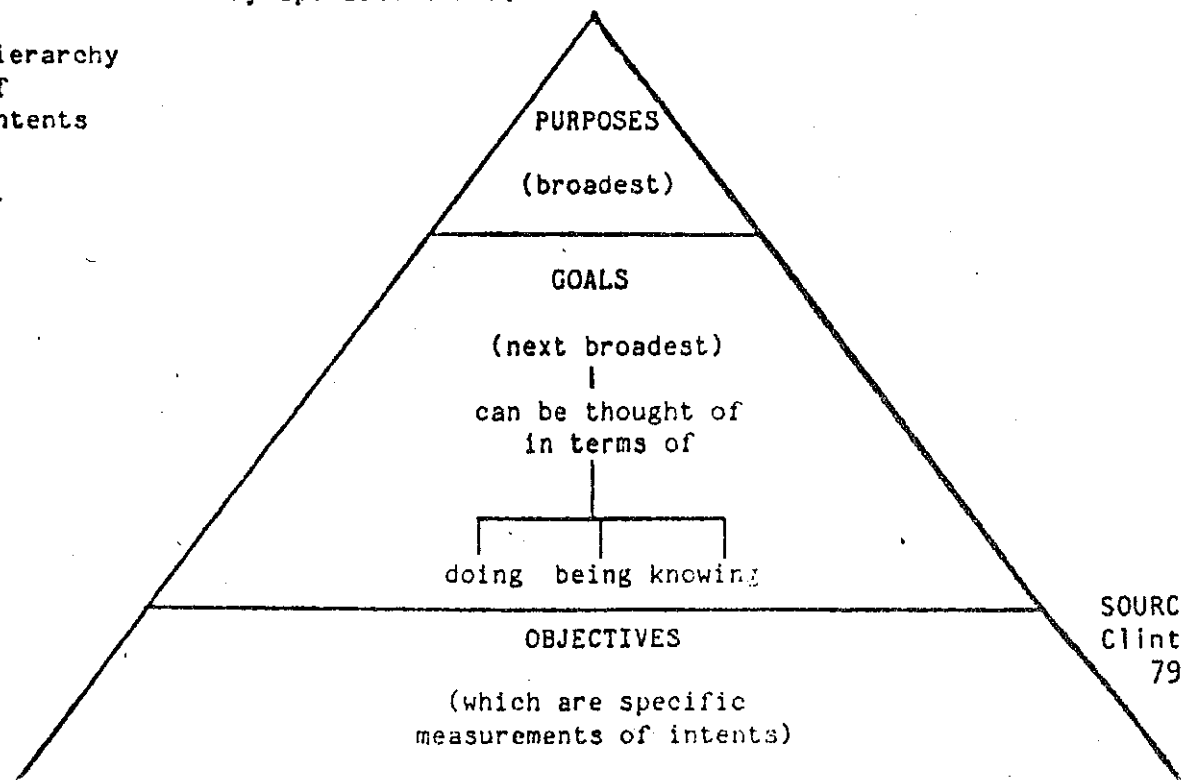
definition Goals refer to statements of intent which describe areas of accomplishment for purpose statements in a training program.

definition Objectives refer to statements which measurement specific learning items within the scope of goals.

comments Purposes and goals are written in language which embraces affect, cognitive, and skill intents. The language is often not very specific but does serve to narrow in the scope of training intents.

comments Objectives are usually the most specific and are often written in terms of the learners frame of reference. That is, they are stated in terms of what the learner must know, be, and do in very specific terms.

hierarchy
of
intents

PURPOSES

(broadest)

GOALS

(next broadest)
|
can be thought of
in terms of

doing   being   knowing

OBJECTIVES

(which are specific
measurements of intents)

SOURCE:
Clinton, 1983:
79

APPENDIX D

Preliminary Session

The preliminary session is for the purpose of giving the trainees a survey of the entire witnessing program. This meeting can be scheduled for a Sabbath afternoon or Sunday. It can be presented at prayer meeting, or it can be the first of the regular weekly appointments. If the latter is the case it should still be followed by twelve weekly sessions involving on-the-job training.

Before this preliminary session is held the pastor will have read the manual through. Such reading will add a sense of security, enabling the pastor to work with greater ease, having familiarized himself with the principles and methods set forth in the manual.

Only when Seventh-day Adventists sense their distinctive mission and apply "Jethro's principle" will there be a concerted awakening of personal witnessing and a finished work. "Jethro's principle" is delegating responsibility, with provision for specific territorial assignments and supervision by personnel able to provide on-the-job training at the local church level.

We are commissioned to preach the everlasting gospel to everyone, everywhere. No other church, past or present, has understood the eschatological importance of righteousness by faith as Seventh-day Adventists do. Such a uniqueness brings gratitude and cheer to him who understands and the only lasting motivation for personal or public evangelism. The discussion of this chapter easily leads into a serious yet dynamic mood—perhaps even into a sober testimony service.

and willingly take any steps necessary to place ourselves in such a relationship with the Lord that He can fill us with His Holy Spirit. We should personally give thought to such matters as repentance, confession, and restitution.

"There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time."—*Selected Messages*, book 1, p. 124.

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it."—*Ibid.*, p. 121.

"Let there be a work of reformation and repentance. Let all seek for the outpouring of the Holy Spirit. As with the disciples after the ascension of Christ, it may require several days of earnestly seeking God and putting away of sin."—*My Life Today*, p. 58.

The Holy Spirit will keep our faith strong and our courage high even in the face of difficult situations. "When a man is filled with the Spirit, the more severely he is tested and tried, the more clearly he proves that he is a representative of Christ. . . . When the hearts of the believers are warm with the love for God, they will do a continual work for Jesus. They will manifest the meekness of Christ and display a steadfast purpose that will not fail nor be discouraged."—*Ibid.*, pp. 58, 59.

"The Holy Spirit will come to all who are begging for the bread of life to give to their neighbors."—*Testimonies*, vol. 6, p. 90.

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           No. 3 "Message and Messenger."
           No. 4 "The Art of Obtaining Decisions."
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