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***M***ission College  
of Evangelism

*Send Forth  
Reapers . . .*

**LAY EVANGELIST TRAINING PROGRAM**

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## **The Purpose**

The purpose of this training is to first warm your own heart with the Love of Truth as it is in Christ Jesus so that the fire started within can become a blaze to the world of the Lord that Loves them. You are to pass on what you know and have heard and seen of Jesus without PRICE. All who do this will go out from this school with our prayers and blessings.

But should any of you think to turn this program or any part of it into something to raise your name above others or to charge others a fee (without written permission from the authors and contract for the same) for sharing the knowledge that has been handed to you at great sacrifice on the part of so many, you will be in contempt not only of the laws of the land but the Law of Love and Truth. You may not be charged with a crime because we have more important things to do, but there will be a day of reckoning from which no one will escape. We appeal to your desire to please that JUDGE with your honesty and honor in doing the right thing regardless of what anyone else tells you or says. You do not answer to them for your salvation, only to God, the true Judge of Righteousness.

*That you may learn well and share often is our prayer.*

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**I. BIBLE STUDY**

## A. Tools

1. Bible with Marginal References
2. Concordance
3. Dictionary
4. S.D.A. Bible Commentary or just volume 7A
5. Notebook or index cards, electronic device
6. Pencils, Pens, Bible Markers, Ruler
7. Personal Journal
8. Water
9. \_\_\_\_\_

## B. Methods:

1. Devotional
2. Topical
3. Passage by Passage
4. Read Through Overview
5. Historical
6. Prophetic

## C. Pointers:

1. Always begin and end with prayer.
2. Use tools and compare other translations.
3. Ask yourself questions and analyze what you've read: who? what? where? when? why? how?
4. Personalize and meditate upon thoughts gained.
5. Research historical knowledge from source books and encyclopedias.
6. Apply new principles in your life.
7. Write down important aspects or thoughts in special notebook or on file cards.
8. Memorize verses of Scripture.
9. Share with someone during the day the "gems" you received.
10. If at all possible, have a special time and place to spend time with God.

**Remember:**

Manna - Children of Israel Exodus 16  
Vine - John 15:5

## II. PRAYER

“Every promise in the word of God furnishes us with subject matter for prayer, presenting the pledged word of Jehovah as our assurance.”

*Thoughts from the Mount of Blessing, page 133.*

- A. Claiming the promises of God and appropriating them for our daily lives will help us:
  1. Develop the Presence of God - The Word made flesh.
  2. To have a character like Christ's. (Experience His Promises) 2 Peter 1:4.
  3. To be more effective in soul-winning. 1 Samuel 12:23; Job 16:21; Proverbs 11:25; Matt. 18:15-20; John 17:4, 15, 20.
  4. To receive many personal blessings for our- selves as well as for others. John 16:24; 1 John 5:14, 15.
  
- B. In claiming promises, always make sure to:
  1. Read the promise carefully and note all conditions to receiving the blessing.
  2. Meet the conditions.
  3. “With your Bible in your hands say, I have done as Thou hast said, I present Thy promise.” *Christ's Object Lessons, page 147.* Note: “After we have offered our petitions, we are to answer them ourselves as far as possible, and not wait for God to do for us what we can do for ourselves. The help of God is held in reserve for all who demand it. Divine help is to be combined with human effort, aspiration and energy.” *My Life Today, page 19.*
  4. Ask, believe, claim, and return thanks. “For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received.” *Education, page 258.*

C. General conditions to be met in claiming the promises of God:

1. Feel our need of help (Isaiah 44:3).
2. Do not regard iniquity in our heart (Psalm 66:18).
3. Have faith (Hebrews 11:6). We have all been given a measure of faith (Romans 12:3).
4. Be persevering (Psalm 55:17-- evening, morning, and noon).
5. Keep His Commandments (1 John 3:22; Prov. 28:9)
6. Ask for an unselfish purpose (James 4:3).
7. Ask according to His will. (1 John 5:14,15)

“Presumption is Satan’s counterfeit of faith. Faith claims God’s promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression.” *Desire of Ages, page 126.*

D. Special words of encouragement:

1. “In every command and in every promise of the Word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized.” *Christ’s Object Lessons, page 38.*
2. “The nobleman wanted to see the fulfillment of his prayer before he should believe; but he had to accept the word of Jesus that his request was heard and the blessing granted. This lesson we also have to learn. Not because we see or feel that God hears us are we to believe. We are to trust in His promises. When we come to Him in faith, we should believe that we receive it, and thank Him that we have received it. Then we are to go about our duties, assured that the blessing will be realized when we need it most. When we have learned to do this, we shall know that our prayers are answered. God will do for us ‘exceedingly



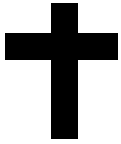
abundantly,' 'according to the riches of His glory,' and 'the working of His mighty power.'" *Ephesians 3:20 & 16; 1:19. Desire of Ages, page 200.*

3. "Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and recreates the soul in the image of God." *Education, page 126; 2 Peter 1:4.*
4. "In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong." *Desire of Ages, page 429.*
5. "As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings." *Christ's Object Lessons, page 333.*
6. "Whatever gift He promises, is in the promise itself. 'The seed is the Word of God.' *Luke 8:11.* As surely as the oak is in the acorn, so surely is the gift of God in His promise. If we receive the promise, we have the gift." *Education, page 253.*
7. "When we pray for earthly blessing, the answer to our prayer may be delayed, or God may give us something other than we ask, but not so when we ask for deliverance from sin." *Desire of Ages, page 266.*

# 50 Days

**Crucifixion**

**Pentecost**



**40 Days**

**Ascension**

**10 Days**

Wait

Friday: Nissan 14

1. Passover
2. Lamb Slain
3. Preconceived ideas perish
4. Self no longer trusted

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Sabbath: Nissan 15

1. Feast of Unleavened Bread
2. Rest of Reconciliation
- 3.

Sunday: Nissan 16

1. Wave Sheaf
2. Resurrection
- 3.
- 4.

**Feast of Weeks  
Traditionally  
celebrated on the day  
the Law was given on  
Sinai.**

### III. SHARING WITH OTHERS

**“God could have reached His object 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.”** *Desire of Ages p.142.*

#### Things To Remember

##### A. Be a spiritual leader.

1. Preach means:
  - a. Bring, or tell, good tidings;
  - b. Call;
  - c. Announce thoroughly;
  - d. Cry, proclaim;
  - e. Talk, discourse;
  - f. Announce good news.
2. Word “preach” not found in list of gifts because it is part of the package when one is “ordained” (baptized) into the Gospel
  - “Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life.” *Desire of Ages, page 195.*
  - “Thus Christ gave His disciples their commission. [Matt. 28:18-20] He made full provision for the prosecution of the work, and took upon Him- self the responsibility for its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe, but know that My presence will be there. Labor in faith

and confidence, for the time will never come when I will forsake you.

- “The Saviour’s commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ. “The Spirit and the bride say, Come. And let him that heareth say, come. *Rev. 22:17*. Everyone who hears is to repeat the invitation.” *Desire of Ages, page 822*.
- The Spirit and the bride say, Come. And let him that heareth say, come.” *Revelation 22:17*. **Everyone who hears is to repeat the invitation.**

B. Use your personal testimony.

“A testimony from the heart,  
Coming from lips in which is no guile,  
Full of faith and humble trust,  
Though given by a stammering tongue, Is  
accounted of God as precious as gold;”  
- 6 BC 1091.

As the demoniac of Gergesa was released from his heavy burden of sin and renewed to health and sanity, his heart overflowed with gratitude and praise for his new kind Master, Jesus Christ. He longed to stay in the personal presence of the one who had brought him such peace. But no, the all-wise Lord bade him “Go home to your people and report to them what great things the Lord has done for you.” *Mark 5:19, NASB.*

In this section we want to deal with two types of testimonies. First, the testimony of one who has not always been a Christian, and secondly, the testimony of a continual Christian experience. Only some can use the first testimony but all Christians should be able to use the second. And really the second is the greater, as it is the testimony, the only testimony of our Lord, Jesus Christ.

Let's go back to the opening story. Notice Jesus sent him back to his home. These were the people who really knew what the man had been like before. There was no hiding the old shortcomings from this group so they had full advantage to try the new Christian to see if his experience was real. And what a powerful testimony to the power of Christ to change. Quoting from *Desire of Ages, page 347* we read: “Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to

the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls.”

We read from the pen of inspiration that when Jesus returned to this man’s hometown, everyone was ready to receive Him because of this one testimony. Has God delivered you? Have you been made into a new creation? If so, then you may expect the same kind of response as you return to your family and friends telling them what God has done for you. Realize please that Jesus didn’t send this man back telling about the religion of the Jews, doctrines, etc., but rather what God had done for him. Many times we fail in our witness with those close to us because we go to them with second things first. When our lives have been made over new, it is a powerful testimony to the power of God that even the infidel can’t gainsay.

“Tell them how you found Jesus, and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from His word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of Great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream.” *Testimonies to the Church Vol. 9, page 38.*

This type of testimony is basically made up of three parts: (1) A mention of where you were “at” before you met Christ, (2) How you met Christ, and (3) What Jesus is doing for you now every day. (Number 1 is obvious to those who knew you before so may sound a little like braggadocio if repeated.)

The second testimony (Continual Christian Growth) may center around a particular need, how a caring God heard your prayers and claiming of promises and answered in a specific way; or how you met a certain temptation; or just the simple praising of God for His goodness and mercy. However, if it is the latter, please

be specific. There are many who go around praising God for this and that but it is nothing that a listener can take a hold of and may therefore cause him to become very frustrated. Also this usually has the tendency to turn off the more serious thinker if you are not specific to the needs and joys of real life.

“As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing.” *Desire of Ages, page 340.*

Whether it be your conversion or your daily walk that you feel you can use most effectively, it would be well to spend a little time each day going over the blessings of God and keeping fresh in your mind what He is doing for you so that you can talk about these experiences with freedom and freshness as though directly from the hand of God. Stay in tune with His goodness and care so that you can talk about it as freely as any daily subject. Practice verbally praising His name. We are told in Psalms that God inhabiteth the praises of Israel. And certainly if we developed an attitude of thanksgiving we would find life more pleasant and our Christian walk much easier. 1 Thessalonians 5:16, 18. “A merry [happy] heart doeth good like a medicine” (*Proverbs 17:22*).

1. A few pointers concerning your testimony:
  - a. Don't be wordy. You do not have to convince--that is the work of God's Spirit.
  - b. Never speak critically of anyone or any church. If it is necessary to refer to these, do so lovingly and carefully.
  - c. Avoid expressions that may not be meaningful. (i.e. Instead of “after I accepted the truth” say “after I accepted Jesus as my personal Savior.”)

- d. Don't glamorize sin.
- e. Be aware of listing "sacrifices."  
If you find this cropping up in your experience, check your experience carefully--especially your motives for following the Lord. Always keep in proper perspective the trials of this earth balanced against the "eternal weight of glory."
- f. Be specific.
- g. Identify with your prospect.
- h. Always be kind.
- i. Pray that Jesus will be what they see--His love, His countenance, His concern.
- j. Always be positive, even if you get a negative reaction. Try to back up to something that might be agreeable to your listener and end politely with that.



C. Your success depends on your ability to reach the heart

“To all who are working with Christ I would say, Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches.” *Gospel Workers, page 193.*

1. Ways to get close to the people:
  - a. Be sociable--coming close to the people (above).
  - b. Ask questions about:
    - i. Hobbies and Interests
    - ii. Occupation
    - iii. Religion
    - iv. Family
  - c. Use leading statements
  - d. Show Fruit of Spirit (Galatians 5:22,23),
  - e. Practice acts of kindness (Isaiah 58).

D. Feed the people wisely

1. Small Testimonies--”Come see a man that told me everything I ever did.”
2. Brief, Truth-filled Statements.
  - “Except ye be born again”
  - “Ye are the salt of the world”
3. Answer questions with questions
  - John the Baptist baptism (Matthew 21:24,25)
  - Tribute money (Matthew 22:19,20)
4. Meet felt needs
5. Tithe your information (Isaiah 28:9,10)  
EV 201
  - We tend to stuff whenever the “mouth is open.”
  - “Many things...you cannot bear...”  
John 16:12

## E. Manner of Presentation

1. “Be polite to God and to one another. Remember that He wants you to have the best of manners, that you may glorify Him before the world.” *Sons and Daughters of God, page 315.*
2. Discretion: “Those who labor for Christ should be men and women of great discretion, so that those who do not understand their doctrines may be led to respect them, and regard them as persons void of fanaticism, void of rashness and impetuosity...” *Evangelism, page 170.*
3. Calm, Earnest Reasoning: “It is not excitement we wish to create, but deep, earnest consideration, that those who hear shall do solid work, real, sound, genuine work that will be enduring as eternity. We hunger not for excitement, for the sensational; the less we have of this, the better. The calm, earnest reasoning from the Scriptures is precious and fruitful. Here is the secret of success, in preaching a living personal Savior in so simple and earnest a manner that the people may be able to lay hold by faith of the power of the Word of life.” *Evangelism, page 170.*
  - **Picture Jesus in the Sermon on the Mount**
4. Keep all Inconsistency Out; “Let Seventh-day Adventists do nothing that will mark them as lawless and disobedient. Let them keep all inconsistency out of their lives. Our work is to proclaim the truth, leaving the issues with the Lord. Do all in your power to reflect the light, but do not speak words that will irritate or provoke.” *Evangelism, page 173.*
5. Present the Truth Tenderly: “...He who is shod with the preparation of the gospel of peace will walk as Christ walked. He will be able to speak right words, and to speak them in love. He will not try to drive home God’s message of truth. He will deal

tenderly with every heart, realizing that the Spirit will impress the truth on those who are susceptible to divine impressions. Never will he be vehement in his manner. Every word spoken will have a softening, subduing influence.... In speaking words of reproof, let us put all the Christlike tenderness and love possible into the voice.” *Evangelism, page 174.*

6. Reclaim Rather Than Condemn: “all whose hearts are in sympathy with the heart of Infinite Love will seek to reclaim, and not to condemn. Christ dwelling in the soul is a spring that never runs dry. Where He abides, there will be an overflowing of beneficence.” *Evangelism, page 174.*

7. Speech: “Those who consider it a little thing to speak with an imperfect utterance dishonor God.” *Evangelism, page 665.*

“All the workers, whether they speak from the pulpit or give Bible readings, are to be taught to speak in a clear, expressive manner.” *Evangelism, page 665.*

8. Dress: “Many dress like the world, to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world.” *Testimonies vol. 1, page 132.*

“There should be no carelessness in dress. For Christ’s sake, whose witnesses we are, we should seek to make the best of our appearance.” *Testimonies vol. 6, page 96.*

**“‘YE ARE MY WITNESSES’ YOU  
ARE TO ACT IN MY PLACE.”**

*Sons and Daughters of God, page 164*



## **BIBLE PROMISES**

### PROMISES FOR FORGIVENESS

I John 1:9	If we confess, He will forgive.
Romans 8:1	No condemnation.
I John 1:7	Blood of Christ cleanses from all sin.
Isaiah 1:18	Your sins shall be as white as snow.
Isaiah 38:17	He casts our sins behind His back.
Isaiah 43:25	He will not remember our sins.
Isaiah 44:22	He has blotted out our transgressions.

### PROMISES FOR HOLY SPIRIT

Luke 11:13	Will be given the Holy Spirit.
John 14:26	Teach and bring things to our remembrance.
John 14:16	He shall abide with us forever.
John 14:17	He shall dwell in us.
Ephesians 3:16	Will strengthen s.

### PROMISES FOR EVERYDAY LIFE

Psalms 32:8	God will instruct and teach and guide.
John 14:14	Ask in His name and it shall be given.
2 Chronicles 20:20	Believe in God and His prophets and you will be established and prosper.
Exodus 33:14	His presence will go with us and give us rest.
James 1:5	Ask for wisdom.
Philippians 4:19	God will supply all our needs.
Philippians 4:13	I can do all things through Christ.
Luke 12:22, 31	Seek the kingdom first and all these things shall be added to you.
2 Corinthians 9:6	He that soweth bountifully shall reap bountifully.
2 Corinthians 6:17, 18	He will be our Father and we shall be His sons and daughters.
Philippians 1:6	God will continue the work He has started in us.
James 5:15	The prayers of faith shall save the sick.
1 Corinthians 15:58	Be steadfast, your labor is not in vain in the Lord.
Psalms 27:10	When parents forsake you the Lord will take you up.
Psalms 34:17	The Lord delivers the righteous from trouble.
Psalms 34:18	The Lord is near the brokenhearted.
Isaiah 40:29, 31	Strength and power to those that wait upon Him.
Philippians 4:7	The peace of God shall keep your hearts.
Psalms 37:9	Those who trust shall be given every blessing.
Psalms 37:34	Be patient, the Lord will honor you.
Psalms 27:14	Wait on the Lord and He will help you.
Jeremiah 33:3	Secrets shall be revealed.
Psalms 138:3	He answers and strengthens.
2 Corinthians 8:15	We will have no lack.
Timothy 1:7	The Lord has given us the spirit of power, of love and of a sound mind.
Romans 8:31, 32	If God is for us, who can be against us. He will freely give us all things.
Matthew 18:20	Where two or three meet, He will be with them.
Jude 24	He is able to keep you from falling.
Psalms 55:22	He shall sustain you.
Proverbs 16:3	Your thoughts shall be established.

Psalms 119:165	Great peace to those who love the
law. Proverbs 3:6	He shall direct your paths.
Isaiah 26:3	He will keep us in perfect peace.
Matthew 11:28-30	I will give you rest.
Isaiah 58:11	He will guide you.
Proverbs 18:24	Make new friends.
2 Peter 3:9	God is patient with us.
2 Peter 2:9	The Lord will rescue us from our trials.
Ezekiel 36:26-27	A new heart and spirit.
James 4:7	Resist the devil and he will flee from you.
2 Corinthians 10:4, 5	Victory over evil thoughts.
Isaiah 41:10	Overcome fear of a new

#### experience. BLANKCHECKPROMISES

Psalms 34:10	Those who reverence the Lord will never lack any good
thing. Psalms 37:5	Trust Him to help you and He will.
Ephesians 3:20	He is able to do more than we ask or
think. Mark 10:27	With God all things are possible.
Mark 9:23	All things are possible to him that believeth.
Psalms 21:2	Thou has given him his heart's desire.
Matthew 6:33	Seek the kingdom first and all these things shall be added to
you. Luke 1:37	Nothing God can't do.
John 15:16	Anything you ask.
John 16:24	Ask and you will receive.
Luke 11:9; Matthew 7:7	Ask, and receive; seek, and find.
John 14:14	Ask and I will do it.
Mark 11:24	What you desire, believe, and you shall have
them. Psalms 84:11	No good thing will He withhold.
John 15:7	Ask and it shall be done to you.
Romans 8:28	All things work together for good.
1 John 5:14, 15	If we ask according to His will, He hears us.

#### PROMISES FOR THE LAST DAYS

James 1:12	Blessed are they who endure, for they shall receive a crown of life.
Revelation 3:10	He will keep us in the hour of temptation.
Psalms 91:15	He will be with us in trouble.
Joshua 1:5	He will not forsake us.
Matthew 5:11, 12	Blessed when men shall revile you.
Jeremiah 30:5-7	We shall be saved in the time of Jacob's trouble.
Daniel 12:1	We shall be delivered.
Psalms 46:1-3	God is our help in trouble.
Matthew 24:9, 13	Those who endure shall be saved.
Psalms 34:19	The Lord will deliver us from all affliction.
Romans.5:3-5	Tribulation worketh patience.
2 Corinthians 1:3, 4	He comforts in all tribulation.
Luke 21:36	Escape the things that shall come to pass.
John 14:18	I will not leave you comfortless.
Matthew 28:20	I am with you always.
John 16:33	We shall have tribulation in the world, but Christ has overcome.

**SECRET PRAYER**

(Gospel Workers, pages 254-258)

Family prayer and public prayer have their place; but it is secret communion with God that sustains the soul-life. It was in the mount with God that Moses beheld the pattern of that wonderful building which was to be the abiding-place of His glory. It is in the mount with God--the secret place of communion--that we are to contemplate His glorious ideal for humanity. Thus we shall be enabled so to fashion our character- building that to us may be fulfilled the promise, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people."

While engaged in our daily work, we should lift the soul to heaven in prayer. These silent petitions rise like incense before the throne of grace; and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome. No evil arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance. It was thus that Enoch walked with God. And God was with him, a present help in every time of need.

Christ's ministers must watch unto prayer. They may come with boldness to the throne of grace, lifting up holy hands without wrath or doubting. In faith they may supplicate the Father in heaven for wisdom and grace, which they may know how to work, how to deal with minds.

Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Wellspring of life, and strengthens the sinew and muscle of the religious experience. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as seems convenient, and you lose your hold on God. The spiritual faculties lose their vitality; the religious experience lacks health and vigor.

It is only at the altar of God that we can kindle our tapers with divine fire. It is only the divine light that will reveal the littleness, the incompetence, of human ability, and give clear views of the perfection and purity of Christ. It is only as we behold Jesus that we desire to be like Him, only as we view His righteousness that we hunger and thirst to possess it; and it is only as we ask in earnest prayer, that God will grant us our heart's desire.

God's messengers must tarry long with Him, if they would have success in their work. The story is told of an old Lancashire woman who was listening to the reasons that her neighbors gave for the minister's success. They spoke of his gifts, of his style of address, of his manners. "Nay," said the old woman, "I will tell you what it is. Your man is very thick with the almighty."

When men are as devoted as Elijah was and possess the faith that he had, God will reveal Himself as He did then. When men plead with the Lord as did Jacob, the results that were seen then will again be seen. Power will come from God in answer to the prayer of faith. Because the life of Jesus was a life of constant trust, sustained by continual communion, His service for heaven was without failure or faltering. Daily beset by temptation, constantly opposed by the leaders of the people, Christ knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, from Him obtaining energy, perseverance, and steadfastness.

The Saviour loved the solitude of the mountain in which to hold communion with His Father. Through the day He labored earnestly to save men from destruction. He healed the sick, comforted the mourning, called the dead to life, and brought hope and cheer to the despairing. After His work for the day was finished, He went forth, evening after evening, away from the confusion of the city, and bowed in prayer to His Father. Frequently he continued His petitions through the entire night; but He came from these seasons of communion invigorated and refreshed, braced for duty and for trial.

Are the ministers of Christ tempted and fiercely buffeted by Satan? So also was He who knew no sin. In the hour of distress He turned to His Father. Himself a source of blessing and strength, He could heal the sick and raise the dead; He could command the tempest, and it would obey Him; yet He prayed often with strong crying and tears. He prayed for His disciples and for Himself, thus identifying Himself with human beings. He was a mighty petitioner. As the Prince of life, He had power with God, and prevailed.

Ministers who are truly Christ's representatives will be men of prayer. With an earnestness and faith that will not be denied, they will plead with God to strengthen and fortify them for service, and to sanctify their lips by a touch of the living coal, that they may know how to speak His words to the people.

Prayer is the opening of the heart to God as to a friend. The eye of faith will discern God very near, and the suppliant may obtain precious evidence of the divine love and care for him. The prayer that Nathaniel offered came from a sincere heart, and it was heard and answered by the Master. The Lord reads the hearts of all, and "the prayer of the upright is His delight." He will not be slow to hear those who open their hearts to Him, not exalting self, but sincerely feeling their weakness and unworthiness.

There is need of prayer, earnest, fervent, agonizing prayer, such prayer as David offered when he exclaimed, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." "I have longed after Thy precepts." "I have longed for Thy salvation." "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

Those who teach and preach the most effectively are those who wait humbly upon God, and watch hungrily for His guidance and His grace. Watch, pray, work---this is the Christian's watchword. The life of a true Christian is a life of constant prayer. He knows that the light and strength of one day is not sufficient for the trials and conflicts of the next. Satan is continually changing his temptations. Every day we shall be placed in different circumstances; and in the untried scenes that await us we shall be surrounded by fresh dangers, and constantly assailed by new and unexpected temptations. It is only through strength and grace gained from heaven that we can hope to meet the temptations and perform the duties before us.

It is a wonderful thing that we can pray effectually; that unworthy, erring mortals possess the power of offering their requests to God. What higher power can man desire than this--to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We may utter words that reach the throne of the Monarch of the universe. We may speak with Jesus as we walk by the way, and He says, I am at thy right hand.

We may commune with God in our hearts; we may walk in companionship with Christ. When engaged in our daily labor, we may breathe out our heart's desire, inaudible to any human ear; but that word cannot die away into silence, nor can it be lost. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery. It is God to whom we are speaking, and our prayer is heard.

Ask, then; ask, and ye shall receive. Ask for humility, wisdom, courage, and increase of faith. To every sincere prayer an answer will come. It may not come just as you desire, or at the time you look for it; but it will come in the way and at the time that will best meet your need. The prayers you offer in loneliness, in weariness, in trial, God answers, not always according to your expectations, but always for your good.



**PRAYER FOR THE SICK**

Testimonies, volume 2, pages 145-150

In the case of Sister F, there needed to be a great work accomplished. Those who united in praying for her needed a work done for them. Had God answered their prayers, it would have proved their ruin. In such cases of affliction, where Satan has control of the mind, before engaging in prayer there should be the closest self-examination to discover if there are not sins which need to be repented of, confessed, and forsaken. Deep humility of soul before God is necessary, and firm, humble reliance upon the merits of the blood of Christ alone. Fasting and prayer will accomplish nothing while the heart is estranged from God by a wrong course of action. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" "Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

It is heart work that the Lord requires, good works springing from a heart filled with love. All should carefully and prayerfully consider the above scriptures, and investigate their motives and actions. The promise of God to us is on condition of obedience, compliance with all His requirements. "Cry aloud," saith the prophet Isaiah, "spare not, lift up thy voice like a trumpet and show My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge?"

A people are here addressed who make high profession, who are in the habit of praying, and who delight in religious exercises; yet there is a lack. They realize that their prayers are not answered; their zealous, earnest efforts are not observed in heaven, and they earnestly inquire why the Lord makes them no returns. It is not because there is any neglect on the part of God. The difficulty is with the people. While professing godliness, they do not bear fruit to the glory of God; their works are not what they should be. They are living in neglect of positive duties. Unless these are performed, God cannot answer their prayers according to His glory. In the case of offering prayer for Sister F, there was confusion of sentiment. Some were fanatical and moved from impulse. They possessed a zeal, but not according to knowledge. Some looked at the great thing to be accomplished in this case and began to triumph before the victory was gained. There was much of the Jehu spirit manifested: "Come with me, and see my zeal for the Lord." In place of this self-confident assurance, the case should have been presented to God with a spirit of humbleness and distrustfulness of self, and with a broken and a contrite heart.

I was shown that in case of sickness, where the way is clear for the offering up of prayer for the sick, the case should be committed to the Lord in calm faith, not with a storm of excitement. He alone is acquainted with the past life of the individual and knows what his future will be. He who is acquainted with the hearts of all men knows whether the person, if raised up, would glorify His name or dishonor Him by backsliding and apostasy. All that we are required to do is to ask God to raise the sick up if in accordance with His will, believing that He hears the reasons which we present and the fervent prayers offered. If the Lord sees it will best honor Him, He will answer our prayers. But to urge recovery without submission to His will is not right.

What God promises He is able at any time to perform, and the work which He gives His people to do He is able to accomplish by them. If they will live according to every word He has spoken, every good word and promise will be fulfilled unto them. But if they come short of perfect obedience, the great and precious promises are afar off, and they cannot reach the fulfillment.

All that can be done in praying for the sick is to earnestly importune God in their behalf, and in perfect confidence rest the matter in His hands. If we regard iniquity in our hearts the Lord will not hear us. He can do what He will with His own. He will glorify Himself by working in and through them who wholly follow Him, so that it shall be known that it is the Lord and that their works are wrought in God. Said Christ: "If any man serve Me, him will My Father honor." When we come to Him we should pray that we may enter into and accomplish His purpose, and that our desires and interests may be lost in His. We should acknowledge our acceptance of His will, not praying Him to concede to ours. It is better for us that God does not always answer our prayers just when we desire, and in just the manner we wish. He will do more and better for us than to accomplish all our wishes, for our wisdom is folly.

We have united in earnest prayer around the sickbed of men, women, and children, and have felt that they were given back to us from the dead in answer to our earnest prayers. In these prayers we thought we must be positive and, if we exercised faith, that we must ask for nothing less than life. We dared not say, "If it will glorify God," fearing it would admit a semblance of doubt. We have anxiously watched those who have been given back, as it were, from the dead. We have seen some of these, especially youth, raised to health, and they have forgotten God, become dissolute in life, causing sorrow and anguish to parents and friends, and have become a shame to those who feared to pray. They lived not to honor and glorify God, but to curse Him with their lives of vice.

We no longer mark out a way nor seek to bring the Lord to our wishes. If the life of the sick can glorify Him, we pray that they may live; nevertheless, not as we will but as He wills. Our faith can be just as firm, and more reliable, by committing the desire to the all-wise God, and without feverish anxiety, perfect confidence, trusting all to Him. We have the promise. We know that He hears us if we ask according to His will. Our petitions must not take the form of a command, but of intercession for Him to do the things we desire of Him. When the church [members] are united, they will have strength and power; but when part of them are united to the world, and many are given to covetousness, which God abhors, He can do but little for them. Unbelief and sin shut them away from God. We are so weak that we cannot bear much spiritual prosperity, lest we take the glory, and accredit goodness and righteousness to ourselves as the reason of the signal blessing of God, when it was all because of the great mercy and loving-kindness of our compassionate heavenly Father, and not because any good was found in us.

We should ever exert an influence, which will be sanctifying on those around us. This saving, ennobling influence has been very feeble at\_\_\_. Many have mingled with the world and partaken of its spirit and influence, and its friendship has separated them from God. Jesus has passed a day's journey in advance of them. They can no longer hear His voice of counsel and warning, and they follow their own wisdom and judgment. They follow a course which appears right in their own eyes, but which afterward proves to be folly. God will not allow His work to be mixed with worldly policy. Shrewd, calculating men of the world are not the men to take leading positions in this most solemn, sacred work. They must either be converted, or engage in that calling which is appropriate to their world-loving inclinations, and which does not involve such eternal consequences. God will never enter into partnership with worldlings. Christ gives everyone his choice: Will you have Me or the world? Will you suffer reproach and shame, be peculiar, and zealous of good words, even if hated of the world, and take My name, or will you choose the esteem, the honor, the applause and profits the world has to give, and have no part in Me? "Ye cannot serve God and mammon."

## PUBLIC PRAYER

(The following selections have been taken from Testimonies for the Church, volume 2, pages 577-582. This section deals specifically with public prayer in prayer meetings and conference meetings [note page 577]. As these are the occasions where most of our united praying is done, one may find this counsel most interesting and provocative.)

I recently received a letter from a brother whom I highly respect, making inquiries in regard to how meetings should be conducted. He inquires if there should be many prayers offered in succession, and then a relief of a few moments, and quite a number of prayers again.

From the light I have had upon the subject I have decided that God does not require us, as we assemble for His worship, to make these seasons tedious and wearisome by remaining bowed quite a length of time, listening to several long prayers. . . .

Meetings for conference and prayer should not be made tedious . . . .The meeting should open at the appointed hour if possible, be there few or many present. . . .Upon common occasions there should not be prayer of more than ten minutes' duration. After there has been a change of position, and the exercise of singing or exhortation has relieved the sameness, then, if any feel the burden of prayer, let them pray.

All should feel it a Christian duty to pray short. Tell the Lord just what you want, without going all over the world. In private prayer all have the privilege of praying as long as they desire and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties, and trials and temptations. A common meeting to worship God is not the place to open the privacies of the heart.

What is the object of assembling together? Is it to inform God, to instruct Him by telling Him all we know in prayer? We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hope and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons and should be made interesting to all who have any relish for religious things . . . .

When Christ taught the people, He did not devote the time to prayer. He did not enforce upon them, as did the Pharisees, long, tedious ceremonies and prayers. He taught His disciples how to pray: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye."

Christ impressed upon His disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers, expressing their desires for temporal and spiritual blessings, and their gratitude for the same. How comprehensive this sample prayer! It covers the actual need of all. One or two minutes is long enough for any ordinary prayer. There may be instances where prayer is in a special manner indicated by the Spirit of God, where supplication is made in the Spirit. The yearning soul becomes agonized and groans after God. The spirit wrestles as did Jacob and will not be at rest without special manifestations of the power of God. This is as God would have it.

But many offer prayer in a dry, sermonizing manner. These pray to men, not to God. If they were praying to God, and really understood what they were doing, they would be alarmed at their audacity; for they deliver a discourse to the Lord in the mode of prayer, as though the Creator of the universe needed special information upon general questions in relation to things transpiring in the world. All such prayers are as sounding brass and a tinkling cymbal. They are made no account of in heaven. Angels of God are wearied with them, as well as mortals who are compelled to listen to them.

Jesus was often found in prayer. He resorted to the lonely groves or to the mountains to make His requests known to His Father. When the business and cares of the day were ended, and the weary were seeking rest, Jesus devoted the time to prayer. We would not discourage prayer, for there is far too little praying and watching thereunto. And there is still less praying with the Spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. Such prayer interests and refreshes all who have a love for devotion.

Secret prayer is neglected, and this is why many offer such long, tedious, backslidden prayers when they assemble to worship God . . . They hope to pray themselves into the favor of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God.

(This section is taken from *Gospel Workers*, pages 175-179.)

The prayers offered in public should be short and to the point. God does not require us to make the season of worship tedious by lengthy petitions. Christ did not enforce upon His disciples wearisome ceremonies and long prayers. "When thou prayest," He said, "thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men."

The Pharisees had stated hours for prayer; and when, as often came to pass, they were abroad at the appointed time, they would pause wherever they might be--perhaps in the street or in the marketplace, amid the hurrying throng of men--and there in a loud voice rehearse their formal prayers. Such worship, offered merely for self-glorification, called forth unsparing rebuke from Jesus. Yet he did not discountenance public prayer; for He Himself prayed with His disciples and with the multitude. But He impressed upon His disciples the thought that their public prayers should be short.

A few minutes is long enough for any ordinary public petition. There may be instances where supplication is in a special manner indicated by the Spirit of God. The yearning soul becomes agonized, and groans after God. The spirit wrestles as did Jacob, and will not be at rest without the special manifestation of the power of God. At such times it may be fitting that the petition be of greater length.

Many tedious prayers are offered, which are more like giving the Lord a lecture than presenting to Him a request. It would be better if those offering such prayers would confine themselves to the one that Christ taught His disciples to offer. Long prayers are tiring to those who hear, and do not prepare the people to listen to the instruction that is to follow.

It is often because secret prayer is neglected that long, tedious prayers are offered in public. Let not ministers go over in their petitions a week of neglected duties, hoping to atone for their neglect and to pacify conscience. Such prayers frequently result in bringing others down to a low level of spirituality.

Before entering the desk, the minister should seek God in his closet, and come into close connection with Him. There he may lift his thirsty soul to God, and be refreshed with the dew of grace. Then with an unction from the Holy Spirit upon him, giving him a burden for souls, he will not dismiss a congregation

without presenting before them Jesus Christ, the sinner's only refuge. Feeling that he may never again meet these hearers, he will make appeals that will reach their hearts. And the Master, who knows the hearts of men, will give him utterance, helping him to speak the words he ought to speak at the right time and with power.

### **REVERENCE IN PRAYER**

Some think it a mark of humility to pray to God in a common manner, as if talking with a human being. They profane His name by needlessly and irreverently mingling with their prayers the words, "God Almighty," --awful, sacred words, which should never pass the lips except in subdued tones and with a feeling of awe.

High-flown language is inappropriate in prayer, whether the petition be offered in the pulpit, in the family circle, or in secret. Especially should the one offering public prayer use simple language that others may understand what is said and unite with the petition.

It is the heart-felt prayer of faith that is heard in heaven and answered on earth. God understands the needs of humanity. He knows what we desire before we ask Him. He sees the soul's conflict with doubt and temptation. He marks the sincerity of the suppliant. He will accept the humiliation and affliction of the soul. "To this man will I look," He declares, "even to him that is poor and of a contrite spirit, and trembleth at My word."

It is our privilege to pray with confidence, the Spirit indicting our petitions. With simplicity we should state our needs to the Lord, and claim His promise with such faith that those in the congregation will know that we have learned to prevail with God in prayer. They will be encouraged to believe that the Lord's presence is in the meeting, and will open their hearts to receive His blessing. Their faith in our sincerity will be increased, and they will listen with willing ears to the instruction given.

Our prayers should be full of tenderness and love. When we yearn for a deeper, broader realization of the Saviour's love, we shall cry to God for more wisdom. If ever there was a need of soul-stirring prayers and sermons, it is now. The end of all things is at hand. O that we could see as we should the necessity of seeking the Lord with all the heart! Then we should find Him.

May God teach His people how to pray. Let the teachers in our schools and the ministers in our churches, learn daily in the school of Christ. Then they will pray with earnestness, and their requests will be heard and answered. Then the word will be proclaimed with power.

### **OUR ATTITUDE IN PRAYER**

Both in public and in private worship, it is our privilege to bow on our knees before the Lord when we offer our petitions to Him. Jesus, our example, "kneeled down, and prayed." Paul declared, "I bow my knees unto the Father of our Lord Jesus Christ." In confessing before God the sins of Israel, Ezra knelt. Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God."

True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there; and as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened. "Holy and reverend is His name," the psalmist declares. Angels, when they speak that name, veil their faces. With what reverence, then, should we, who are fallen and sinful, take it upon our lips!

Well would it be for old and young to ponder those words of scripture that show how the place marked by God's special presence should be regarded. "Put off thy shoes from off thy feet," He commanded

Moses at the burning bush, “for the place whereon thou standest is holy ground.” Jacob, after beholding the vision of the angels, exclaimed, “The Lord is in this place; and I knew it not. . . . This is none other but the house of God and this is the gate of heaven.”

“The Lord is in His holy temple: let all the earth keep silence before Him.”

Prosy, sermonizing prayers are uncalled for and out of place in public. A short prayer, offered in fervor and faith, will soften the hearts of the hearers; but during long prayers they wait impatiently, as if wishing that every word might end it. Had the minister making such a prayer wrestled with God in his chamber until he felt that his faith could grasp the promise, “Ask, and it shall be given you,” he would in his public prayer have come to the point at once, asking with earnestness and faith for grace for himself and his hearers.

### MISCELLANEOUS QUOTES

Testimonies, volume 2, page 617: The position in prayer should be perfectly natural. Long praying wearies, and is not in accordance with the gospel of Christ. Half or even quarter of an hour is altogether too long. A few minutes’ time is long enough to bring your case before God and tell Him what you want; and you can take the people with you and not weary them out and lessen their interest in devotion and prayer. They may be refreshed and strengthened, instead of exhausted.

A mistake has been made by many in their religious exercises in long praying and long preaching, upon a high key, with a forced voice, in an unnatural strain and an unnatural tone. The minister has needlessly wearied himself and really distressed the people by hard, labored exercise, which is all unnecessary.

Testimonies, volume 1, pages 145-146: . . . We should not come to the house of God to pray for our families unless deep feeling shall lead us while the Spirit of God is convicting them. Generally, the proper place to pray for our families is at the family altar. When the subjects of our prayers are at a distance, the closet is the proper place to plead with God for them. When in the house of God, we should pray for a present blessing and should expect God to hear and answer our prayers. Such meetings will be lively and interesting.

Testimonies, volume 4, pages 70-71: Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting. Those who are forward and ever ready to speak are allowed to crowd out the testimony of the timid and retiring. Those who are most superficial generally have the most to say. Their prayers are long and mechanical. They weary the angels and the people who listen to them. Our prayers should be short and right to the point. Let the long, tiresome petitions be left for the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality.

Testimonies, volume 5, pages 201-202: Brethren and sisters, when you assemble for social worship, believe that Jesus meets with you; believe that He is willing to bless you. Turn the eye away from self; look unto Jesus, talk of His matchless love. By beholding Him you will become changed into His likeness. When you pray, be brief, come right to the point. Do not preach the Lord a sermon in your long prayers. Ask for the bread of life as a hungry child asks bread of his earthly father. God will bestow upon us every needed blessing if we ask Him in simplicity and faith.

The prayers offered by ministers previous to their discourses are frequently long and inappropriate . . . . Such prayers are suitable for the closet, but should not be offered in public. . . . Go to your Saviour in faith, tell Him what you need on that occasion. Let the soul go out after God with intense longing for the blessing needed at that time.

Prayer is the most holy exercise of the soul. It should be sincere, humble, and earnest--the desires of a renewed heart breathed in the presence of a holy God. When the suppliant feels that he is in the divine presence, self will be forgotten. He will have no desire to display human talent; he will not seek to please the ear of men, but to obtain the blessing which the soul craves.

If we would only take the Lord at His word, what blessings might be ours! Would that there were more fervent, effectual prayer. Christ will be the helper of all who seek Him in faith.

Education, page 243: Reverence should be shown also for the name of God. Never should that name be spoken lightly or thoughtlessly. Even in prayer its frequent or needless repetition should be avoided. 'Holy and reverend is His name.' Psalm 111:9 Angels, as they speak it, veil their faces. With what reverence should we, who are fallen and sinful, take it upon our lips!

### **PRAYER BANDS**

Testimonies, volume 7, page 21: Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love.

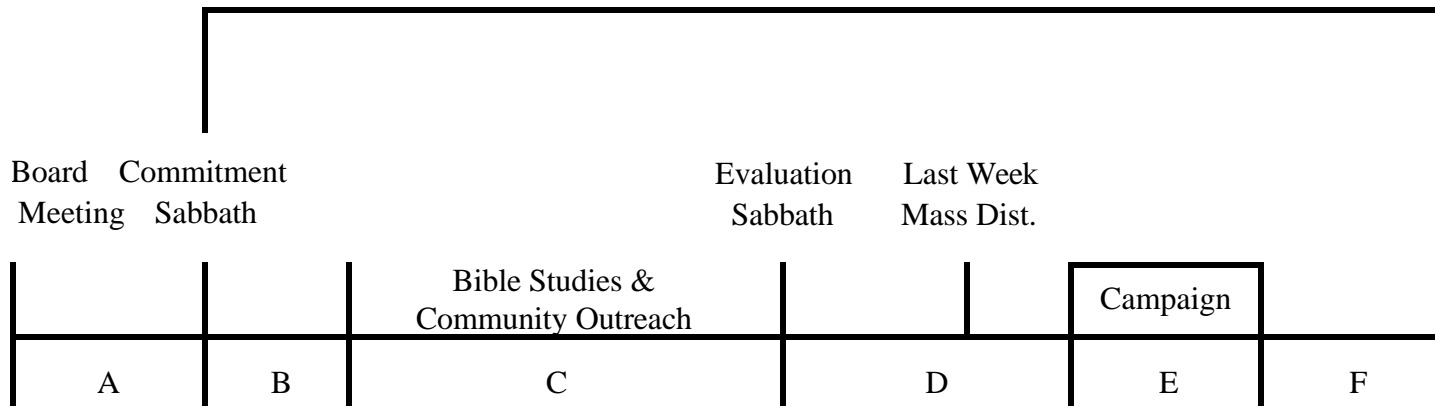
Testimonies, volume 7, page 195: Let small companies assemble in the evening, at noon, or in the early morning to study the Bible. Let them have a season of prayer, that they may be strengthened, enlightened, and sanctified by the Holy Spirit. This work Christ wants to have done in the heart of every worker. . .

Messages to Young People, page 197: Let young men and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-entrusted capabilities to His name's glory. Will our young men and young women who believe the truth become living missionaries? . . .





# 6 MONTH CYCLE



- A**
1. Commitment Service
  2. Present Member Involvement
  3. Set-up Training Classes
  4. Fellowship Dinner

- B (½ Month)**
1. Training Classes For:
    - a. Visitation
    - b. Bible Studies
    - c. Health Classes, etc.
  2. Organization
  3. Interest Pool/Start Studies
  4. End of 2nd Week  
Start Mid-Week Evang. Meeting
  5. Budget
  6. Secure Meeting Place

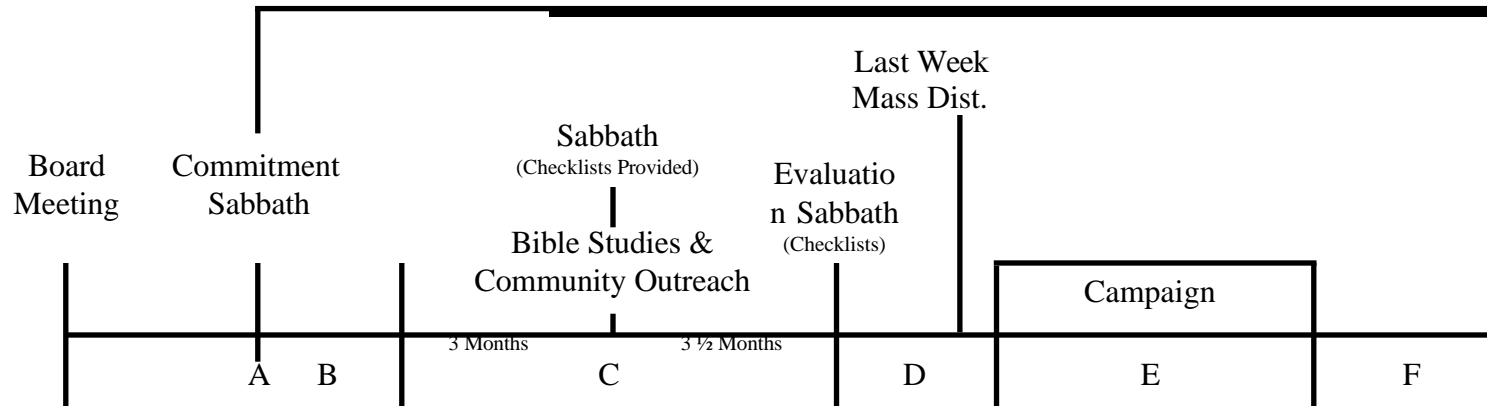
- C (2½ Months)**
1. Bible Studies
  2. Weekend Drives to Increase Viewing/Listening Audiences
  3. Health Classes
  4. Children's Ministries
  5. Etc. Programs
  6. Physical Prep./Countdown Sched.
  7. Prepare Messages
  8. Team Members Organize Duties
  9. Inventory

- D (½ Month)**
1. Intense Visitation by Visitation Teams of Gathered Interests to Invite to the Meetings
  2. Send Letter After Visit
  3. Personal Invitation by Study Mentor

- E (1½ Months)**
1. All Other Church Programs on Hold During Campaign
  2. Full Cooperation of All Available Able-Bodied and/or Able-Minded Persons
  3. Visitation Team Working Close to Evangelist and Pastor
  4. Baptism

- F (1½ Months)**
1. Follow-Up
  2. Integrate All New Members and Interests Into Church Program
  3. Mid-Week Evangelistic Meeting
  4. Training as in "B"

# 12 MONTH CYCLE



## A

1. Commitment Service
2. Present Member Involvement
3. Set-up Training Classes
4. Fellowship Dinner

## B (½ Month)

1. Training Classes For:
  - a. Visitation
  - b. Bible Studies
  - c. Health Classes, etc.
2. Organization
3. Interest Pool/Start Studies
4. End of 2nd Week  
Start Mid-Week Evang. Meeting
5. Budget
6. Secure Meeting Place

## C (6 ½ Months)

1. Bible Studies
2. Weekend Drives to Increase Viewing/Listening Audiences
3. Health Classes
4. Children's Ministries
5. Etc. Programs
6. Physical Prep./Countdown Sched.
7. Prepare Messages
8. Team Members Organize Duties
9. Inventory

## D (1 Month)

1. Intense Visitation by Visitation Teams of Gathered Interests to Invite to the Meetings
2. Send Letter After Visit
3. Personal Invitation by Study Mentor

## E (1½ Months)

1. All Other Church Programs on Hold During Campaign
2. Full Cooperation of All Available Able-Bodied and/or Able-Minded Persons
3. Visitation Team Working Close to Evangelist and Pastor
4. Baptism

## F (2½ Months)

1. Follow-Up
2. Integrate All New Members and Interests Into Church Program
3. Mid-Week Evangelistic Meeting
4. Training as in "B"

## **I. MEMBER MINISTRIES**

### **A. Bible Seminars**

1. Conduct mini-Revelation/Daniel seminars or assist with same
2. Assist pastor with major Revelation/Daniel seminar
3. Seminar on Bible Creation (to expose fallacy of evolution)

### **B. Bible Studies**

1. Audio tape/CD ministry
2. Media /DVD ministry
3. Conduct Bible Studies

### **C. Teen/Youth/Single/Family Ministries**

1. Worthy student ministry (provide way for youth who wish to attend an SDA school to do so.)
2. Student recruitment
3. Ministry for children (Truth 4 Youth)
4. Children's Sabbath School divisions
5. Youth/young-married ministries/activities
6. Video ministry for children
7. Teenage activities/ministries
8. Pathfinders
9. Home and family ministries
10. Singles ministries

### **D. Community Services**

1. Community services centers
2. Visitors Day ministry (plan 3 or 4 annually - make them really special)
3. Household of Faith ministry (helping church members with needs)
4. Emergency relief ministry (food, clothing, furniture for crisis needs) Include an emergency/disaster step-van.
5. Prepare meals for MISSION END-TIME meetings, ministry meetings, etc. as needed
6. Neighborhood outreach
7. A ministry to participate in community, city, and county affairs, projects and functions so others will see us as loving Christians.
8. "Care" committee - send cards, small gifts, flowers, etc., to members/others for special events, happenings, occasions.

## E. Health Services

1. Breathe Free (stop smoking plan)
2. Stress control seminar
3. Weight loss and control
4. Nutrition schools
5. Bread-makes
6. Physical fitness program
7. Drug rehabilitation
8. Grief recovery
9. Cooking schools
10. Neighborhood exercise
11. Ladies' evening exercise & physical fitness class
12. First Aid
13. Hospice ministry
14. Counseling
15. "Hot Line" for depressed, suicidal, etc. (Requires very specific training)
16. Drug prevention ministry
17. Ministry to the mentally ill and/or disabled
18. Ministry to assist abused children
19. Help for battered women

## F. Literature Ministries

1. Literature distribution
2. Blanket the city or section of the city with carefully selected books
3. Street literature program

## G. Media Ministries

1. Newspaper column/display advertising to build SDA image
2. Letter stamping/stuffing/addressing/ mailing committee
3. Help with "telephoning" members as needed for "MISSION" ministries
4. Church media ministry (copies of sermons to shut-ins, ill, bereaved, wedding ceremony to newlyweds, evangelistic messages to those who miss a service, etc.)
5. Church directory/church list ministry
6. Church photography committee
7. Church media library

## H. Overseas Missions

1. Project fund drives
2. Fill literature needs
3. Other mission projects

I. Music Ministries

1. Join orchestra for Sabbath School song service
2. Music ministry (singing, directing, composing, playing musical instruments, music groups -duets, trios, quartets, etc.)

J. Miscellaneous Ministries

1. Hospitality committee (take visitors/new members home to lunch)
2. Landscaping
3. Senior citizens
4. Decorating committee (spruce-up/decorate church interior)
5. Social activities/events (embracing entire church)
6. "Signing" for the deaf
7. Write encouragement letters
8. Transportation ministry (help provide rides for those who need some.)
9. Funding ministry (to devise ways to help fund ministries)
10. Ministry for the blind
11. Family finances
12. Prayer ministry
13. Ministry for the handicapped
14. Nursing home ministry

K. Visitation Ministries

1. Prison ministries
2. Visit church members
3. Visit non-church interests
4. Ministry to shut-ins
5. Absent member ministry (phone, send cards, letters, and perhaps visit to let them know they are missed)

### MEMBER MINISTRIES

Letter	Number	Title
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Name \_\_\_\_\_ Email \_\_\_\_\_

Street/Box \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Work Phone \_\_\_\_\_

### MEMBER MINISTRIES REPORT

Member Name \_\_\_\_\_ Date \_\_\_\_\_

This Week's Outreach Activities \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Persons Followed Up (and time) \_\_\_\_\_

\_\_\_\_\_

Points Learned \_\_\_\_\_

\_\_\_\_\_

Needs \_\_\_\_\_

## PRE-MEETING CHURCH EVALUATION SHEET

Date: \_\_\_\_\_ First check \_\_\_\_\_ Second Check \_\_\_\_\_

*How many members are involved in:*

Area A \_\_\_\_\_ Area B \_\_\_\_\_ Area C \_\_\_\_\_ Area D \_\_\_\_\_

Area E \_\_\_\_\_ Area F \_\_\_\_\_ Area G \_\_\_\_\_ Area H \_\_\_\_\_

Area I \_\_\_\_\_ Area J \_\_\_\_\_ Area K \_\_\_\_\_ Other \_\_\_\_\_

*How many "entry" programs has the church run or will be running (actually on calendar)?*

List \_\_\_\_\_

\_\_\_\_\_  
*(Use Other Side If Necessary)*

### *Children's Program*

Leaders \_\_\_\_\_ Phone \_\_\_\_\_

\_\_\_\_\_ Phone \_\_\_\_\_

\_\_\_\_\_ Phone \_\_\_\_\_

\_\_\_\_\_ Phone \_\_\_\_\_

Projected number of Children \_\_\_\_\_

\_\_\_\_\_ Materials ordered?

\_\_\_\_\_ Yes \_\_\_\_\_ No

*How many Bible Studies (Regular/Weekly)* \_\_\_\_\_

### *Interest List:*

Coordinator: \_\_\_\_\_ Phone \_\_\_\_\_

How many interests in each category:

Media and colporteur (not on regular studies) \_\_\_\_\_

Bible Studies \_\_\_\_\_

Member Related \_\_\_\_\_

Health Related \_\_\_\_\_

Misc. Contacts \_\_\_\_\_

**TOTAL** \_\_\_\_\_

**MY COMMITMENT TO THE LORD**

By the Lord's grace, I hope to do the following to help make our coming series of meetings a success:

\_\_\_\_\_ Take part in the special preparation program

\_\_\_\_\_ Attend the series every night except when impossible

\_\_\_\_\_ Pray at noon everyday for the series

\_\_\_\_\_ Bring at least one non-SDA friend, relative or neighbor to the meetings

\_\_\_\_\_ Give a special gift of \$\_\_\_\_\_ to assist with expenses of the series

Name \_\_\_\_\_ Email \_\_\_\_\_

Street/Box \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Work Phone \_\_\_\_\_



## **II. SAMPLE CANVASSES FOR THE FOLLOWING SURVEYS**

### ***Neighborhood Survey:***

The concept and setting of this survey is to give church members a valid reason to knock on the doors of the neighbors around the church. There is full disclosure and a very up-front approach, which gives our members a wonderful opportunity to put our best foot forward in offering to the community programs that are very positive and without question the best in the league.

Canvass: Good evening. (Introduce yourself and your partner.) We are from the Seventh-day Adventist Church [right around the corner] and we are visiting all the homes in the area to make sure that you are aware of the wonderful community programs that are available to you. May we share a few of these programs with you and ask you a few questions so that we may know how our church community may be of greatest service to the larger community of which we are a part?

NOTE: Be sure to have attractive literature to advertise as many of the programs you are offering as possible. These should have a contact phone number and, of course, the address of the church but not necessarily the dates of the programs unless you are already sure what your yearly program will be and how often you will be running each program.

### ***Community Religious Survey:***

In this survey you do not identify your particular religious affiliation unless directly asked. You will be using the survey to search out those who are wistfully looking towards heaven. But though your goal is very specific, you also want to plant any seed possible for the everlasting gospel. For this reason you will want to handle each person with utmost respect and graciousness. Remember the survey is not the end; it is only a means to an end. Watch for every opportunity to open up a conversation with the person and get close to them spiritually.

Canvass: Good afternoon. (Introductions) We are in your area today conducting a Community Religious Survey. When we finish our assignment the results will be furnished to the local newspaper for publication. Would you be so kind as to answer a few questions for us?

***Visiting Information:***

This is such an important survey. It goes to every member of your church on Sabbath morning. 1. Arrange for a special message and program the Sabbath these will be presented. 2. After that special message, have a special prayer for God's guidance and then hand out the surveys while supplying time with peaceful music for them to pray and fill in the information. Encourage all to fill out the Name to be visited: as much other information as they can, and be certain to fill out the bottom section so that they may be contacted later for the remainder of the information. Only two blanks must be filled out at this time. These are: Your Name, and Telephone, which may be found at the bottom of the page. The reason? There may be non-member relatives right there whose presence makes it difficult to report at the time. You simply call these persons later to secure their names. You accomplish this by merely stating in the presentation that "you may not be able to give us any names now but would like us to call you later. If this is your case please just fill out the bottom of the page." After giving ample time, pick up all surveys, have special prayer for all names reported, and finish your service.

***Bible School/Radio/TV/Literature Paid Out  
Accounts Lead Cards:***

You are a representative of that ministry. As such you are authorized to follow up leads. Questions: How long have you been reading/listening/watching? Are you enjoying what you are learning? Did you receive the materials you requested? Did you receive your personal Bible Study Program helps? (Introduce material enthusiastically) Would you like to receive these on a weekly basis?

## NEIGHBORHOOD SURVEY

1. Would your family benefit from a 5-day plan to stop smoking?

\_\_\_\_\_

2. Have you a desire to learn about nutrition, healthful cooking or health related aspects of body functions?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

3. Would you like to learn about weight control?

\_\_\_\_\_

\_\_\_\_\_

4. Are you interested in world events and their relationship to Bible predictions? Do you have any difficulty in understanding the Bible? Would you like some helpful study guides?

\_\_\_\_\_

\_\_\_\_\_

5. Is there anything else that our church can aid you in? What?

\_\_\_\_\_

\_\_\_\_\_

Name \_\_\_\_\_ Email \_\_\_\_\_

Street/Box \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Work Phone \_\_\_\_\_

Name of Surveyor \_\_\_\_\_

## COMMUNITY RELIGIOUS SURVEY

1. In your opinion is there a God? \_\_\_ Yes \_\_\_ No
2. Do you think there is life after death? \_\_\_ Yes \_\_\_ No
3. According to your understanding who is Jesus?  
 \_\_\_ Son of God \_\_\_ Savior of man \_\_\_ Creator  
 \_\_\_ Prophet \_\_\_ Not Sure
4. Do you believe Jesus will come again? \_\_\_ Yes \_\_\_ No
5. Is there a Bible in your home? \_\_\_ Yes \_\_\_ No
6. Do you feel you understand the Bible as well as you would like?  
 \_\_\_ Yes \_\_\_ No
7. What church do your parents attend? \_\_\_\_\_
8. Do you belong to the same church? \_\_\_ Yes \_\_\_ No
9. About how often are you able to attend?  
 \_\_\_ Weekly \_\_\_ Monthly \_\_\_ Seldom \_\_\_ Never
10. In you opinion, how does one become a Christian?  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Name \_\_\_\_\_ Email \_\_\_\_\_

Street/Box \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Work Phone \_\_\_\_\_

Name of Surveyor \_\_\_\_\_

## VISITING INFORMATION

We wish to visit special individuals in your city: (a) Those who have lost interest in the church; (b) Adventists' children or relative not yet baptized, but who may have some interest; (c) Bible School interests; (d) Other individuals you have worked with or other interests you may know of. This is very important to us so please consider the above list carefully and return as many names to us as you can. Thank you for your help!

Name to be visited: _____ Sex: _____ Approx. _____ Correct Street and Number: _____ Near What Larger Street: _____ City: _____ State: _____ Zip: _____ Occupation: _____ <b>IMPORTANT! What time are they usually home?</b>
--

### ADDITIONAL VITAL INFORMATION

Marital Status? \_\_\_\_\_ Married    \_\_\_\_\_ Single    \_\_\_\_\_ Married    \_\_\_\_\_ Widowed  
 Member of what church? \_\_\_\_\_ Active in that church? \_\_\_\_\_  
 Any other interests at this address? \_\_\_\_\_  
 Does he/she currently attend the SDA church? \_\_\_\_\_  
 Does he/she favor our church and believe our doctrines? \_\_\_\_\_  
 Has he/she ever talked of joining our church? \_\_\_\_\_  
 Does he/she have any special problems or obstacles, which seem to hold him/her back?  
 \_\_\_\_\_  
 What former contacts has he/she had with Adventists? \_\_\_\_\_  
 Will you try to get him/her to come to the evangelistic meetings? \_\_\_\_\_

*If a Former/Non-Active Member:*

About how long ago did he/she stop attending? \_\_\_\_\_  
 Why? \_\_\_\_\_  
 Present attitude? \_\_\_\_\_  
 How long was he/she in our church? \_\_\_\_\_

*If an Interest:*

How long has this individual been interested? \_\_\_\_\_  
 How did he/she become interested? \_\_\_\_\_  
 Which Bible Correspondence Courses has he/she taken? \_\_\_\_\_

Your Name _____ Email _____ Street/Box _____ City _____ State _____ Zip _____ Phone _____ Work Phone _____
---

**INTEREST FILE HARD COPY**

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----

Map Location \_\_\_\_\_ Card No. \_\_\_\_\_

Name \_\_\_\_\_ Email \_\_\_\_\_

Address \_\_\_\_\_

Postal Code \_\_\_\_\_

Home Phone \_\_\_\_\_

Work Phone \_\_\_\_\_

Observations \_\_\_\_\_

\_\_\_\_\_

Meeting Time \_\_\_\_\_ Place \_\_\_\_\_

**III. OTHER SOURCES OF  
INTERESTS FOR VISITATION**

- A. Bible School contacts
  - 1. It Is Written
  - 2. Voice of Prophecy
  - 3. Amazing Facts
  - 4. Quiet Hour
  - 5. 3ABN
  - 6. Breath of Life
  - 7. And any other Bible Schools
- B. Guest book names
- C. Hospital contacts
- D. Funeral contacts
- E. Social occasion contacts
- F. Church clerks records for those who have been dropped but still live in the area
- G. Weak members (very good)
- H. Literature Evangelists interests
- I. Church school
- J. SDA youth in public school
- K. Gift Bible
- L. Community Services
- M. Visitors' Day
- N. Ingathering
- O. Door-to-door Survey
- P. Telephone solicitation
- Q. Bible Cards (i.e. Something Wonderful) mass mailing
- R. Discover Bible Schools

#### IV. PRINCIPLES OF HEALTH PRESENTATION

- A. **Teach Only What You Know  
And Understand**
- B. **Keep It Balanced**
- C. **Remember How Long It Took God  
To Educate His Church**

Remember that you eat daily, not weekly or monthly. Meaning? You could only eat weekly or monthly (large quantities) if you were made differently or, because you are not made differently, you eat enough to sustain life for such prolonged periods of time which would cause severe physical trauma. Point. In feeding others health information, give only what they can assimilate comfortably. To do otherwise forces them into a situation where some miraculous change must be wrought or the second option follows--severe trauma. Neither are really options to the caring Christian educator. Be gentle and present the information always in a positive manner. (The only reason "stuffing" is sometimes successful is because the person has already undergone a miraculous change--the rebirth. Induced labor and delivery are only recommended in life threatening situations.)

Remember also that we are **Whole Grain Bread Bakers**. We believe that the whole grain, natural foods, provides the balanced nutrition one must have in order to maintain a healthy mind and body. In like manner, we must give the same balance to the information we present. Resist the temptation of emphasizing certain points to make your case, while treating other points with indifference. This doesn't mean that you have to talk on all subjects at once but it does mean that you always show any points relationship to the whole.

The opportunity to render Health Education is a great privilege. It is a necessary part of man's preparation to meet His Creator. Always treat the subject with the awe and respect due.



Other Pointers:

- A. Keep a positive attitude.
- B. Be yourself (especially important when dealing with Spiritual elements).
- C. Avoid telling people what to do.
- D. Share as much truth as possible—including health “truths”—through positive personal testimonies.
- E. Remember the source of all wisdom!

## V. MEETING BUDGET

### A. Intent

“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.” *Luke 14:28-30*

1. To ascertain the projected cost
2. To insure that there is sufficient financial backing to cover the projected expense.

### B. Guidelines for Handling Campaign Monies

1. An approved budget.
2. Separate account:
  - a. By church separate column within existing account, or
  - b. Separate bank account with two non-related authorized persons to handle the “paid-out” funds.
3. All funds donated should be identified as evangelism funds: Checks made out to church or the name of the separated account, never to an individual. Nightly offerings should be handled by the treasurer.
4. ALL expenditures should be supported by credible receipts and NUMBERED in the order that the expenditures are made.
5. Keep an on-going record of each numbered receipt and the exact nature of the expenditure. (Envelope)
6. Handle funds with discretion.
7. Be sure to use campaign funds only for their intended purpose and never for personal use.

8. Get board or team approval for all purchases of equipment that would become your personal property (i.e. projectors, slides, charts) before purchasing, and keep clear copies of minutes that authorize these purchases.
9. At the conclusion of the meeting, submit a summary report of all moneys received (including offerings) and all expenses and submit this report (simple balance sheet) to all appropriate persons. (May include church pastor, church board, Conference personnel, or other team members.)
10. Make a valiant effort to work within your budget.

KEEP IN MIND IT IS ALWAYS BETTER  
TO BUDGET HIGHER AND HAVE  
MONIES LEFT OVER THAN TO  
BUDGET LOW AND BE CRYING  
“POOR”!

## PROPOSED MEETING BUDGET

Church \_\_\_\_\_ Pastor \_\_\_\_\_ Email \_\_\_\_\_  
 Meeting Location \_\_\_\_\_  
 Address \_\_\_\_\_  
 Evangelist \_\_\_\_\_ Email \_\_\_\_\_  
 Phone \_\_\_\_\_ Home Phone \_\_\_\_\_  
 Dates, nights, & time of meetings: \_\_\_\_\_  
 Church Phone \_\_\_\_\_

**INCOME**

Church Subsidy \_\_\_\_\_  
 Conference Subsidy \_\_\_\_\_  
 Offerings-Projected \_\_\_\_\_  
 Pledged Offerings \_\_\_\_\_  
  
**TOTAL INCOME** \_\_\_\_\_

**EXPENSES - MEETINGS**

Advertising  
 Handbills \_\_\_\_\_  
 Posters \_\_\_\_\_  
 Postage \_\_\_\_\_  
 Supplies  
 Pens/Pencils \_\_\_\_\_  
 Lessons \_\_\_\_\_  
 Bibles \_\_\_\_\_  
 Binders \_\_\_\_\_  
 Literature \_\_\_\_\_  
 Scripture Outlines \_\_\_\_\_  
 Children's Program \_\_\_\_\_  
 Attendance Cards \_\_\_\_\_  
 Quiz Envelopes \_\_\_\_\_  
 Equipment  
 Digital Graphics \_\_\_\_\_  
 Charts \_\_\_\_\_  
 Video Projector \_\_\_\_\_  
 P.A. System \_\_\_\_\_  
 Building Rental  
 Equipment Rental \_\_\_\_\_  
 Miscellaneous \_\_\_\_\_  
  
**TOTAL MEETINGS EXP.** \_\_\_\_\_  
  
**TOTAL EXPENSES** \_\_\_\_\_

**EXPENSES - PRE-WORK**

Personal Expenses  
 Visitation Mileage \_\_\_\_\_  
 Food (per diem) \_\_\_\_\_  
 Travel (to and from) \_\_\_\_\_  
  
**TOTAL PERS. EXP.** \_\_\_\_\_  
 Pre-Work  
 Surveys \_\_\_\_\_  
 Bible Studies:  
 Mail Outs \_\_\_\_\_  
 Studies \_\_\_\_\_  
 Health Classes:  
 \_\_\_\_\_  
 \_\_\_\_\_  
 Other:  
 \_\_\_\_\_  
 \_\_\_\_\_  
  
**TOTAL PRE-WORK** \_\_\_\_\_

**SIGNATURES:**

Mtg. Speaker \_\_\_\_\_  
 Mtg. Treasurer \_\_\_\_\_  
 Pastor \_\_\_\_\_  
 Head Elder \_\_\_\_\_  
 Conference Representative (if applicable) \_\_\_\_\_

**VI PREPARING FOR AN  
EVANGELISTIC EFFORT**

- A. Church
  - 1. Organ
  - 2. PA system
  - 3. Video Projector
  - 4. Visual Aids
  - 5. Custodial
  - 6. Utilities
  - 7. Key
  - 8. Other facilities
  
- B. Hall
  - 1. Availability
  - 2. Lease
  - 3. Other schedules
  - 4. All items under Section A
  
- C. Tent
  - 1. Find lot
    - a. Lease—Insurance
    - b. Zoning—plot plan
    - c. Permits
      - i. Health Department
      - ii. Fire Department
      - iii. Building Department
  - 2. Flame Proof Certificate
  - 3. Delivery
  - 4. Cost of Rental
  - 5. Erecting Tent
    - a. Platform
    - b. Suitable flooring
    - c. Electrical power
    - d. Signs, etc.
    - e. Parking
  - 6. Arrange for Toilets
  - 7. Arrange for Telephone
  - 8. Arrange for day and night watchman
  - 9. Other items under Section A

D. Advertising Deadlines

1. Handbill
2. Union Paper—news story and ad
3. Newspaper—news story and ad
4. Voice of Prophecy, It Is Written, Amazing Facts, 3ABN, Hope Channel, etc.
5. Interest letters
6. Church members letter
7. Billboards
8. Posters
9. Radio
10. TV

## CHECK SHEET FOR MEETING

### MATERIALS

- |  |  |
|--|--|
| <p>_____ 1. Hand Bills</p> <p>_____ 2. Quiz Envelopes</p> <p>_____ 3. Registration Cards</p> <p>_____ 4. Outlines for each night</p> <p>_____ 5. Folders for outlines</p> <p>_____ 6. Bible Readings</p> <p>_____ 7. Steps to Christ</p> <p>_____ 8. Ellen White - Books</p> <p>_____ 9. Giveaway Magazines (on Sabbath,</p> | <p>_____ 10. Bibles</p> <p>_____ 11. Gifts</p> <p>_____ 12. Pencils for filling out registration cards/quiz envelopes</p> <p>_____ 13. Clearing Cards</p> <p>_____ 14. Sign for Road</p> <p>_____ 15. Pencils</p> <p>_____ 16. _____</p> <p>_____ 17. _____</p> <p>_____ 18. _____</p> |
|--|--|

### EQUIPMENT etc.)

#### A. General

##### Equipment

- \_\_\_\_\_ 1. Piano
- \_\_\_\_\_ 2. Podium
- \_\_\_\_\_ 3. Tablecloth for greeting table(s)
- \_\_\_\_\_ 4. Offering buckets
- \_\_\_\_\_ 5. Basket for drawing
- \_\_\_\_\_ 6. Q&A Box to put at greeters station
- \_\_\_\_\_ 7. Chairs
- \_\_\_\_\_ 8. Plants for decoration
- \_\_\_\_\_ 9. Backdrop illustrations for stage
- \_\_\_\_\_ 10. \_\_\_\_\_
- \_\_\_\_\_ 11. \_\_\_\_\_
- \_\_\_\_\_ 12. \_\_\_\_\_
- \_\_\_\_\_ 13. \_\_\_\_\_
- \_\_\_\_\_ 14. \_\_\_\_\_

#### B. Electronic Equipment

- \_\_\_\_\_ 1. Video Projector
- \_\_\_\_\_ 2. Remote for computer
- \_\_\_\_\_ 3. Laptop Computer
- \_\_\_\_\_ 4. Back-up for Powerpoint files
- \_\_\_\_\_ 5. P.A. System
- \_\_\_\_\_ 6. Recording Device (CD/MP3/Tape)
- \_\_\_\_\_ 7. Speaker Stands
- \_\_\_\_\_ 8. Lighting
- \_\_\_\_\_ 9. Extension Cords
- \_\_\_\_\_ 10. Power Strips
- \_\_\_\_\_ 11. Microphones
- \_\_\_\_\_ 12. Extra batteries for any wireless microphones
- \_\_\_\_\_ 13. Interest coordinating material (computer program or record book)

### PERSONNEL

- \_\_\_\_\_ 1. Platform Chairman
- \_\_\_\_\_ 2. Music Coordinator/Special Music/Song Leader
- \_\_\_\_\_ 3. Pianist
- \_\_\_\_\_ 4. P.A. Operator
- \_\_\_\_\_ 5. Projector/Computer Operator
- \_\_\_\_\_ 6. Head Usher & Ushers as needed (alert & helpful)
- \_\_\_\_\_ 7. Head Greeter & Greeters as regular as possible
- \_\_\_\_\_ 8. Interest Coordinator
- \_\_\_\_\_ 9. Decorating
- \_\_\_\_\_ 10. Children's Program
- \_\_\_\_\_ 11. Treasurer
- \_\_\_\_\_ 12. Prayer Coordinator

## **VII TEAM RESPONSIBILITIES**

Each person needs to be responsible for various functions as follows:

- A. Coordinator: Oversees operation. This person needs to make sure that all facets of the program are completed properly and on time. Keep spiritual tone.
- B. Speaker: Preaches every night. This person prepares the sermons and is the center of the program. Everyone should stand behind this person but care must be taken not to become egotistical. This person is not the leader but the mouthpiece and must work with the team.
- C. Music Chairman: Coordinate all areas of music for each night. Song leader and hymns, accompanists, special music and give a readable schedule to all team members that have any- thing to do with the program.
- D. Treasurer: Submit budget to appropriate person. This person is to keep track of finances with receipts, check numbers and dates. If offering is to be taken this person is responsible for counting and keeping record of amount taken each night.
- E. Platform Chairman: Master of ceremonies. Responsible for making the people feel welcome. He takes care of announcements and makes things run smoothly during the course of the meeting. He needs to know the music being used and outlines or handouts, if any, for that night. He prepares the audience for the next presentation.
- F. Engineer: Find location and oversee plant operations, sound system and projection. This person must make sure equipment is working and that all equipment needed is obtained such as lights, heating, air conditioning, etc. He must be one of the first to begin responsibilities.
- G. Greeter: Important as first face people see. They must dress appropriately and keep attendance records. They need to know messages for each night and distribute appropriate



- literature. Each greeter's function is to make people feel welcomed.
- H. Ushers: Collect offering and handle any other handout or collection. Keep premises neat and clean. Involve as many as possible and make them know they are needed!
  - I. Song Leader: Use familiar songs and make people feel relaxed. Must be dynamic as this is the first person seen and heard during the program itself.
  - J. Public Relations: Responsible for all advertisements, sign, handbills, TV, radio. Get people involved in distribution with flea markets, health van, etc.
  - K. Children's Program: Provide a program for children. Important that parents feel children are well taken care of and happy. Should be advertised on handbill.
  - L. Interest/Visitation/Records Coordinator: A vital position as this person is responsible for keeping accurate and up-to-date information on every interest. Key in visitation program to make sure that no one, not one interest, is forgotten, overlooked, or put aside! Must work closely with the greeters during the meetings.
  - M. Prayer Coordinator: Runs prayer room during meetings. Coordinates with church members and team members to have people in prayer room during meetings. Also gets members involved in praying for interests before meetings begin.

**VIII CHURCH MINISTRY TEAMS**

- A. Each team choose a captain
- B. Develop function within the team to increase
  - 1. Spiritual growth
  - 2. Social involvement
  - 3. Evangelistic growth
  - 4. Oneness

Examples:

- a. Spiritual growth
  - i. Prayer circle
  - ii. Group Bible studies
  - iii. Bible marking program
- b. Social involvement
  - i. Sunday picnic
  - ii. Prayer breakfasts
  - iii. Craft project together
  - iv. Telephone chain
- c. Evangelistic
  - i. Send out Bible cards
  - ii. Story hour for neighborhood children on Sabbath
  - iii. Flea market booth
  - iv. Door-to-door
  - v. Nursing Home ministry
  - vi. Telephone ministry
  - vii. Backslider program

- C. Captains report to pastor on monthly basis of progress with team
- D. Develop your own territory

**EXAMPLE CHURCH MINISTRY TEAMS**

<u>TEAM</u> <u>A</u>	<u>TEAM</u> <u>B</u>	<u>TEAM</u> <u>C</u>	<u>TEAM D</u>	<u>TEAM</u> <u>E</u>	<u>TEAM</u> <u>F</u>
			Barbara		
Joni	Marie	Donna	Debbie	Jamie	Beth
Mary	Terry	Anna	Linda	Sharron	Sue
Robin	Tess	Phyllis	George	Lisa	Cookie
Dan	Juan	Kathy	Sherri	Jim	Frank
Wendy	Charles	Jane	Connie	Faye	Amy

## **IX. PUBLICITY**

Announcing or advertising the meeting is essential in order to give the public an official impression of the crusade. However, in order to be cost effective, the best way to invite the public is through word of mouth. Nothing beats this antiquated method.

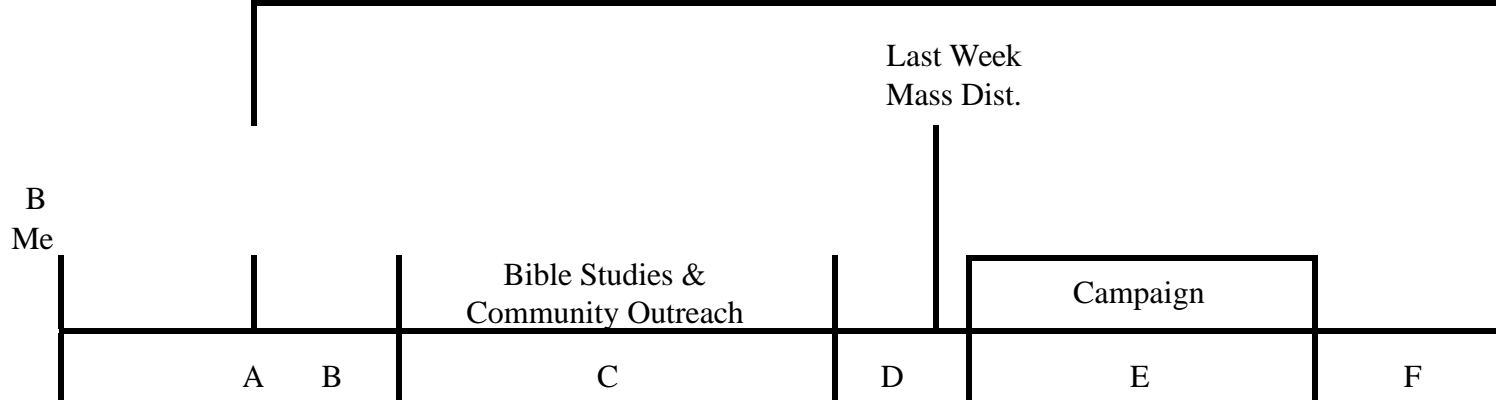
The handbill or flyer is important because it serves as a reminder of the meeting. It also informs the prospective visitor of the location and time of the meeting. Other helpful information can be placed on the printed announcements. This information could include such things as: a nursery being provided, free transportation, pre-registration phone number, a map or directions to the location, date and time of opening night, duration of the meeting, and any other item which can serve as an incentive for people to want to attend the meeting.

Unfortunately, because handbills generally produce one visitor per one thousand flyers, it is not wise to bank too much on them, nor spend a lot of money mailing them. Mailed flyers are not as effective as those passed out combined with a personal invitation. This is not to say that a good prospect cannot show up to the meetings as a result of the advertisement. However, it is better to count on the visitors who come because they have been personally invited, or brought by a friend.

Handbills can be printed at a reasonable price. Print enough to meet the needs. Once printed, post them in public places. Have the team and others who would like to help, distribute them door to door. Go to the radio station and place the meeting's schedule on their calendar of events. If possible, write an article and take it to the local newspaper.

If permissible, place a sign in front of the location where the crusade is taking place. This will help those who will be attending easily identify the location as well as provide for additional publicity to attract the passers-by.

# WORKSHEET



**A**

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

**B ( \_\_ Month(s) )**

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

**C ( \_\_ Month(s) )**

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

**D ( \_\_ Month(s) )**

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

**E ( \_\_ Month(s) )**

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

**F ( \_\_ Month(s) )**

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

## **I. CULTIVATING INTERESTS**

Generally, the ideal method for cultivation is an in-home Bible Study. This we can say with enthusiasm and certainty as it is the vision of the prophet for God's people in the last days. "Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest." *9 T 126*. "Personal influence is a power. The more direct our labor for our fellow men, the greater good will be accomplished." *R&H, Dec. 8, 1885*. This may, in cases of the presence of young children, be best accomplished by video studies with an open Bible. But in the absence of young children, you want always to encourage the opening of the Word of God as the primary source of learning. Teach them from the precious "well of life" and from your own experience with Christ and His teachings.

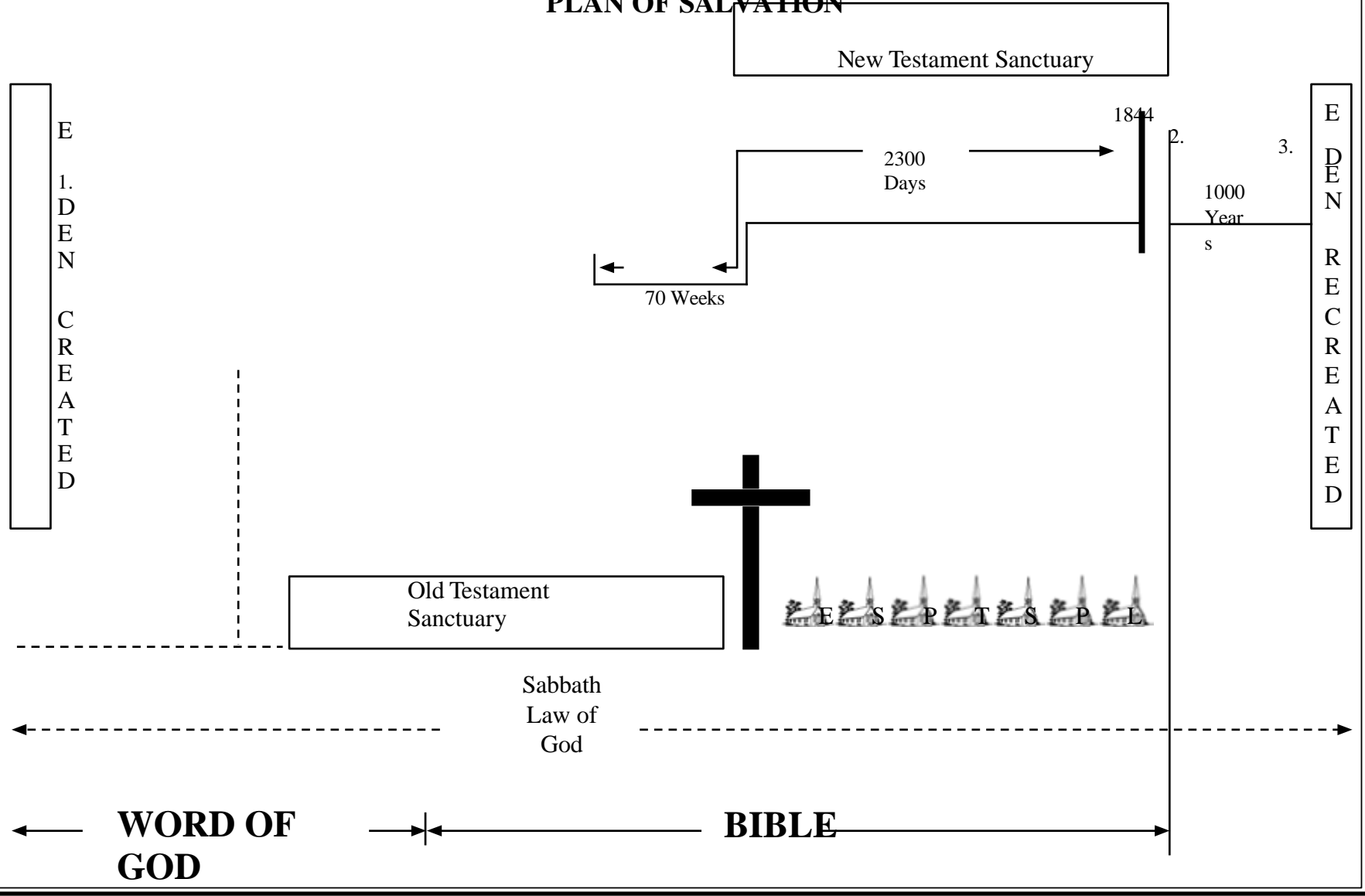
You may choose to write your own studies. This is ideal, as it will most accurately fit your style of thinking and presentation. However, if you do this, be ever so careful that you weave not a thread of your own interpretation into it. Stay with a clear and solid Bible presentation. If you are not comfortable with this or do not have the time to write your own, choose a study program that you like and can therefore give with enthusiasm.

### A. Other study possibilities:

1. Around-table Bible Study "game". This method is particularly good if there are children present. (e.g. Encounter; 20 Bible Studies)
2. Bible Marking study. This really appeals to some.

# PICTURES OF GOD

## PLAN OF SALVATION



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New Testament Sanctuary

Old Testament  
Sanctuary

1844

2300  
Days

70 Weeks

1000  
Year  
s

Sabbath  
Law of  
God

WORD OF  
GOD

BIBLE

SEPTUAGINT

## **II. CONDUCTING BIBLE STUDIES**

### A. Bible study programs.

1. Own studies.
2. Bible Says, revised.
3. Unto A Perfect Man.
4. Discover Bible Studies.
5. Christ the Center.
6. It Is Written videos.
7. Amazing Facts folders and videos.

### B. Bible Study Aids.

1. Charts: “Instruction was given me clearly and distinctly that charts should be used in the presentation of truth.” *Evangelism, page 203.*
2. Illustrations.
3. Personal experiences.

### C. Bible Study Presentation.

1. Discover their need or help them see the need for studies; then show how studies will fulfill that need.
2. Don't take anything for granted as to their understanding or degree of experience with God.
3. The purpose of every study and series of studies is to help the person accept Christ in His beauty and entirety.
  - a. “The wonderful love of Christ will melt and subdue hearts, when the mere reiteration of doctrines would accomplish nothing.” *Desire of Ages, page 826.*
  - b. “To the Gentiles, he (Paul) preached Christ as their only hope of salvation, but did not at first have anything definite to say upon the law. But after their hearts were warmed with the presentation of Christ as the gift of God to our world, and what was comprehended in the work of the Redeemer in the costly sacrifice to manifest the love of God to

man, in the most eloquent simplicity he showed that love for all mankind Jew and Gentile that they might be saved by surrendering their hearts to Him. Thus when melted and subdued, they gave themselves to the Lord, He presented the law of God as the test of their obedience. This was the manner of His special working adapting His methods to win souls.” *Evangelism, page 230.*

- c. “Talk to souls in peril, and get them to behold Jesus upon the cross, dying to make it possible for Him to pardon. Talk to the sinner with your own heart flowing with the tender, pitying love of Christ. Let there be deep earnestness, but not a harsh, loud note should be heard in the voice of one who is trying to win the soul to look and live. First have your own souls consecrated to God. As you look upon our Intercessor in heaven, let your heart be broken. Then, softened and subdued, you can address repenting sinners as one who realizes the power of redeeming love. Pray with these souls, by faith laying them at the foot of the cross: carry their minds up with your mind, and fix the eye of faith where you look, upon Jesus, the Sin Bearer. Get them to look away from their poor sinful selves to the Saviour, and the victory is won. ...” *Evangelism, page 298.*
4. Appeal to the heart.  
“Our Saviour’s power was not in a strong array of sharp words that would pierce through the very soul; it was His gentleness and His plain, unassuming manners that made Him a conqueror of hearts.” *Testimonies, vol. 3, page 477.*
5. Deal with things you can agree upon at first. Don’t shake the foundation people have. Break down prejudice. See Evange-



lism, page 201.

“Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them as far as possible.” *Evangelism, page 141.*

6. Don't feel you must say you are SDA if not asked.

“In laboring in a new field, do not think it your duty to say at once to the people, We are Seventh-day Adventist; that the seventh day is the Sabbath; we believe in the non-immortality of the soul. This would often erect a formidable barrier between you and those you wish to reach.” *Evangelism, page 200.*

7. Use personal experiences, your own or that of others, that relate to the subject (as appeal).

8. Stick to topic you are presenting.

- a. “Keep the mind concentrated on a few vital points. Do not bring unimportant ideas into your discourses. God would not have you think that you are impressed by His Spirit when you fly from your subject, bringing in foreign matters that have no connection with your text. By wandering from straight lines, and bringing in that which calls the mind off the subject, you lose your bearing, and weaken all that you have previously said. Give your hearers pure wheat, thoroughly winnowed.” *Testimonies, vol. 6, page 56.*

- b. If they ask questions off topic, do one of following:

- i. Answer in a sentence or two and go on with study.
- ii. If not good to answer at the moment, promise to do so at end of study.
- iii. Explain you'll be going into that in future study.
- iv. “That's a good question” (write it

down) “We will answer that...”

9. Arrange topics in logical sequence.  
Isaiah 28:10.

10. Use only Scripture.

“In all the sermons and in all the Bible studies let the people see that on every point a plain ‘Thus saith the Lord’ is given for the faith and doctrines which we advocate.”

*Testimonies, vol. 6, page 69.*

## D. Manner.

1. Prayer to begin and end - short, simple, to the point, personal.
2. Teach people to use their Bibles and how to apply what they learn to their lives.
  - a. “Those who desire to investigate the truth need to be taught to study diligently the Word of God.” *Gospel Workers, page 346.*
  - b. “Study to show thyself approved. ...” *2 Timothy 2:15.*
3. Socialize at beginning of study so when you leave, the last thing on their mind is the Gospel.
4. If you don’t know the answer to something, say so. You are also a learner in Christ. Tell them you will find the answer and bring it back to them.
5. Do not argue; stick to the affirmative.
  - a. “Often, as you seek to present truth, opposition will be aroused; but if you seek to meet the opposition with argument you will only multiply it, and that you cannot afford to do. Hold to the affirmative. Angels of God are watching you, and they understand how to impress those whose opposition you refuse to meet with argument. Dwell not on the negative points of questions that arise, but gather to your mind affirmative truths, and fasten them there by much study and earnest prayer and heart consecration.” *Testimonies, volume 9, page 147.*
  - b. “If Christ had not held to the affirmative in the wilderness of temptation, He would have lost all that He desired to gain. Christ’s way is the best way to meet our opponents. We strengthen their arguments when we repeat what they say. Keep always to the affirmative.” *ibid.*
6. Keep study relatively short; 45 minutes to an hour. *Evangelism, page 482*

7. Leave something to review while you are not present to answer questions or influence thoughts.
8. Go two by two if at all possible.
  - a. God's plan.
  - b. Fill in if one cannot be there.
  - c. Prayer partner.
  - d. Excellent sounding board for improvements and insight into reactions and attitudes.
9. Be a quality listener.

- E. Keeping personal attitudes directional and positive.
1. Do not be shocked or condemn people for faults, passions, etc.
    - a. “It was a continual pain to Christ to be brought into contact with enmity, depravity, and impurity; but never did He utter one expression to show that His sensibilities were shocked or His refined tastes offended. Whatever the evil habits, the strong prejudices, or the overbearing passions of human beings, He met them all with pitying tenderness.” *Ministry of Healing, page 16.*
  2. Speak clearly and expressively.
    - a. “The ability to speak plainly and clearly, in full, round tones, is invaluable in any line of work. This qualification is indispensable in those who desire to become ministers, evangelists, Bible workers, or canvassers. Those who are planning to enter these lines of work should be taught to use the voice in such a way that when they speak to people about the truth, a decided impression for good will be made. The truth must not be marred by being communicated through defective utterance.” *Evangelism, page 665.*
    - b. “All the workers, whether they speak from the pulpit or give Bible readings, are to be taught to speak in a clear, expressive manner.” *Evangelism, page 665.*
  3. Be optimistic-don’t think of failure.
    - a. “But when we give ourselves wholly to God and in our work follow His directions, He makes Himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to cooperate with One who knows no failure.” *Christ’s Object Lessons, page 363.*

- b. “We should not talk of our own weakness and inability.” *ibid*
    - c. “Workers for Christ are never to think, much less to speak of failure in their work. The Lord Jesus is our efficiency in all things. ...” *Gospel Workers, p. 19.*
  4. Be patient and persevere.  
“In every new field, patience and perseverance must be exercised. Be not disheartened at small beginnings. It is often the humblest work that yields the greatest results.” *Gospel Workers, page 192.*
  5. Acts of kindness, words of encouragement are a great asset.
    - a. “A word of love and encouragement will do more to subdue the hasty temper and willful disposition than all the faultfinding and censure that you can heap upon the erring one.” *Gospel Workers, page 497.*
    - b. “There are many ways in which church members may give the message to those around them. One of the most successful is by living helpful, unselfish, Christian lives. Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing. Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over the soul. The true heart expression of Christ-like sympathy, given in simplicity, has power to open the door of hearts that need the simple, delicate touch of the spirit of Christ.” *Testimonies, volume 9, page 30.*
  6. Your personal prayer life with Christ is important.  
“We must never forget how hard it is to remove long, cherished errors from the minds of men, which have been taught from childhood. We must bear in mind that earth is not heaven,

and that there will be discouragements to meet and to overcome, but forbearance and tenderness and pity should be exercised toward all who are in darkness. If we bring them to see the light, it will not be solely by arguments: it must be by the work of the grace of Christ on your own hearts, revealed in your own characters with firmness, yet with meekness and simplicity of Christ. Through much prayer you must labor for souls, for this is the only method by which you can reach hearts. It is not your work, but the work of Christ who is by your side, that impresses hearts. ..." *Evangelism*, page 341.

## F. Study progression.

1. Make Christ the center of all you present.
  - a. “It is our duty to preach faith, to present the love of Christ in connection with the claims of the law: for neither can be rightly understood without the other. In every discourse the love of God, as manifested in Christ, the sinner’s only hope, should be dwelt upon until the people realize something of its power and preciousness. ... If this is done, as it should be, it will not be said of this people that they teach the law but do not believe in repentance, faith, and conversion. We want these subjects to be blended as God has blended them; then will the truth be presented in its completeness, not as a mere theory, but as a power that will transform the character. It will then be preached in demonstration of the Spirit and the power. Then those who have accepted the doctrines of the Bible will not be unfed; they will feel the vivifying influence of the Holy Spirit.” *Evangelism, page 599.*
  - b. “Theoretical discourses are essential, that people may see the chain of truth, link after link, uniting in a perfect whole; but no discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel. Ministers would reach more hearts if they would dwell more upon practical godliness. ... It should be the burden of every messenger to set forth the fullness of Christ. When the free gift of Christ’s righteousness is not presented, the discourses are dry and spiritless; the sheep and the lambs are not fed. Said Paul, “My speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.” There is



marrow and fatness in the gospel. Jesus is the living center of everything. Put Christ into every sermon. Let the preciousness, mercy and glory of Jesus Christ be dwelt upon until Christ is formed within, the hope of glory. ...”  
*Evangelism, page 186.*

2. Make your studies easy and simple to be understood.
  - a. “Preach the word so that it is easy to comprehend, bring the people right to Jesus Christ, in whom their hopes of eternal life are centered. ... As you bring to them the Word of God, presenting it in a simple style, the seed will grow, and after a time you will have a harvest. The seed sowing is your work; the propagation of the seed is the Lord’s divine work.” *Evangelism, page 178.*
  - b. “Never search for words that will give the impression that you are learned. The greater your simplicity the better will your words be understood.”  
*Evangelism, page 482.*
  - c. “The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures.”  
*Evangelism, page 481.*
3. Gain decisions each step of the way. Appropriate Bible stories and personal experiences are necessary at this point more than any other time.

“Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often who is now willing, as they have heard the words of God, pointing out their duty to consecrate their hearts and minds, with all their affections, to Christ Jesus.” *Evangelism, page 284.*
4. Go only as fast as people are able to un-

derstand. Do not present strong doctrines before they have confidence in God and His Word.

- a. "Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the practices and customs of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, that we do believe in the divinity of Christ, and in His pre-existence." *Evangelism, page 613.*
- b. "I have been shown that our ministers go too rapidly through their subjects and bring the most objectionable features of our faith too early into their effort. There are truths that will not involve so great a cross, that should be held before their minds, day after day and even weeks before the Sabbath and immortality questions are entered upon. Then you gain confidence of the people as being men who have clear, forcible arguments, and they think you understand the Scriptures. When once the confidence of the people is gained, then it is time enough to introduce publicly the Sabbath and immortality questions." *Evangelism, page 246.*
5. Many have questions that are sincere and are concerned about new truths which perplex them--allow them time to ask these things. "Take time to teach, to hold Bible readings. Get the points and texts fastened in the minds of the hearers. Let them ask questions, and answer them in the plainest simplest manner possible, so that the mind can grasp the truths presented. ..." *Evangelism, page 441.*

G. Dealing with cancellations and study problems

### **III. VISITING PERSONS WHO FORMERLY FELLOWSHIPED IN SDA CIRCLES**

- A. Those who previously fellowshipped with us and do so no longer, usually drifted or turned away for one or more of the following reasons:
1. They have been hurt by someone/some-thing
  2. Life was not lived in harmony--grew care-less, indifferent
  3. Because conscience cried--conviction died
  4. Altered mind to be in harmony with body
  5. Occasionally, physical problems separated
  6. Spouse/Transportation/Illness/Move/Confinement
- B. Remember, it is impossible to play referee!
1. Time changes "reality".
  2. People have hidden traits.
  3. Not resolution of problem that is needed so much as power to live above it.
- C. Your response:
1. You are sure the situation caused much grief and pain.
  2. It is important to remember that no situation is worth the additional loss of peace of mind and eternal glories!
  3. This is what we want to make sure you do not miss out on.
  4. We would very much like your fellowship again.
  5. If at all possible, leave a gift from the church and from you.
  6. Again, if possible, put them on the mailing list for church newsletter and special announcements, etc.
  7. Leave door open to visit again.
  8. Pray for them and those things that are meaningful to them. (Be sure this prayer in no way reflects an "attitude" of "poor lost soul")



## **I. THE CAMPAIGN**

To run a successful Campaign, one must make sure that all is in readiness. This includes making sure that there are sufficient names of persons interested in attending the meetings so that the campaign can be cost effective. Be sure to use all avenues for collecting interests. Lists of methods and surveys have been included in section two of this Manual.

The nightly program of the meetings should be outlined and given to each one helping. A list of topics should be organized, remembering to place the most important subjects on the nights when the greatest number of people can attend. This also enables the team members to organize their work so as to be efficient with all necessary materials for any given night.

Be sure to have a pre-inventory list of all the equipment and materials needed for the entire series of lectures. This must be done allowing ample time to acquire whatever may be necessary before the meetings begin.

## **II. HOLDING AN AUDIENCE**

### **A. Introduction**

It should be with deep concern that the evangelist studies how to reach the largest number of persons possible, for the message he bears has eternal implications for all who will hear. He should use every legitimate means to increase the attendance, and hold the audience so that more may hear and get the full impact of the message of Jesus Christ.

### **B. Interest Sustained Through Preaching**

1. Advertising may attract more “suspects” than “prospects.”
2. Through advertisement, a person may come once or twice, but that will not hold him.
3. Ordinary preaching will not hold an audience.
4. A spirit-filled dynamic speaker develops interest in the audience.

- a. Become known as an interesting speaker.
- b. Preach with conviction. People will come back night after night and bring others with them.
- c. Pray daily for a baptism of the Holy Spirit.
- d. The messages should have relevancy.
- e. Have a well-organized program. Realize that the people of today are attracted to television and all forms and types of recreation that take up their time. It is imperative to preach in a dynamic way so that people will want to attend.

C. The Audience May Be Increased Through Special Features

1. Moving pictures.
  - a. Personal movies on mission lands or Holy Lands are especially attractive.
  - b. Moody Bible Institute Science films are helpful.
  - c. The Life of Christ.
  - d. It is Written films may prove helpful.
  - e. Some of the Faith for Today films may be used.
  - f. American Temperance Society films such the films used for "Five Day Plans to Quit Smoking" can be very helpful.
  - g. Drug films on special youth nights.
2. Musical features.
  - a. Guest soloists, duets, trios, quartets, or small musical groups.
  - b. Choirs.
  - c. Black light artist.
3. Special program features
  - a. Evening baptismal program.
  - b. Mission pageant.
  - c. Giving away a Family Bible or Bible concordance per night.
  - d. Nature presentations
  - e. Creation presentations
  - f. Certificate of completion

D. Clock Work Precision

1. All departments working together without a hitch.
2. Program begins on time.
  - a. Video projectors working properly.
  - b. Individual in charge of overseeing the projector should have a spare projector or bulb and know how to change it.
  - c. Individual running the projector should check out the video beforehand.
3. Lights on/off at right time.
  - a. Man in charge of lights should be on hand at the right time.
  - b. He should know which light switches turn out which lights.
  - c. He should have a program and know when the lights are to be turned on and off.
4. Sound system set not too loud or too soft. It will hurt an audience.
  - a. Soundman should know his sound system.
  - b. He should check the system out before the meeting.
5. Begin on time and end on time.
6. Evangelistic coordinator must be appointed and he must be sure all goes well.
7. Be ready with materials as needed.
  - a. Decision cards.
  - b. Registration cards or envelopes.
  - c. Scripture outlines.
  - d. Other handouts.
8. Warm and friendly smiles on the platform. A warm handshake at the back door means much in holding an audience.
9. Ushers should be friendly and professional. Prepared at all times. They should be acquainted with the auditorium knowing:
  - a. Where the restrooms are.
  - b. Where the nursery is.
  - c. Where the pastor's study is.
  - d. Where the materials are.
  - e. Where janitorial supplies are.
  - f. They should be alert.

10. Greeters at Bible table or entry table must be friendly and warm.
  - a. Knowing their job.
  - b. Knowing the members.
  - c. Getting the names of the visitors.
  - d. The greeters in charge should be sure to take all the names of the visitors from the registration forms, cards or envelopes that night. Those names should be put on visitation sheets, notebook, or on computer. It is imperative that the greeters take complete charge of separating names. They should have a church list from each church involved and should know the members.

#### E. Getting Names

1. From the registration forms given to each new attendee.
2. From the nightly quiz envelopes.
3. From decision cards.

#### F. Mailing Letters

1. Who to mail to:
  - a. All non-members attending lectures.
  - b. All Bible study interests.
  - c. All former members.
  - d. It Is Written, Voice of Prophecy, Quiet Hour, Amazing Facts, etc. names.
  - e. Names turned in by church members.
  - f. Names gathered from church community programs.



*NIGHTLY PROGRAM*

7:15 Pre-Program  
7:30 Special Music  
Welcome  
Quiz  
Drawing  
Special Music  
Prayer *(short & to the point)*  
Message  
Closing Words *(thank you and next mtg. only!)*  
Closing Song

**III. CHILDREN'S PROGRAM**

- A. If a children's program is going to be part of your campaign, it must be planned with the same careful attention to content and purpose that the adult program is awarded. Children are very impressible and the work of God's Holy Spirit in their lives can have a powerful influence on the parents. And because the children are not yet so set in their ways, they are much more open to change and to a beautifully innocent relationship with Jesus Christ. These are tremendous assets in soul winning.
1. A number of program ideas may be used for this purpose.
    - a. A regular Sabbath School program, Bible stories, mission stories, songs, nature nuggets, etc.
    - b. Truth4Youth programs are very good
    - c. The Zoo in Bible Prophecy (excellent for Christian character and commitment).
- B. A few things to remember:
1. Always have persons in charge that parents feel comfortable leaving their children with!
  2. Never underestimate the ability of children to grasp the Gospel story and internalize it!
  3. You are always working for the complete surrender of each tender life to the life and example of Jesus Christ.

## Quiz

1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

4 \_\_\_\_\_

5 \_\_\_\_\_

Name \_\_\_\_\_ Email \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Postal Code \_\_\_\_\_

Telephone \_\_\_\_\_

Receipt    Yes    No

## Seminar Survey Card

Name \_\_\_\_\_ Date \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone \_\_\_\_\_

E-mail \_\_\_\_\_

Church Preference \_\_\_\_\_

My reason(s) for attending this seminar is (are): \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

I am planning on attending as many nights as possible: \_\_\_ Yes \_\_\_\_\_

How did you hear about us?

\_\_\_ Brochure/Flyer \_\_\_ Radio \_\_\_ Newspaper \_\_\_ Email \_\_\_ Friend \_\_\_ Television

*My prayer request is ... (Please write on back)*

*Enjoy the Seminar!*

#### **IV. HOW TO IMPLEMENT A MEANINGFUL MUSIC MINISTRY**

##### A. Song Service

1. Choose a good song leader & pianist/organist.
2. Mean what you sing!
3. Arrange songs to correlate with the message for the night.

##### B. Special Music:

1. Keep it simple.
2. Direct song to the heart.
3. Correlate song(s) with message.
4. Please have all “set-up” done before meeting starts so there will be no unnecessary movement.
5. Choose people to sing who represent Christ aright.
6. If you use a guest, make it clear that this is the case.
7. Never give an “open” invitation to do music for the meetings.
  - a. Know person(s) who is/are to sing.
  - b. Know song to be sung.
  - c. Know accompaniment.

##### C. Call Songs If Requested By Speaker:

1. Keep it in harmony with spirit of meeting & appeal.
2. Draw no attention to self--only to message.
3. If using organ or piano, make sure they know when and what to do before meeting begins.

##### D. Music Schedule

1. Best to set up music schedule months in advance. ASAP!
2. Schedule for each night should include:
  - a. Day/Date.

- b. Message topic.
  - c. Song leader.
  - d. Pianist/Organist.
  - e. Song service songs.
  - f. Special Music person & song(s).
  - g. Call song (if requested).
  - h. Alternate in case of emergency.
3. Copies of the schedule should be given to all involved with music including the Platform Chairman and the Speaker.

E. Other Points:

1. Music styles: make sure all understand & agree to maintain the guidelines agreed upon by the team.
2. Dress Codes: of meetings should be applied to music personnel as well.

## **V. MESSAGE PREPARATION**

### **A. Preparation.**

1. Pick Topic / State Purpose.
2. Gathering Information.
  - a. Put on cards
    - i. One quote or idea or story per card.
    - ii. Be sure to properly identify source.
    - iii. Put topic on top.
3. Always gather more information than you need.
4. Remember: “tithe your information” in delivery. This means you must prioritize your information.

### **B. Arrange information into:**

1. Introduction: time to establish need and/or rapport with audience.
2. Develop topic be sure to keep out all non- relevant material.
3. Conclusion/Appeal What does this topic mean to your hearers what should be the response?

### **C. Delivery**

1. Believe what you say.
2. Go for the heart.
3. Stay “in touch” with your audience.
4. Turn nervous tension into energy.
5. Avoid mannerisms that detract.
6. Avoid statements that divide, denigrate, force, embarrass - rather, appeal to heart and mind.
7. If you have a chance to speak, realize it is an opportunity from God asking you to fulfill a very specific purpose or mission. You may never know the purpose, but go into every opportunity with the ever -present knowledge that someone’s well-being is dependent on “my words.” Every opportunity is a Divine Calling.

## D. Sermon Topics

1. Why The Bible
  - a. Dependable, science, counsel, prophecy (brief Daniel 2 and 7)
  - b. Main reason - plan of salvation (brief Genesis 1,2; Revelation 21, 22)
  - c. Appeal - war letter, giving instructions for way to safety, what to do, what to avoid - God's letter
2. Beginning of Evil and Great Controversy  
Emphasizing beginning and the life and victory of Jesus as the Promise of Genesis
3. How God is Handling Sin Which Equals Death
  - a. Sanctuary service pointing to Jesus
  - b. Seventy-Week prophecy and the end of earthly sanctuary.
  - c. Acceptance of Jesus
4. Judgment
  - a. First Angel's Message
  - b. 2,300 Day Prophecy
5. Counterfeits - Foundational Message
  - a. Intro to Second Angel's Message (Ancient Babylon)
  - b. Satan's jealousy (earthly priesthood)
  - c. Following meetings will reveal more counterfeits
6. Second Coming  
Rapture counterfeit
7. Millennium  
Hell fire counterfeit
8. Heaven  
Clouds/spirits counterfeit
9. Death  
Eternal soul counterfeit
10. Grace  
Law done away with counterfeit
11. Seal of God
12. Second Angel's Message (Modern Babylon)
13. Third Angel's Message
14. True Church
15. Christian Standards
16. Battle for the Mind
17. Baptism
18. Spirit of Prophecy
19. Living a Victorious Life

## VI. PUBLIC CALLS

Making public calls and/or appeals is as critical as pulling in the line once the fish is hooked or gathering the fruit when it is ripe. The importance of this element of preaching is underscored by the following statements: “At the close of every meeting, decisions should be called for.” *6 T 65*. “...For the secret of our success and power as a people advocating advanced truth will be found in making direct, personal appeals to those who are interested, having unwavering reliance upon the Most High.” *RH 08-30-1892*.

“The love of God in the heart [of ministers] will lead them to make earnest appeals,--to warn, entreat, and reprove. If this work is neglected, souls will continue in sin, confirmed in a wrong course by those who have spoken to them only smooth things.” *GW 448-449*. “In every discourse, fervent appeals should be made to the people to forsake their sins and turn to Christ. *EV 280*. The people should be urged to decide just now to be on the Lord’s side. *Letter 29, 1890*.

There is a caution, however, which needs to be addressed. Do not treat an appeal or call as some addendum. The whole message must be an appeal to the heart. Then and only then can a call to decision be truly effective. Do all that you can to treat every subject as an appeal to understand truth as it is in Jesus - as it relates to practical Godliness. With your own heart filled with the convicting power of the Holy Spirit, strive to guide your listeners to a desire to follow your blessed Savior in whatever the truth may be; however doctrinal or prophetic the subject matter. As you do this, an appeal or call will follow naturally.

### A. There are extremes to shun:

1. Shunning to declare the whole counsel of God.
2. Weaving into the labors an element, which moves the feelings and leaves the heart unchanged.
3. Hammering at the people in an un-Christ-like manner or talking in a way that they

think you are provoked, see EV 281.  
We need to manifest the compassion, tenderness,  
and the lovable spirit of Christ!

#### B. Creating An Atmosphere Of Conviction

1. Watch, watch! “Every fresh display of the conviction of the grace of God upon the souls of unbelievers is Divine.” *EV 284*. “You should watch and see if there is an interest in this one or that.” *EV 285*. “As you present the testing truths, ask often, who is now willing, as they have heard the words of God, pointing out their duty, to consecrate their hearts and minds with all their affections, to Christ Jesus.” *EV 285*.

#### C. The love of Christ must have a part in every discourse!

1. There must be a practical application to the heart. see *EV 280*.
2. Making earnest appeals that will reach the heart. see *EV 280*.

“As you preach, watch for the response of the hearers. It is said of Christ. “He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul.” *Ed. 231* “Jesus watched with deep earnestness the changing countenances of His hearers....As the arrows of truth pierced to the soul, breaking through the barriers of selfishness, and working contrition, and finally gratitude, the Savior was made glad. *EV 295*.

“...He will not dismiss a congregation without presenting before them Jesus Christ, the sinner’s only refuge, making earnest appeals that will reach the hearts. *EV 280*. “Cultivate earnestness and positiveness in addressing the people. Your subject matter may be excellent, and just what the people need, but you would do well to mingle a positiveness with persuasive entreaties.” *EV 296*.



“Let your preaching be short and right to the point, and then at the proper time call for a decision. Do not present the truth in a formal manner, but let the heart be vitalized by the Spirit of God, and let your words be spoken with such certainty that those who hear may know that the truth is a reality to you.” *Letter 8, 1895.*

D. In Preparing a Call--Three Things To Remember:

1. What is it I am asking these people to do?
2. How or with what will they indicate their response? A raising of the hand, standing, going to the altar, or filling out a decision card.
3. When they should respond. Example: Oh friend, is it not time for you to give your heart to Jesus. If that is your desire, would you raise your hand now just where you are?!

You will find two sample calls following. The first is a general call. The second a specific call ending with a general call should that be appropriate. God bless as you work to make your messages as appealing as possible under the guidance of the Holy Spirit!

**VII. CALLS**

A. General: (sample, to be used after “Heaven” presentation)

1. “What a marvelous place! I want so much to be there.
2. “Wouldn’t you like to raise your hand with me to say: Yes, I too want to be there. Is that your desire? [raise your hand] Yes, just raise your hand right now.----(go right into prayer with your hand raised)
3. “Father, you see our hands raised. Please help us to keep our priorities straight. And help each one of us to be ready to live with you so we may realize this desire of our

hearts. We look forward to this experience. Thank you for making all this possible through Jesus Christ our Lord” Amen.

- B. Specific: [after a major message like Counterfeits or The Mark of the Beast]
1. To some of you, this comes as a real shock. You may need time to study it out thoroughly and pray to God for strength to follow His revealed Word. But for others, this message comes as a wonderful revelation, the missing piece of the puzzle, the light that reveals the pathway of God clearly. You hear God’s voice speaking to you saying: My son, my daughter. Will you stand on my side? Will you stand up for truth? Will you commit your life to being an example of pure religion, undefiled by human inventions and traditions?
  2. Friend, if you hear God’s voice calling you, will you just stand to your feet and be counted on His side right now?
    - a. [If a response] God bless you.
      - i. Are there others? Yes, God bless you.
      - ii. Are there still others who are ready to take your stand with Jesus?
      - iii. We’ll wait and pray (pause in attitude of prayer)
      - iv. Are there others? (Thank God) [can go into prayer or go to general appeal]
    - b. [If no response]
      - i. I know this is a very serious decision. A lot is at stake. The question each one of us must answer is “Is this what Jesus wants? Is this His way? And if it is, friend, He is faithful. He will help you; He will guide you. He will strengthen you. But you must make the decision.
      - ii. Is there one who is ready to say: Yes Lord, here I am. You can count on me.

- iii. If you are that one, will you just stand where you are?
  - iv. [If there is a response, you may go back to #1. If no response, go on to the General Appeal.]
3. Move to General Appeal
- a. There are two other groups I want to include in this appeal.
  - b. Because of the serious nature of this message, there are perhaps those who do not have, just now, the strength to make this commitment but who want to ask God for special help. This is the first group.
  - c. The second group, I am sure, includes many of you. There are those here tonight who have previously committed their lives to live fully in harmony with God's revealed will but tonight your hearts have again been strangely warmed and you would like to say, Lord, you can count me in--I still will stand for You and for Your truth.
  - d. If you are in either of these two groups--you need strength or you would like to recommit your life to God and His truth--would you join me in standing for Jesus? [If some responded before then--Would you join these who are standing now?]
4. Prayer.
- Father. Here we stand an army of your children. Prepare us for combat, but even more, Father, prepare us for victory!
- You know there are those standing here tonight who have not yet the strength to move forward in your truth. Oh God, come close to them. Guide their thinking, encourage their fainting hearts, and we'll give you the praise and glory.
- And those who for the first time have stood to such a challenge. Please keep them faithful and give them the

strength of purpose that they need to move ahead with Christ from victory to victory.

When you come, Father, and may it be soon, may we all--every person here tonight--be found faithful to you and ready to meet you in peace is my prayer in Jesus' name, Amen.

5. Sample Appeal Phrases: Thought provokers!
  - a. Will you be ready?
  - b. This is God's plan. Will you let Him include you?
  - c. What a beautiful message of hope. Do you have this hope?
  - d. Make a list of your own as you listen to others and spend time with God's word.

## **VIII. VISITING THE INTERESTS**

### **A. Public Evangelism Is One-To-One Evangelism**

People are not saved as a mass, but as individuals. No matter how large the campaign, it will bear little fruit if, for any reason, individuals are neglected. Preaching that overlooks the individual with all his prejudices, feelings, problems, and needs, will be useless. Public meetings provide a real opportunity to visit people in their homes. No evangelist can be successful without being successful in the home. The evangelistic visitor must develop the ability to separate his prospects. Otherwise, he will be seriously handicapped in the soul-winning work. He will spread himself thin and will spend countless hours nurturing people who are friendly but have not the slightest inclination to accept the truth. Personal work is the deciding factor that can bring success.

### **B. The Need for Personal Work.**

1. Personal visits are needed to:
  - a. Bring people across the line.
  - b. Getting to the person's personal problems helps him in his decision.
  - c. Many problems are overlooked from the pulpit that can be discovered in the home.
  - d. In the home, the person expresses him- self or herself so that the evangelist can discern the interest.
  - e. Prayer in the home helps the individual to receive the courage he or she needs for a decision.

### **C. Organizing the Territory.**

1. Visiting teams should be formed in groups of two.
  - a. Two by two is the most effective plan of organization.
  - b. If personnel is limited, each worker will visit alone.
2. Area is divided into districts.

- a. Maps are secured to assist the organization. The city map should be cut up by sections and pasted on cardboard for each team.
  - b. One large city and one large county map are used for masters.
  - c. Smaller maps with street index are secured for the teams.
  - d. A few minutes to organize will accomplish much more.
3. Sections broken up into zip codes in larger cities.
  4. Each district is assigned to one visiting team.
  5. Each team numbers its name cards.
  6. Each team works its map for organized visitation.
  7. Day calls should be distinguished from evening calls.

#### D. Individuals to Be Visited.

1. There are three types of visits made during a campaign.
  - i. To invite all interested people to the crusade.
  - ii. To separate interests: a, b, c.
  - iii. To get decisions.
2. There are four types of people to be visited.
  - a. General contact.
    - i. Faith for Today.
    - ii. Voice of Prophecy.
    - iii. It Is Written.
    - iv. These Times subscribers.
    - v. Colporteur paid-out account names.
    - vi. Amazing Facts.
  - b. Definite interests.
    - i. Bible course graduates.
    - ii. People who are studying with our people.
    - iii. Those who have attended previous meetings.
    - iv. Those non-members attending

- church.
  - c. Relatives of members.
    - i. Children not yet baptized.
    - ii. Husbands, wives, brothers, sisters, parents, of members.
    - iii. Others.
  - d. Previous members.
  - 3. Six reasons for visitation.
    - a. To become acquainted with the people and develop a rapport.
    - b. To learn how many are attending in the family.
    - c. To determine the degree of interest.
    - d. To get the people out to the public meeting.
    - e. To touch the heart through prayer.
      - i. Be on the alert during the conversation for the subject matter of prayer.
      - ii. Remember the ill, loved ones, the children, and any problems or needs.
    - f. To begin a process that will hopefully lead to a decision.
- E. Three Phases in Visiting Interests.
- 1. The first visit.
    - a. The objective is to get acquainted to find out how that individual got to come to the crusade.
    - b. Do not go in unless invited.
    - c. It is a very short, disarming visit. Have prayer if occasion permits.
  - 2. The second visit.
    - a. Objective is to determine interest.
    - b. Get inside the home.
    - c. Ask certain questions that determine the interest and have prayer.
  - 3. The third and subsequent visits.
    - a. To clear doctrinal subjects.
    - b. Secure decisions.
    - c. Separate the interest.
- F. How to Make an Effective Visit.

1. Questions should be asked discreetly and very casually.
2. Do not give the impression that you are pumping for information.
3. Do not be officious.
4. Be warm and friendly
5. Show a personal interest in them.

The importance of visiting should not be understated. Ellen White said, "If half the time now spent in preaching were given to house-to-house labor, favorable results would be seen." *Evangelism, page 463.*

#### G. Visitation Time.

1. All personnel involved meet daily at a convenient place.
2. All names should be daily placed on visitation cards and made ready for the visitation teams.
3. Each team keeps their names by checking attendance books and circling the night attended on the visitation cards.
4. Evangelist goes over attendance books and names with the team,
  - a. To become familiar with the names.
  - b. To make sure the names are visited at the right time.
  - c. To make sure no name is overlooked.
5. Visit time.
  - a. Evening calls are very important.
  - b. Check schedule of person to determine the best time.
  - c. Saturdays and Sundays are good visiting days.
  - d. Visitations between 5-7 p.m. are good times.

#### H. Who and When to Visit.

1. First few days of meeting, visit all non-attending people.
  - a. Visit former members.
    - i. Introduce yourself. Say, "I'm from



- the meetings at the auditorium. Did you get a handbill?"
- ii. If you are an associate worker, build up the speaker.
  - iii. Make the program sound important.
  - iv. Underscore the idea that it looks like Christ is coming soon.
  - v. "The meeting tonight is one you won't want to miss." Circle the subject with bright colored pen.
  - vi. If circumstances permit, have prayer.
- b. Always try to visit former members of the church when their family is together. If a former member begins attending the crusade, always consider them an "a" interest.
2. Visit gift Bible interests.
- a. Say you're from the meetings.
  - b. Encourage them to attend.
  - c. Leave handbill. Circle subject.
  - d. Mention about the free nursery and ask if they have transportation.
    - i. If in need of transportation, arrange for it.
    - ii. Be sure that the individual is picked up.
3. No more than 10-15 minutes should be spent in the home unless working with a specific problem later on in the meetings.

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## VISITATION SUMMARY

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Pre-Meeting:            Quick visit to

invite During meeting:

1st Week:              Visit those not attending

2nd Week & on:        Visit those who are coming as follows

1st Visit - Get acquainted

2nd Visit - Answer Questions & ascertain interest

A) Really interested, growing and excited

B) Interested, attending

C) Attending or studying regularly

3rd Visit & following visits - Get decisions and seal for baptism

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Reasons for Visiting:

- 1) Keep people coming
  - 2) Determine interest
  - 3) Prepare for baptism
  - 4) Keep people coming to church after meetings
- 

**WATCH!**

**WATCH!**

**WATCH!**

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# Music

## Its Role, Qualities, and Influence

as set forth in the writings  
of Ellen G. White

A Compilation of Materials Assembled for the Study of  
the 1972 Task Force on the Philosophy of Music

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1993

#### A WORD FROM THE COMPILER

In view of the forthcoming task force study of music, the White Estate was requested to compile E.G. White materials which would have a bearing on the matter to be considered by the Committee. In doing so, both published and unpublished sources have been drawn from. It is mainly as we think in terms of the counsels enunciating principles, then applying these principles, that E.G. White counsels can be brought to have direct bearing on some of the matters before us.

We do not in this document attempt to make a general presentation on music or to make an exhaustive presentation. It is altogether likely that we may have overlooked some choice statement that in the present study has been caught by one or another of the committee members.

We believe, however, that in the statements which follow basic principles are set forth which can be taken and applied effectively now. These embody the role and qualities of music; the impact of music for good or for evil; the effective use of music in the services of the church and some counsel that may be of interest to those who arrange for and lead music.

In the experience in Indiana in 1900 and 1901 in what is commonly referred to as the holy flesh movement (discussed in Selected Messages, book 2, pages 31-39) music figured prominently. We have eye-witness descriptions of what took place. We have Ellen White's counsel based on a vision given to her in January, 1900, in Australia, at the very inception of the holy flesh movement, and on reports which came to her from Elder and Mrs. Haskell seven months after the vision.

From this combination of materials we may find certain principles which will give us guidance today.

So, without plans to make this compilation exhaustive, but in an attempt to embody statements which would have a bearing on the study of this committee, these materials are submitted.

A.L. White, Secretary

ELLEN G. WHITE ESTATE

Washington, D.C.  
June 30, 1972

## 1. THE ROLE OF MUSIC

**The Power of Song--**"The history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

"It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long-forgotten burden of a childhood song--and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!

"The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.

"As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer." Education, pages 167, 168.

**A Weapon Against Discouragement--**"If there was much more praising the Lord, and far less doleful recitation of discouragements, many more victories would be achieved." Letter 53, 1896, (Evangelism, page 499).

"Let praise and thanksgiving be expressed in song. When tempted, instead of giving utterance to our feelings, let us by faith lift up a song of thanksgiving to God.

"Song is a weapon that we can always use against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and His blessing." Ministry of Healing, page 254, 1905.

**To Impress Spiritual Truth--**"Song is one of the most effective means of impressing spiritual truth upon the heart. Often by the words of sacred song, the springs of penitence and faith have been unsealed." Review and Herald, June 6, 1912.

**A Means to Conserve Christian Experience--**"Evening and morning join with your children in God's worship, reading His Word and singing His praise. Teach them to repeat God's law. Concerning the commandments, the Israelites were instructed: 'Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' Accordingly, Moses directed the Israelites to set the words of the law to music. . . .

“If it was essential for Moses to embody the commandments in sacred song, so that as they marched in the wilderness, the children could learn to sing the law verse by verse, how essential it is at this time to teach our children God’s Word! Let us come up to the help of the Lord, instructing our children to keep the commandments to the letter. Let us do everything in our power to make music in our homes, that God may come in.” Review and Herald, September 8, 1904, (Evangelism, page 499).

**To Make Work Pleasant**--“Make your work pleasant by songs of praise.” Child Guidance, page 148.

**Drives the Enemy Away**--“I saw we must be daily rising and keep the ascendancy above the powers of darkness. Our God is mighty. I saw singing to the glory of God often drove the enemy, and praising God would beat him back and give us the victory.” Letter 5, 1850.

**Song Helped Jesus Resist the Enemy**--“When Christ was a child like these children here, He was tempted to sin, but He did not yield to temptation. As He grew older He was tempted, but the songs His mother had taught Him to sing came into His mind, and He would lift His voice in praise. And before His companions were aware of it, they would be singing with Him. God wants us to use every facility which heaven has provided for resisting the enemy.” Manuscript 65, 1901, (Evangelism, page 498).

**Bringing Heaven’s Gladness**--“The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labor, and brought heaven’s gladness to the toil-worn and disheartened.” Ministry of Healing, page 52, 1905.

**He Sang Songs of Praise**--“Often He expressed the gladness of His heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance. The minds of His hearers were carried away from their earthly exile, to the heavenly home.” The Desire of Ages, pages 73, 74.

## 2. THE EFFECTIVE USE OF MUSIC IN ISRAEL’S EXPERIENCE

**Songs Fixed Lessons in Mind**--“As the people journeyed through the wilderness, many precious lessons were fixed in their minds by means of song. At their deliverance from Pharaoh’s army the whole host of Israel had joined in the song of triumph. Far over desert and sea rang the joyous refrain, and the mountains re-echoed the accents of praise, ‘Sing ye to the Lord, for He hath triumphed gloriously.’ Exodus 15:21. Often on the journey was this song repeated, cheering the hearts and kindling the faith of the pilgrim travelers. The commandments as given from Sinai, with promises of God’s favor and records of His wonderful works for their deliverance, were by divine direction expressed in song, and were chanted to the sound of instrumental music, the people keeping step as their voices united in praise.

“Thus their thoughts were uplifted from the trials and difficulties of the way, the restless, turbulent spirit was soothed and calmed, the principles of truth were implanted in the memory, and faith was strengthened. Concert of action taught order and unity, and the people were brought into closer touch with God and with one another.” Education, page 39.

**In the Schools of the Prophets--Part of the Curriculum--**”In both the school and the home much of the teaching was oral; but the youth also learned to read the Hebrew writings, and the parchment rolls of the Old Testament Scriptures were open to their study. The chief subjects of study in these schools were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry.” Education, page 47.

**What Music Accomplished--**”Sanctified intellects brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song.

“Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. What a contrast between the ancient custom and the uses to which music is now too often devoted! How many employ this gift to exalt self, instead of using it to glorify God! A love for music leads the unwary to unite with world lovers in pleasure gatherings where God has forbidden His children to go. Thus that which is a great blessing when rightly used, becomes one of the most successful agencies by which Satan allures the mind from duty and from the contemplation of eternal things.

“Music forms a part of God’s worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs. The proper training of the voice is an important feature in education and should not be neglected. Singing, as a part of religious service, is as much an act of worship as is prayer. The heart must feel the spirit of the song to give the right expression.” Patriarchs and Prophets, page 594.

**Looking Back--**”The journey to Jerusalem, in the simple, patriarchal style, amidst the beauty of the springtime, the richness of midsummer, or the ripened glory of autumn, was a delight. With offerings of gratitude they came, from the man of white hairs to the little child, to meet with God in His holy habitation. As they journeyed, the experiences of the past, the stories that both old and young still love so well, were recounted to the Hebrew children. The songs that had cheered the wilderness wandering were sung. God’s commandments were chanted, and, bound up with the blessed influences of nature and of kindly human association, they were forever fixed in the memory of many a child and youth.” Education, page 42.

### 3. DESIRABLE QUALITIES

**Clear Intonations--Distinct Utterance--**”No words can properly set forth the deep blessedness of genuine worship. When human beings sing with the spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices, so that they can speak and sing in a way that all can understand. It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice, so that God’s praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it

be used to His glory.” Testimonies, volume 9, pages 143, 144, 1909.

**Factors in Effectual Music--**”Music can be a great power for good; yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power, Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering.

“But it is sometimes more difficult to discipline the singers and keep them in working order, than to improve the habits of praying and exhorting. Many want to do things after their own style; they object to consultation, and are impatient under leadership. Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord.” Gospel Workers, page 325, 1892, (Evangelism, page 505).

**Effective Pathos--**”There is a great pathos and music in the human voice, and if the learner will make determined efforts, he will acquire habits of talking and singing that will be to him a power to win souls to Christ.” Manuscript 22, 1886, (Evangelism, page 504).

**Not Volume but Fine Qualities--**”Great improvement can be made in singing. Some think that the louder they sing the more music they make; but noise is not music. Good singing is like the music of the birds--subdued and melodious.

“In some of our churches I have heard solos that were altogether unsuitable for the service of the Lord’s house. The long-drawn-out notes and the peculiar sounds common in operatic singing are not pleasing to the angels. They delight to hear the simple songs of praise sung in a natural tone. The songs in which every word is uttered clearly, in a musical tone, are the songs that they join us in singing. They take up the refrain that is sung from the heart with the spirit and the understanding.” Manuscript 91, 1903, (Evangelism, page 510).

**With Solemnity and Awe--**”The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God’s instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.” Testimonies, volume 5, page 492.

**With Melody and Distinctness--**”I am glad that a musical element has been brought into the Healdsburg school. In every school, instruction in singing is greatly needed. There should be much more interest in voice culture than is now generally manifested. Students who have learned to sing sweet gospel songs with melody and distinctness, can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them, carrying melody and sunshine into many lonely places darkened by sin and sorrow and affliction, singing to those who seldom have church privileges.

“Students, go out into the highways and the hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich and the poor, and as you have opportunity, ask, ‘Would you be pleased to have us sing? We should be glad to hold a song service for you.’ Then as hearts are softened, the way may open for you to offer a few words of prayer for the blessing of God. Not many will refuse.



“Such ministry is genuine missionary work. God desires every one of us to be converted, and to learn to engage in missionary effort in earnest. He will bless us in this service for others, and we shall see of His salvation.” Review and Herald, August 27, 1903, (Evangelism, page 504).

**One of God’s Entrusted Talents--**“The human voice in singing is one of God’s entrusted talents to be employed to His glory. The enemy of righteousness makes a great account of this talent in his service. And that which is the gift of God, to be a blessing to souls, is perverted, misapplied, and serves the purpose of Satan. This talent of voice is a blessing if consecrated to the Lord to serve His cause.” Letter 62, 1893, (Evangelism, page 498).

**Choir and Congregational Singing--**“In the meetings held, let a number be chosen to take part in the song service. And let the singing be accompanied with music instruments skillfully handled. We are not to oppose the use of instrumental music in our work. This part of the service is to be carefully conducted; for it is the praise of God in song.

“The singing is not always to be done by a few. As often as possible, let the entire congregation join.” Testimonies, volume 9, page 144, 1909.

**The Song Service--**“The singing should not be done by a few only. All present should be encouraged to join in the song service.” Letter 157, 1902, (Evangelism, page 507).

**More on Musical Instruments--**“Let the talent of singing be brought into the work. The use of musical instruments is not at all objectionable. These were used in religious services in ancient times. The worshipers praised God upon the harp and cymbal, and music should have its place in our services. It will add to the interest.” Letter 132, 1989 (Evangelism, pages 500, 501).

**Instrumental Music at the General Conference of 1905--**“I am glad to hear the musical instruments that you have here. God wants us to have them. He wants us to praise Him with heart and soul and voice, magnifying His name before the world.” Review and Herald, June 15, 1905, (Evangelism, page 503).

#### 4. UNDESIRABLE QUALITIES

**Shrieking Sacred Words of Hymns of Praise--**“Music forms a part of God’s worship in the courts above. We should endeavor in our songs of praise to approach as nearly as possible to the harmony of the heavenly choirs. I have often been pained to hear untrained voices, pitched to the highest key, literally shrieking the sacred words of some hymn of praise. How inappropriate those sharp, rasping voices for the solemn, joyous worship of God. I long to stop my ears, or flee from the place, and I rejoice when the painful exercise is ended.

“Those who make singing a part of divine worship should select hymns with music appropriate to the occasion, not funeral notes, but cheerful, yet solemn melodies. The voice can and should be modulated, softened, and subdued.” Signs of the Times, June 22, 1882, (Evangelism, pages 507, 508).

**No Jargon or Discord--**"I saw that all should sing with the spirit and with the understanding also. God is not pleased with jargon and discord. Right is always more pleasing to Him than wrong. And the nearer the people of God can approach to correct, harmonious singing, the more is He glorified, the church benefited, and unbelievers favorably affected." Testimonies, volume 1, page 146, 1857.

**Sing with the Spirit and Understanding--**"Do not hire worldly musicians if this can possibly be avoided. Gather together singers who will sing with the spirit and with the understanding also. The extra display which you sometimes make entails unnecessary expense, which the brethren should not be asked to meet; and you will find that after a time unbelievers will not be willing to give money to meet these expenses." Letter 51, 1902, (Evangelism, page 509).

## 5. RELIGIOUS MUSIC MADE SATAN'S SNARE

### A. The Music at the 1900 Indiana Camp Meeting Described by Eye Witnesses

**Its Almost Overwhelming Impact--**"There is a great power that goes with the movement (holy flesh) that is on foot there. It would almost bring anybody within its scope, if they are at all conscientious, and sit and listen with the least degree of favor; because of the music that is brought to play in the ceremony. They have an organ, one bass viol, three fiddles, two flutes, three tambourines, three horns, and a big bass drum, and perhaps other instruments which I have not mentioned. They are as much trained in their musical line as any Salvation Army choir that you ever heard. In fact, their revival effort is simply a complete copy of the Salvation Army method, and when they get on a high key, you cannot hear a word from the congregation in their signing, nor hear anything, unless it be shrieks of those who are half insane. . . .

"After an appeal to come forward for prayers, a few of the leading ones would always come forward, to lead others to come; and then they would begin to play on the musical instruments, until you could not hear yourself think; and under the excitement of this strain, they get a large proportion of the congregation forward over and over again." S.N. Haskell report to E.G. White, September 25, 1900.

**Dance Tunes and Sacred Words--**"We have a big drum, two tambourines, a big bass fiddle, two small fiddles, a flute and two cornets, and an organ and a few voices. They have 'Garden of Spices' as the songbook and play dance tunes to sacred words. They have never used our own hymn books, except when Elders Breed or Haskell speak, then they open and close with a hymn from our book, but all the other songs are from the other book. They shout 'Amens,' and 'Praise the Lord,' 'Glory to God,' just like a Salvation Army service. It is distressing to one's soul. The doctrines preached correspond to the rest. The poor sheep are truly confused." Mrs. S.N. Haskell report to Sara McEnterfer, September 12, 1900.

**Lively Songs and Self-Induced Hysteria--**"I attended the camp meeting in September of 1900, which was held at Muncie, where I witnessed first-hand the fanatical excitement and activities of these people. There were numerous groups of people scattered all over the

campground engaged in arguing and, when these fanatics conducted the services in the large pavilion, they worked themselves up to a high pitch of excitement by the use of musical instruments, such as: trumpets, flutes, stringed instruments, tambourines, an organ, and a big bass drum. They shouted and sang their lively songs with the aid of musical instruments until they became really hysterical. Many times I saw them, after these morning meetings, as they came to the dining tent fairly shaking as though they had the palsy.” Burton Wade account to A.L. White, January 12, 1962.

B. Ellen G. White Comments on the Music at the 1900 Indiana Camp Meeting

**A Bedlam of Noise which Confuses the Senses--**”The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of the rational being will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.

“The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit’s working. . . .

“No encouragement should be given to this kind of worship. The same kind of influence came in after the passing of the time in 1844. The same kind of representations were made. Men became excited, and were worked by a power thought to be the power of God.” Letter 132, 1900, to S.N. Haskell (Selected Messages, book 2, pages 36, 37).

**Music Acceptable if “Properly Conducted,” Made Satan’s Snare--**”The Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds as passed before me last January. Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God. He makes its effect like the poison sting of the serpent.

“Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed. Clear and definite instruction has been given in order that all may understand. But the itching desire to originate something new results in strange doctrines, and largely destroys the influence of those who would be a power for good if they held firm the beginning of their confidence in the truth the Lord had given them.” Letter 132, 1900, to S.N. Haskell, emphasis supplied, (Selected Messages, book 1, pages 37, 38).

“These [in Indiana] were carried away by a spiritualistic delusion.” Evangelism, page 595.

**Noise no Evidence of Sanctification--**”I have been instructed by the Lord that this movement in Indiana is of the same character as have been the movements in years past. In your

religious meetings there have been exercises similar to those I have witnessed in connection with those movements in the past. . . . There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision, and fell to the floor. Others were jumping, dancing, and shouting. . . .

“The manner in which the meetings in Indiana have been carried on, with noise and confusion, does not commend them to thoughtful, intelligent minds. There is nothing in these demonstrations which will convince the world that we have the truth. Mere noise and shouting are no evidence of sanctification, or of the descent of the Holy Spirit. Your wild demonstrations create only disgust in the minds of unbelievers. The fewer of such demonstrations there are, the better it will be for the actors and for the people in general. . . .

“Many such moments will arise at this time, when the Lord’s work should stand elevated, pure, unadulterated with superstition and fables. We need to be on our guard, to maintain a close connection with Christ, that we be not deceived by Satan’s devices.

“The Lord desires to have in His service order and discipline, not excitement and confusion. We are not now able to describe with accuracy the scenes to be enacted in our world in the future; but this we do know, that this is a time when we must watch unto prayer; for the great day of the Lord is at hand. Satan is rallying his forces. We need to be thoughtful and still, and to contemplate the truths of revelation. Excitement is not favorable to growth in grace, to true purity and sanctification of the spirit. . . .

“God calls upon His people to walk with sobriety and holy consistency. They should be very careful not to misrepresent and dishonor the holy doctrines of truth by strange performances, by confusion and tumult. By this, unbelievers are led to think that Seventh-day Adventists are a set of fanatics. Thus prejudice is created that prevents souls from receiving the message for this time. When believers speak the truth as it is in Jesus, they reveal a holy, sensible calm, not a storm of confusion.” General Conference Bulletin, April 23, 1901, (Selected Messages, book 2, pages 33-36).

## 6. THE LURE OF WORLDLY MUSIC

**No Frivolous Waltz or Flippant Song in the Schools of the Prophets--**“The art of sacred melody was diligently cultivated [in the schools of the prophets]. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God; but sacred, solemn psalms of praise to the Creator, exalting His name and recounting His wondrous works.” Fundamentals of Education, page 97.

**When Satan Takes Charge--**“There has been a class of social gatherings in \_\_\_ of an entirely different character, parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity and trifling. Satan is entertained as an honored guest, and takes possession of those who patronize these gatherings.

“A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep.

“There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm

and infatuation of which all who love God will be ashamed. It prepares the participants for unholy thought and action. I have reason to think that some who were engaged in that scene heartily repented of the shameful performance.” *Counsels to Teachers*, page 339, emphasis supplied.

**Music Put to a Wrong Use--**”I feel alarmed as I witness everywhere frivolity of young men and young women who profess to believe the truth. God does not seem to be in their thoughts. Their minds are filled with nonsense. Their conversation is only empty, vain talk. They have a keen ear for music, and Satan knows what organs to excite to animate, engross, and charm the mind so that Christ is not desired. The spiritual longings of the soul for divine knowledge, for a growth in grace, are wanting.

“I was shown that the youth must take a higher stand and make the Word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time, which should have been devoted to prayer.

“Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation! He is a skillful charmer, luring them on to perdition.” *Testimonies*, volume 1, pages 496, 497, emphasis supplied.

**Satan Uses It to Gain Access--**”Eternal things have little weight with the youth. Angels of God are in tears as they write in the roll the words and acts of professed Christians. Angels are hovering around yonder dwellings. The young are there assembled; there is the sound of vocal and instrumental music. Christians are gathered there, but what is that you hear? It is a song, a frivolous ditty, fit for the dance hall. Behold the pure angels gather their light closer around them, and darkness envelopes those in that dwelling. The angels are moving from the scene. Sadness is upon their countenances. Behold, they are weeping. This I saw repeated a number of times all through the ranks of Sabbath keepers, and especially in\_\_\_.

“Music has occupied the hours which should have been devoted to prayer. Music is the idol which many professed Sabbath keeping Christians worship. Satan has no objection to music if he can make that a channel through which to gain access to the minds of the youth.

“Anything will suit his purpose that will divert the mind from God and engage the time which should be devoted to His service. He works through the means which will exert the strongest influence to hold the largest numbers in a pleasing infatuation, while they are paralyzed by his power. When turned to good account, music is a blessing; but it is often made one of Satan’s most attractive agencies to ensnare souls. When abused, it leads the unconsecrated to pride, vanity, and folly. When allowed to take the place of devotion and prayer, it is a terrible curse.

“Young persons assemble to sing, and, although professed Christians, frequently dishonor God and their faith by their frivolous conversation and their choice of music. Sacred music is not congenial to their taste. I was directed to the plain teachings of God’s Word, which have been passed by unnoticed. In the judgment all these words of inspiration will condemn those who have not heeded them.” Testimonies, volume 1, pages 585, 586, emphasis supplied.

**Low Songs and Lewd Gestures--**“Among the most dangerous resorts for pleasure is the theater. Instead of being a school of morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes, deprave the imagination and debase the morals.

“Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use.” Testimonies, volume 4, pages 652, 53, emphasis supplied.

**Israel Beguiled by Heathen Music--**“Balaam knew that the prosperity of Israel depended upon their observance of the law of God, and that there was no way to bring a curse upon them but by seducing them to transgression. He decided to secure to himself Balak’s reward, and the promotion he desired, by advising the Moabites what course to pursue to bring the curse upon Israel. He counseled Balak to proclaim an idolatrous feast in honor of their idol gods, and he would persuade the Israelites to attend, that they might be delighted with the music, and then the most beautiful Midianitish women should entice the Israelites to transgress the law of God, and corrupt themselves, and also influence them to offer sacrifice to idols. This satanic counsel succeeded too well.” Spiritual Gifts, volume 4, page 49, emphasis supplied.

“Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah.” Patriarchs and Prophets, page 454.

**Musical Entertainments to Have a Religious Atmosphere--**“It has been revealed to me that not all the families who have a knowledge of the truth have brought the truth into their practice. Every talent of influence is to be sacredly cherished for the purpose of gathering souls to Christ’s side. Young men and young women, do not consider that your musical entertainments, conducted as they are in \_\_\_\_\_ are doing acceptable missionary work. A spirit has come into them that is of a different order. We had this same spirit to meet thirty years ago, and we bore decided testimony against it in Battle Creek.

“A decided religious feature should be encouraged in all our gatherings. Light has been given me decidedly again and again. Thirty years ago, when certain ones would assemble together for an evening of singing exercises, the spirit of courting was allowed to come in, and great injury was done to souls, some of whom never recovered.” Manuscript 57, 1906.

**The Peril of World Entertainments--**"It is not safe for the Lord's workers to take part in worldly entertainments. Association with worldliness in musical lines is looked upon as harm- less by some Sabbath keepers. But such ones are on dangerous ground. Thus Satan seeks to lead men and women astray, and thus he has gained control of souls. So smooth, so plausible is the working of the enemy that his wiles are not suspected, and many church members become lovers of pleasure more than lovers of God." Manuscript 82, 1900.

## 7. SECULAR MUSIC

**Qualities of Acceptable Secular Music--**"For about an hour the fog did not lift and the sun did not penetrate it. Then the musicians [on the ship] who were to leave the boat at this place entertained the impatient passengers with music, well selected and well rendered. It did not jar upon the senses as the previous evening but was soft and really grateful to the senses because it was musical." Letter 6, 1893, pages 2, 3 (written of the landing in New Zealand in February 1893).

**Beautiful Instrumental Music at the Swiss Beer Garden--**"The same night there was beautiful music and fireworks close by across the road. There is an extensive beer garden owned by the city and carried on by the city. This garden is made attractive with flowers and shrubs and noble trees, giving nice shade. There are seats that will accommodate hundreds, and little oval tables are adjusted before these seats and this most beautiful instrumental music is played by the band." Manuscript 33, 1886.

**An Indescribable Concert--**"We are having an indescribable concert. Nine are singing--Dutch or German or French, I cannot tell which. The voices are just splendid, quite entertain- ing. I think it is a Sunday-school excursion company." Letter 8, 1876.

## 8. THE MUSICAL PERFORMERS

**Ambition for Display--**"Musical entertainments which, if conducted properly will do no harm, are often a source of evil. In the present state of society, with the low morals of not only youth but those of age and experience, there is great danger of becoming careless, and giving especial attention to favorites, and thus creating envy, jealousies, and evil surmisings. Musical talent too often fosters pride and ambition for display, and singers have but little thought of the worship of God. Instead of leading minds to remembering God, it often causes them to forget Him." Letter 6a, 1890.

**Singing for Display--Counsel to a Leader of Music--**"I was taken into some of your singing exercises, and was made to read the feelings that existed in the company, you being the prominent one. There were petty jealousies, envy, evil surmisings, and evil speaking. . . .The heart service is what God requires; the forms and lip service are as sounding brass and a tinkling cymbal. Your singing is for display, not to praise God with the spirit and understanding. The state of the heart reveals the quality of the religion of the professor of godliness." Letter 1b, 1890, (Evangelism, page 507).

**Music That Offends God--**"Display is not religion nor sanctification. There is nothing more offensive in God's sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord. The offering most sweet and acceptable in God's sight is a heart made humble by self-denial, by lifting the cross and following Jesus.

"We have no time now to spend in seeking those things that only please the senses. Close heart searching is needed. With tears and heartbroken confession we need to draw nigh to God that He may draw nigh to us." Review and Herald, November 1, 1899, (Evangelism, page 510).

**Music Acceptable to God--**"The superfluities which have been brought into the worship in \_\_\_\_\_ must be strenuously avoided. . . . Music is acceptable to God only when the heart is sanctified and made soft and holy by its facilities. But many who delight in music know nothing of making melody in their hearts to the Lord. Their heart is gone 'after their idols.'" Letter 198, 1899 (Evangelism, page 512).

## 9. TESTIMONY TO A SENSITIVE CHOIR DIRECTOR

**A Message of Counsel Touching Many Facets of Music and the Musician--**"I was shown the case of Brother S.--that he would be a burden to the church unless he comes into a closer relation with God. He is self-conceited. If he is questioned he feels hurt. If he thinks another is preferred before him, he feels that it is an injury done to him. . . .

"Brother S. has a good knowledge of music, but his education in music was of a character to suit the stage rather than the solemn worship of God. Singing is just as much the worship of God in a religious meeting as speaking, and any oddity or peculiarity cultivated attracts the attention of the people and destroys the serious, solemn impression which should be the result of sacred music. Anything strange and eccentric in singing detracts from the seriousness and sacredness of religious service.

"Bodily exercise profiteth little. Everything that is connected in any way with religious worship should be dignified, solemn, and impressive. God is not pleased when ministers professing to be Christ's representatives so misrepresent Christ as to throw the body into acting attitudes, making undignified and coarse gestures, unrefined, coarse gesticulations. All this amuses, and will excite the curiosity of those who wish to see strange and exciting things, but these things will not elevate the minds and hearts of those who witness them.

"The very same may be said of singing. You assume undignified attitudes. You put in all the power and volume of the voice you can. You drown the finer strains and notes of voices more musical than your own. This bodily exercise and the harsh loud voice makes no melody to those who hear on earth and those who listen in heaven. This singing is defective and not acceptable to God as perfect, softened, sweet strains of music. There are no such exhibitions among the angels as I have sometimes seen in our meetings. Such harsh notes and gesticulations are not exhibited among the angel choir. Their singing does not grate upon the ear. It is soft and melodious and comes without this great effort I have witnessed. It is not forced and strained, requiring physical exercise.

"Brother S. is not aware how many are amused and disgusted. Some cannot repress thoughts not very sacred and feelings of levity to see the unrefined motions made in the singing.



Brother S. exhibits himself. His singing does not have an influence to subdue the heart and touch the feelings. Many have attended the meetings and listened to the words of truth spoken from the pulpit which have convicted and solemnized their minds; but many times the way the singing has been conducted has not deepened the impression made. The demonstrations and bodily contortions, the unpleasant appearance of the strained, forced effort has appeared so out of place for the house of God, so comical, that the serious impressions made upon the minds have been removed. Those who believe the truth are not as highly thought of as before the singing.

“Brother S.’s case has been a difficult one to manage. He has been like a child undisciplined and uneducated. When his course has been questioned, instead of taking reproof as a blessing, he has let his feelings get the better of his judgment and he has become discouraged and would do nothing. If he could not do in everything as he wanted to do, all in his way, he would not help at all. He has not taken hold of the work earnestly to reform his manners but has given up to mulish feelings that separate the angels from him and bring evil angels around him. The truth of God received in the heart commences its refining, sanctifying influence upon the life.

“Brother S. has thought that singing was about the greatest thing to be done in this world and that he had a very large and grand way of doing it.

“Your singing is far from pleasing to the angel choir. Imagine yourself standing in the angel band elevating your shoulders, emphasizing the words, motioning your body and putting in the full volume of your voice. What kind of concert and harmony would there be with such an exhibition before the angels.

“Music is of heavenly origin. There is great power in music. It was music from the angelic throng that thrilled the hearts of the shepherds on Bethlehem’s plains and swept round the world. It is in music that praises rise to Him who is the embodiment of purity and harmony. It is with music and songs of victory that the redeemed shall finally enter upon the immortal reward.

“There is something peculiarly sacred in the human voice. Its harmony and its subdued and heaven-inspired pathos exceeds every musical instrument. Vocal music is one of God’s gifts to men, an instrument that cannot be surpassed or equaled when God’s love abounds in the soul. Singing with the spirit and the understanding also is a great addition to devotional services in the house of God.

“How this gift has been debased! When sanctified and refined it would accomplish great good in breaking down the barriers of prejudice and hard-hearted unbelief, and would be the means of converting souls. It is not enough to understand the rudiments of singing, but with the knowledge, must be such a connection with heaven that angels can sing through us.

“Your voice has been heard in church so loud, so harsh, accompanied or set off with your gesticulations not the most graceful, that the softer and more silvery strains, more like angel music, could not be heard. You have sung more to men than to God. As your voice has been elevated in loud strains above all the congregation, you have been thoughtful of the admiration you were exciting. You have really had such high ideas of your singing, that you have had some thoughts that you should be remunerated for the exercise of this gift.

“The love of praise has been the mainspring of your life. This is a poor motive for a Christian. You have wanted to be petted and praised like a child. You have had much to contend with in your own nature. It has been hard work for you to overcome your natural besetments and live a self-denying, holy life.” Manuscript 5, page 187.



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# **Guidelines Toward a Seventh-day Adventist Philosophy of Music**

## Introduction

As in literature and other modes of communication, the worst and the best also comes through to the hearer through the media of music. While what has been considered good music swings to one end of the pendulum, what has been considered bad is increasingly weighing more heavily in the opposite direction. The latter has become so pronounced that church leaders, educators and laymen have expressed their concern to the church for some positive direction in this area.

In an attempt to help clarify the church's position on music, a special committee consisting of a wide range of musicians and others met for almost a week and produced the following guidelines as a basis for the use of music in the various facets of the church program. The statement was also approved by the Annual Council of the General Conference in 1972.

“Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.” --Education, page 167

*Department of Education General  
Conference of Seventh-day Adventists*

The Seventh-day Adventist Church has come into existence in fulfillment of prophecy to be God's instrument in a worldwide proclamation of the Good News of salvation through faith in the atoning sacrifice of God's Son and of obedience to His commands in preparation for our Lord's return. The lives of those who accept this responsibility must be as distinctive as their message. This calls for total commitment by each church member to the ideals and objectives of the Church. Such commitment will affect every department of church life, and will certainly influence the music used by the Church in fulfillment of its God-given commission.

Music is one of God's great gifts to man and is one of the most important elements in a spiritual program. It is an avenue of communication with God, and “is one of the most effective means of impressing the heart with spiritual truth.” --Education, page 168 Dealing as it does with matters of eternal consequence, it is essential that music's tremendous power be kept clearly in mind. It has the power to uplift or degrade; it can be used in the service of good or evil. “It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action and to banish the gloom and foreboding that destroy courage and weaken effort.” --Ibid., page 167, 168

Those, therefore, who select music for the distinctive purposes of this Church must exercise a high degree of discrimination in its choice and in its use. In their endeavors to meet these ideals, more than human wisdom is needed. Turning then to revelation for guidance, the following general principles are revealed:

The music should:

1. Bring glory to God and assist us in acceptably worshiping Him. (I Cor. 10:31)
2. Ennoble, uplift, and purify the Christian's thoughts. (Phil. 4:8; Patriarchs and Prophets, page 594)
3. Effectively influence the Christian in the development of Christ's character in his life and in that of others. (MS 57, 1906)
4. Have a text which is in harmony with the scriptural teachings of the Church. (Review and Herald, June 6, 1912)
5. Reveal a compatibility between the message conveyed by the words and the music, avoiding a mixture of the sacred and the profane.
6. Shun theatricality and prideful display. (Evangelism, page 137; Review and Herald, November 30, 1900)
7. Give precedence to the message of the text which should not be overpowered by accompanying musical elements. (Gospel Workers, pages 357, 358)
8. Maintain a judicious balance of the emotional, intellectual, and spiritual elements. (Review and Herald, November 14, 1899)
9. Never compromise high principles of dignity and excellence in efforts to reach people just where they are. (Testimonies, volume 9, page 143; Evangelism, page 137)
10. Be appropriate for the occasion, the setting, and the audience for which it is intended. (Evangelism, pages 507, 508)

There is much that is spiritually uplifting and religiously valid in the music of the various cultural and ethnic groups; however, the musical tastes and practices of all should conform to the universal value of Christ-like character, and all should strive for oneness in the spirit and purpose of the gospel which calls for unity rather than uniformity. Care must be exercised that worldly values in music which fail to express the high ideals of the Christian faith be avoided.

The above principles will serve as effective guidelines in the choice and use of music for the varied needs of the Church. Certain musical forms, such as jazz, rock and their related hybrid forms, are considered by the Church as incompatible with these principles. Responsible persons involved in the Church's broad ranging music activities, either as leaders or performers, will find little trouble in applying these principles in some areas. Certain other areas are much more complex and a more detailed discussion of the factors involved follows.

## **I. CHURCH MUSIC**

### **Music in the Worship Service**

Worship should be the primary and eternal activity of mankind. Man's highest end is to glorify God. As the worshiper comes to the house of God to offer a sacrifice of praise, let it be with the best possible music. Careful planning of every musical element of the service is essential so that the congregation is led to be a participant and not a spectator.

The hymns used for this service should be directed to God, emphasizing praise and utilizing the great hymns of our heritage. They should have strong, singable melodies and worthy poetry. The pastor should take a keen interest in increasing the quality and fervor of congregational singing. "Singing is seldom to be done by a few." --Counsels on Health, pages 481, 482. Christian experience will be immeasurably enriched by the learning and use of new hymns.

Where there is a choir, meaningful anthems chosen from master composers of the past and present, sung by dedicated and well-prepared musicians will add much to the service and assist in elevating the quality of worship.

Instrumental music, including organ or piano, should harmonize with the lofty ideals of worship, and be chosen carefully from the best materials consistent with the ability and training of the player. The instrumentalist responsible for accompanying congregational singing has an especially great responsibility to set the right standard in all his contributions, be they preludes or postludes, offertories or other voluntaries, or accompaniment of hymns. He is in a unique position to raise the level of worship music in his church. If in the service there should be vocal solos or other special music, preference should be given to material with scriptural texts and music that is within the singer's range of ability, and be presented to the Lord without display of vocal prowess. The communication of the message should be paramount.

### **Music in Evangelism**

Music used in evangelism may also include gospel music, witness music, or testimony music; but there should be no compromise with the high principles of dignity and excellence characteristic of our message to ready the people for the second coming of Christ.

The music chosen should:

1. Direct the hearer to Jesus as the Way, the Truth and the Life.
2. Prepare the way for the presentation of the message from God's Word, or continue its appeal, evoking a response from the hearers.
3. Be played and sung by those whose lives are consistent with the message they bear.
4. Be a vehicle for the deep impression of Bible truth, which will inspire a positive change in the life.
5. Be presented in a carefully planned, orderly manner.
6. Be simple and melodic, and presented without emphasis on personal display.
7. Give precedence to the preaching of the Word both in emphasis and in allotment of time.

8. Maintain a balanced appeal to the emotion and intellect and not just charm the senses.
9. Be understandable and meaningful in content and style for the largest possible cross section of the audience.

### **Music in Youth Evangelism**

In the field of youth witnessing, most of the above suggestions apply. Consideration also needs to be given to certain aspects that are unique to this area.

Young people tend to identify closely with the music of the contemporary youth culture. The desire to reach these youth where they are with the gospel of Christ sometimes leads to the use of certain questionable musical idioms. In all these idioms, the element which brings the most problems is rhythm, or “the beat.”

Of all the musical elements, rhythm evokes the strongest physical response. Satan’s greatest successes have often come through his appeal to the physical nature. Showing keen awareness of the dangers involved in this approach to youth, Ellen G. White said: “They have a keen ear for music, and Satan knows what organs to excite, to animate, engross and charm the mind so that Christ is not desired. The spiritual longings of the soul for divine knowledge, for a growth in grace, are wanting.” --Testimonies, volume 1, page 497. This is a strong indictment of the way in which music may be put to a use that is in direct opposition to God’s plan. The previously mentioned jazz, rock and related hybrid forms are well-known for creating this sensuous response in masses of people.

On the other hand, we have many traditional folk music idioms which have been respected as legitimate branches of the musical stream. Some of these are acceptable as vehicles for expressing the Christian witness. Others, which might find acceptance in a Christian secular atmosphere, may be inappropriate for bearing the Saviour’s name. Still others may fall completely outside the Christian’s experience. It must be clear, then, that any form of “folk” musical expression must be judged by the same general principles as all other types discussed in this document.

“Higher than the highest human thought can reach is God’s ideal for His children.” -Education, page 18. Those who strive for this high ideal and who lead in youth witnessing will find guidance through prayerful study of music by the aid of the Holy Spirit.

In addition to the problem of rhythm, other factors affect the spiritual qualities of the music:

1. *Vocal Treatment* - The raucous style common to rock, the suggestive, sentimental, breathy, crooning style of the nightclub performer and other distortions of the human voice would be avoided.
2. *Harmonic Treatment* - Music should be avoided that is saturated with the 7th, 9th, 11th and 13th chords as well as other lush sonorities. These chords, when used with restraint, produce beauty, but when used to excess distract from the true spiritual quality of the text.
3. *Visual Presentation* - Anything which calls undue attention to the performer(s) such as excessive, affected bodily movement or inappropriate dress, should find no place in witnessing.
4. *Amplification* - Great care should be exercised to avoid excessive instrumental and vocal amplification. When amplifying music there should be a sensitivity to the

spiritual needs of those giving the witness and of those who are to receive it. Careful consideration should be given to the selection of instruments for amplification.

5. *Performances* - The primary objective in the performance of all sacred music should be to exalt Christ rather than to exalt the musician or to provide entertainment.

### **Music in the Home**

1. Music education and appreciation should begin early in the life of the child through:
  - a. The introduction to great hymns and gospel songs in the informal happy experience of family worship.
  - b. The establishment of right listening habits through home audio equipment which includes carefully selected music.
  - c. Attendance with the family at music concerts with standards conforming to those outlined in this document.
  - d. The proper example and influence of parents.
2. Family singing and participation in family music instrumental ensembles should be encouraged.
3. Experiments in writing poetry and song compositions might be encouraged.
4. A home music library of wisely selected materials should be established.
5. It must be recognized that Satan is engaged in a battle for the mind and that changes may be effected imperceptibly upon the mind to alter perceptions and values for good and evil. Extreme care must therefore be exercised in the type of programming and music listened to on radio and TV, especially avoiding that which is vulgar, enticing, cheap, immoral, theatrical and identifiable with trends in the counter culture.

### **Music in the School**

1. In preparing and presenting music for religious functions, school administrators and teachers should work with the students in a way that will uphold the musical standards of the Church.
2. Witnessing and folk music groups going out from campuses should receive sponsorship and guidance from those appointed by the administration, be they music faculty members or others.
3. Directors of radio stations on Seventh-day Adventist campuses and those who are responsible for the selection of music played over institutional public address systems should choose music that is in conformity with the philosophy of music as expressed in this document.
4. Music teachers in school ensembles and in private teaching activities should make positive efforts to teach music literature that may be used in church and in soul-winning activities.
5. Because one of the primary objectives of school music appreciation courses is to teach discrimination in the light of divine revelation, instructors in these classes on all educational levels are urged to include information in the art of making qualitative value judgment in the area of religious music.
6. Efforts should be made by the local church and conference to close the culture gap.



To this end the trained music personnel of the schools should be used in musical training and activities so that the lofty ideals of worship be effectively promoted.

7. Musical presentations in Seventh-day Adventist educational institutions should conform to the standards of the Church. This applies to local talent as well as to visiting artists, ensembles and music on entertainment films.

## II. SECULAR MUSIC

Music “rightly employed, . . . is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.” --Education, page 167.

The Seventh-day Adventist life-style demands that the individual Christian exercise a high degree of discrimination and individual responsibility in the selection of secular music for personal use, solo or group performance. All such music should be evaluated in the light of the instruction given in Philippians 4:8: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” He will also keep in mind the warning given by Ellen G. White in Testimonies to the Church, volume 1, page 497:

“I was shown that the youth must take a higher stand, and make the Word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse.”

The Christian will not sing songs that are incompatible with the ideals of truth, honesty and purity. He will avoid elements that give the appearance of making evil desirable or goodness appear trivial. He will try to avoid compositions containing trite phrasing, poor poetry, nonsense, sentimentality or frivolity which lead away from the counsel and teachings found in scripture and in the Spirit of Prophecy.

He will consider music such as blues, jazz, the rock idiom and similar forms as inimical to the development of Christian character, because it opens the mind to impure thoughts and leads to unholy behavior. Such music has a distinct relationship to the permissiveness of contemporary society. The distortion of rhythm, melody and harmony as employed by these styles and their excessive amplification dulls the sensibilities and eventually destroys the appreciation for that which is good and holy.

Care should be exercised when using a secular tune wedded to sacred lyrics so that the profane connotation of the music will not outweigh the message of the text. Moreover, the discerning Christian, when selecting any secular music for listening or performing which is not included in the above categories, will subject such music to the test of the principles given in the general principles outlined in this Philosophy of Music.

The true Christian is able to witness to others by his choice of secular music for social occasions. He will, through diligent search and careful selection, seek out that type of music which will be compatible with his social needs and his Christian principles.

“There must be a living connection with God in prayer, a living connection with God in songs of praise and thanksgiving.” --E.G. White, Letter 96, 1898 (Evangelism, page 498).



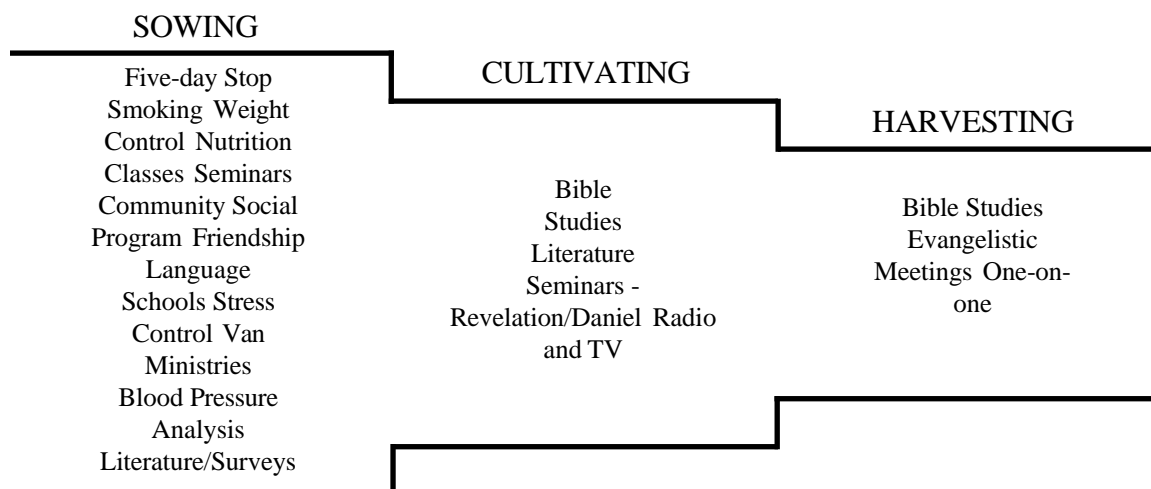
## I. GAINING DECISIONS

In order to consider ways to bring people or a person to a decision, one must first understand that people are in different stages of experiences. Therefore, it is imperative that the one calling for a decision seek to ascertain where the person is experientially.

There are basically three categories of candidates, which we will consider. They are: those who need to have a seed planted in them (people who have never heard), those who need cultivation (people who have heard but who need more information), and those who need to be harvested (those who are informed enough but have not made a decision to practice what they know). While it is true that there are exceptions to these classes, generally most people in the realm of making some sort of spiritual commitment fall into one of the above mentioned categories.

The importance of seeking to categorize becomes quite evident when you come across an atheist; seeking to get him to accept the workings of God when he may not even believe in a living God may result in frustration not only for the decision seeker, but for the decision maker as well.

Seeking to cultivate where no seed has been sown would result in wasted efforts. The converse of this is true; spending time with someone who has already made a commitment, and using that time solely for the



purpose of making that person feel as if they need to accept the basics of “math” when they are already doing “algebra” is also futile.

Therefore, if a person is at a level of experience where he or she is able to be reaped, then the methods for reaping should be employed. If however, they have never been exposed, then the techniques for sowing should then be utilized. If on the other hand, the person displays an awareness of some spiritual sensitivity, or growth, then those programs or the process that will induce greater growth should be implemented.

There are many different programs available to facilitate the atmosphere conducive to each category mentioned above. Below, notice the list of programs that can be utilized for the respective needs.

If you will note, the programs or avenues used, become less in number as one gets closer to the time of harvesting.

Some of the programs used for sowing can also be used for cultivation. For example, one of the problems that may be holding back a person from deciding to make a commitment may just be the problem of smoking. In this case the “Plan to Stop Smoking” may be used to cultivate that person, enabling him to overcome the obstacle that stood in his way of making the decision.

The ultimate goal is to bring people to a decision. However, one must learn to watch because people can change in a moment. Let’s take for instance the couple who have everything. They are not churchgoers. In fact, their belief in God is quite marginal. One day, he comes home and finds that his wife has abandoned him and has gone with someone else. His whole world caves in. Suddenly, he feels the need for God in his life. He may have, because of the trauma, switched from being secular minded, to a seeker. There are many other factors that may create a change in the thinking of people. That is why it is so important to learn by experience how to be sensitive to the moving of the Spirit in the lives of people. To know when to strike and with

what to strike is essential. One important element in a person making a decision is conviction.

## **II. CONVICTION**

The most important element necessary for a person to make a true decision is that of conviction. Without conviction, no one can be brought to make a decision for God. Conviction is the voice of God speaking to the conscience. Therefore, it is imperative that one becomes personally acquainted with conviction; how it works, what are the indications that it is present, and once recognized, what must be done to facilitate its maturation into a decision.

Conviction may manifest itself in an array of different ways. There may be a demonstration of anger. The person did not want to give up some pet sin, therefore, they are angry that they will have to forsake it. Tears may be another manifestation; either tears of joy - tears shed as a deep spirit of gratitude wells up inside, or tears of sadness - a realization of the pain that their course has brought to others. It is also revealed when a person is applying the light he is given into his life. Sometimes it shows up in the form of people attempting to avoid the one who represents what they are being convicted of. Another way, is the expression or sense of guilt.

Other manifestations of conviction may be; bringing up objections, telling others what they have heard, nervousness, excitement, or silence. If they happen to be seated, restlessness, or being fidgety, as well as being unable to look one in the eye, may also be indications. A person under conviction may experience one or more of these responses. The important thing is to recognize the moving of the Spirit so that the person can be helped to understand what is happening and thus respond appropriately.

There is a saying, which states: "Hit the iron when it is hot." This adage is especially true when it comes to helping people make decisions for God. "Many are convicted of sin, and feel their need of a sin-pardoning Saviour; but they are merely dissatisfied with their pursuits and aims, and if there is not a decided applica-

tion of the truth to their hearts, if the words are not spoken at the right moment, calling for decision from the weight of evidence already presented, the convicted ones pass on without identifying themselves with Christ, the golden opportunity passes, and they have not yielded, and they go farther and farther away from the truth, farther away from Jesus and never take their stand on the Lord's side." *Evangelism page 283*

"When persons who are under conviction are not brought to make a decision at the earliest period possible, there is danger that the conviction will gradually wear away." *Evangelism page 229* "It is as much our duty to look at the after interests of a camp meeting as it is to look after the present interests, because the next time you go, if they were impressed and convicted, and did not yield to that conviction, it is harder to make an impression on their minds than it was before, and you cannot reach them again." *Evangelism page 293* "It is not sufficient to proclaim the message, or even to convince the people that the doctrines are true. The whole purpose of the message we preach is to lead men to obey Christ. Our commission from the Lord is not merely to warn men, but to make disciples of all men - to make Christians." *Public Evangelism by J.L. Shuler*

One of the most important elements in gaining a decision is that of asking for it. Many decisions are never gained simply because they have never been asked for. One pastor told me that for the first four years of his ministry, he had not experienced anyone making a decision in favor of Christianity. When I asked him why, he said that he had never called for a decision. In inquiring why not, he confessed that he was afraid to, fearing that people would reject him, or that no one would respond. He suffered four years of discouragement simply because he was afraid to "ask for it." Of course, it is important to remember that people must be under conviction. But, once you recognize that fact, press home for that decision; "ask for it!"

Once we have recognized conviction it is crucial that we understand the do's and don'ts of helping a person make a decision. There are circumstances that may become formidable in the mind of the one convicted

which may serve as a discouragement and hindrance in his advancement toward the final step. Hence, understanding how to keep the person ever focusing his attention on what God can do, what He has done, and giving evidence that God is the one calling and not the person helping, become paramount. It is also important to bear in mind that “your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart.” *Unto a Perfect Man page 7*

### **III. DECISIONS IN THE HOME**

- A. Let them know early that you are after a decision.
  
- B. Jesus used the direct approach.
  - 1. John 3:1-5.
  - 2. “Present the plain ‘thus saith the Lord’ with authority and exalt the wisdom of God in the written word. Bring the people to a decision. ... Be short and right to the point and then at the proper time call for a decision.” *Evangelism page 296.*
  - 3. “Do not miss the mark; time is too short.” *Evangelism page 296.*
  
- C. Expect a decision. This helps to produce one.
  - 1. “Approach the people in a persuasive, kindly manner, full of cheerfulness and love for Christ.” *Evangelism page 444.*
  
- D. Privilege to be a Seventh-day Adventist Christian.
  - 1. God has led you.
  - 2. Greatest experience that can happen to a person.
  - 3. Find all the truth (John 16:13).
  
- E. Walk in truth (1 John 1:6-7).
  - 1. Fellowship one with another: worldwide family of love.
  - 2. Own experience.
  
- F. Show personal interest.
  - 1. Let them know you are personally interested in them.
    - a. “John, I have been praying for you.”
    - b. “The church has been praying for you.”



- c. "I want to walk through those pearly gates with you."
  2. Help him/her know that you have that personal interest by helping them with problems that may arise as a result of their decision.
- G. What God asks is reasonable, a great blessing (John 10:10; 15:11).
- H. Tell what Sabbath, baptism, tithe, etc., have done for you and for others.
- I. Tell stories of victory and grace.
- J. The sooner you get a decision, the better.
1. "We are as a people in danger of giving the Third Angel's Message in such an indefinite manner that it does not impress the people.  
...Our message is a life and death message, and we must let this message appear as it is, the great power of God, then the Lord will make it effectual. We are to present it in all its telling force."  
*Evangelism, page 230*
- K. Have a real burden for souls - especially the head of a household.
1. Christ died for you and loves you.
  2. The father is to be the spiritual leader in the home as illustrated in the Bible.
  3. Father needs peace, happiness, security and love of God.
  4. Need to be the kind of father that the children can look up to.
- L. Use Baptismal vow card.
1. John 15:11, 13-14.
  2. More of an SDA than you thought.

M. Urgent Appeal.

1. John 10:14-16. Addressing sheep, not goats; OTHER SHEEP, this fold
2. Revelation 14:12. Must bring - urgent.
3. Jesus sits in my chair.
  - a. In person as 2,000 years ago.
  - b. "I am the good Shepherd. You are one of my sheep. I died for you. I want you in my fold. Will you be a part of my fold?"
  - c. With earnest appeal.

N. Present decision card.

1. "I have something I want to share with you."
2. Have candidate mark squares on the card.
3. Ask them which date they prefer.
4. Have them sign the dedication card.
5. God records decision in heaven (Matthew 18:15-18).
6. Pray after card is signed and thank God for recording the decision in heaven.
7. Remind candidate of date and that you plan to see him/her then.

## My Decision for Christ

\_\_\_\_\_ I desire to accept Jesus as my personal Savior.

\_\_\_\_\_ I would like to be baptized as Jesus was.

\_\_\_\_\_ I want to be ready when Jesus comes.

\_\_\_\_\_ I need prayer.

\_\_\_\_\_ I would like a visit.

Name \_\_\_\_\_ Email \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_

**IV. GAINING DECISIONS FOR THE TRUTH**  
(THOU SHALT NOTS)

1. Don't proceed without heart preparation and prayer.
2. Don't condemn a person's past life. Give him hope for the future.
3. Don't argue; lose your temper, or your patience.
4. Don't interrupt the person who is raising an honest objection. His opinion is important to him.
5. Don't adopt the "that's nothing compared with" attitude toward the person's problems.
6. Don't shut the door of mercy in his face because he is slow to accept.
7. Don't take the "take it or leave it" approach.
8. Don't give the candidate the impression that you are "running him down" to get him. Over-anxiety has driven many a fish from the hook.
9. Don't talk with a person about joining the church in the presence of friends.
10. Don't over urge, or give the sense that you are pressuring.
11. Don't give the impression that you are in a hurry, even if you are.
12. Don't stay for refreshments after the decision is secured.

**V. FACTORS  
AFFECTING  
SPIRITUAL  
DECISIONS**

A. Economics: This important factor when used as the basis of an objection may assume several forms, some of which are here discussed.

1. “I would follow your teachings, but it would cost me my job.”
  - a. Answer: Assure the person sympathetically that you understand, and above all, God understands. In Matthew 6:33 is to be found God’s advice under such circumstances. Faith-building experiences and texts can be used with profit at this point.
2. “My husband has threatened to withdraw his support if I unite with you.”
  - a. Answer: Compliment husband (remember she loves him or they wouldn’t be married), then tactfully remind the soul that man’s allegiance is to God. Psalms 27:10 is a good text to use at this point. She should be told that her obedience would help her husband’s understanding, since his opposition undoubtedly springs from misunderstanding.
3. “I am so heavily in debt that I cannot spare the money that I would lose if I don’t work Saturdays.”
  - a. Answer: Deuteronomy 8:18; 28:3-6; Matthew 16:26. Gently remind this soul that the God who gives can take away. They should follow Scriptures of encouragement, such as Psalms 37:25.
4. “If I join, I cannot bear my share of the financial load of the church.”
  - a. Answer: Malachi 3:6-8. The emphasis should be that if one is faithful to God, the Master will not let him down. Rather He will multiply the remainder. The grateful will be faithful in their giving.

B. Social Factors Affecting Decisions.

1. Opposition of friends.
  - a. Answer: Luke 6:22, 23; Proverbs 18:24. Show that the friendship of Christ is to be prized above all else.
2. Opposition within the home.
  - a. Answer: The evangelist must be very careful to handle carefully this objection. Matthew 10:34, 37 clearly states the issue involved here. However, it should be remembered that “blood is thicker than water” and this should lead the minister to exercise utmost care in this matter.
3. “Cannot attend certain functions and am therefore handicapped.”
  - a. Answer: 1 John 2:15. Assure the person that he or she will find pleasure in fellowship with the people of God.

## C. Spiritual Factors Affecting Decisions.

1. "I don't think it is right to leave the church of my childhood."
  - a. Answer: Cite the example of Jesus, who after thirty years left it (Matthew 23:48; 24:1) and built a new one of His own (Matthew 16:18). Any change for the better is more than wise. It is Christian.
2. "I am not sure that I could continue even if I begin. It would be a shame to backslide."
  - a. Answer: Just think of the things that we begin every day not knowing if we can finish them. When a couple marry, are they sure that they will be together ten years hence? The answer obviously is NO. But they have two things - faith and love. That is enough to begin with. There need be no fear for the future as long as you have these two treasures. Even so with Christ. If we love Him and believe in Him, that is enough to begin with. And as long as we hold fast to these virtues He will not let us go. see Jude 24.
3. "I plan to join, but I wish to practice for a few weeks before joining to be sure that I can live it."
  - a. Answer: You cannot live it. Christ will have to live it in you. Galatians 2:20. Your chances are best in the church where you have the encouragement of fellow-believers and Spirit-filled messages from the pulpit to strengthen.
4. "I cannot seem to make a decision although I know the teaching is of God."
  - a. Answer: When one examines the facts, he finds little to choose between. Christ has given His all for us. The devil has taken all from us. The question is more a question of surrender than of decision. When a young man seeks a life partner, does he decide that a certain one is for him? Or does she have some-

thing to do with it? Most men will admit that the qualities in the young lady have much to do with his decision. This is another way of saying that he is persuaded by the facts. Spiritually speaking, the facts are (1) Christ made us, (2) He loves us, (3) He died that we might be saved. On the other hand, the devil hates us and he is seeking to destroy us. Now, to which of the two will you dedicate your life?

5. "Can't I live what you teach in my church?"
  - a. Answer: The odds are against you. In an organization that teaches another faith, the pull is in the wrong direction. Perhaps this is the reason for the warnings recorded in 2 Corinthians 6:14-17 and Revelation 18:4. Many have tried to follow a dual religious program and have failed. If you succeed, you will be the first.
6. "My past life condemns me. I am discouraged because I have been such a great sinner."
  - a. Answer: If we all adopted that attitude, none of us would be saved. Romans 3:23. However the Bible contains many precious promises that give us great encouragement. Isaiah 44:22; Proverbs 28:13, and many others assure us that God will blot out our sinful past if we will consecrate our lives to Him for the future. The advice of Jesus to the woman recorded in John 8:11 is good for us today.

**VI. TEXTS ON DECISION**

- A. The need for immediate decision.  
Psalms 18:44; 119:60; Acts 22:16;  
Hebrews 4:7.
- B. The danger of putting off. 2 Corinthians  
8:9; Matthew 19:16-22; Matthew 13:45, 46;  
Luke 14:33; 2 Corinthians 6:2.
- C. How to receive Christ as One's personal  
Savior. John 1:12, 13; Revelation 3:20;  
Galatians 2:20.
- D. How to find pardon. Isaiah 55:7; Isaiah  
1:18; 1 John 1:9; Proverbs 28:13; Psalms  
32:5.
- E. Christ's keeping power. Jude 24;  
Hebrews 7:25; Philippians 1:6.
- F. How to find victory. 1 Corinthians 15:57;  
1 John 5:4; 2 Chronicles 32:7, 8.
- G. Assurance of acceptance. John 6:37;  
John 5:24; 2 Corinthians 8:12; Isaiah  
1:19, 20.
- H. Increased light to come in last days.  
Daniel 12:4; Proverbs 4:18.
- I. Encouragement to keep the Sabbath.  
Isaiah 56:1-6; 58:13, 14; Revelation  
22:14.

**VII. HOW TO MEET EXCUSES  
WITH SCRIPTURE**

- A. "I can't leave my church." John 12:26,  
27; 12:42, 43; Revelation 18:4; Matthew  
7:22, 23.
- B. "I can't make a living if I keep the Sabbath."  
Matthew 6:33; Psalms 37:3; Isaiah 65:13, 14;  
Psalms 37:25.
- C. "I will lose my job if I keep the Sabbath."  
Matthew 16:25, 26; 1 Timothy 4:8. (Three  
Hebrew children.)



- D. "It is inconvenient to keep the seventh day and follow this doctrine." Matthew 16:24; 10:38; Hebrews 7:25; Isaiah 1:18.
- E. "I am too great a sinner." 1 Timothy 1:15.
- F. "I am afraid I can't hold out." Jude 24.
- G. "I can't live up to the truth." 1 Corinthians 10:13; 2 Corinthians 12:8; John 1:12.
- H. "I am not good enough." 2 Corinthians 8:12.
- I. "People will talk about me." John 17:14; Luke 6:22, 23, 26; Proverbs 29:25.
- J. "My friends will ridicule me." John 15:19; Mark 8:34; James 4:4.
- K. "My husband, wife, father, mother, brother, sister, will oppose me." Matthew 10:36, 37, Luke 14:26, 27.
- L. "My preacher and my friends advise me against this." 1 Kings 13:1-26; Acts 4:19; 5:29.
- M. "It will cause trouble and division in the home if I take my stand for this teaching." Luke 12:49-53; 1 Kings 18:17, 18.
- N. "There is one thing (movies, ring, tobacco, etc.) which I cannot give up." Matthew 19:16-22; 6:24; Luke 14:33; Matthew 13:45, 46; 1 Corinthians 8:13.
- O. "No, not now." Proverbs 27:1; 2 Corinthians 6:2; Hebrews 3:13; Genesis 6:3; Isaiah 55:6.
- P. "I am waiting for my husband, wife, or a friend so we can accept it together." Ezekiel 14:20; 18:20; Romans 14:2.
- Q. "I will wait until I have the right kind of feeling." Isaiah 48:18; 1 John 2:3.



**I. FOLLOW UP**

- A. 'Family' program
- B. New Member Ministry Involvement
- C. Spiritual Food and Growth
  - 1. Mid-week Service
  - 2. Bible Marking
  - 3. Daniel/Revelation Seminars
  - 4. New Testament Seminar
  - 5. Other
- D. Social Needs (Social Integration)
  - 1. Secret Pals/Families/Grand Kids Program
  - 2. Church Garage Sales (for special projects)
  - 3. Church Picnics (plan well)
  - 4. Camping Trips
  - 5. Hiking/Canoeing/Rafting
  - 6. Dinners
  - 7. Concerts
  - 8. Community Classes



# MENTOR'S NEW MEMBER FOLLOW-UP SHEET

New Member's Name: \_\_\_\_\_ Email \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone: \_\_\_\_\_

Instruction in:

Date

Personal Growth \_\_\_\_\_

\_\_\_\_\_

Family Worship \_\_\_\_\_

\_\_\_\_\_

Sabbath Observance \_\_\_\_\_

\_\_\_\_\_

Cooking \_\_\_\_\_

\_\_\_\_\_

Church Organization \_\_\_\_\_

\_\_\_\_\_

Other \_\_\_\_\_

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Friends \_\_\_\_\_

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# \_\_\_\_\_

\_\_\_\_\_

# \_\_\_\_\_

\_\_\_\_\_

Your Name \_\_\_\_\_ Email \_\_\_\_\_

Street/Box \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Work Phone \_\_\_\_\_

## FOLLOW-UP EVALUATION SHEET

### New Member Ministry

Number of Persons Baptized \_\_\_\_\_ Date \_\_\_\_\_ Page# \_\_\_\_\_

New Member's Name	Phone #/Email	Mentor	Mentor's Phone #/Email	Ministry Letter #
_____	_____	_____	_____	_____
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## Parallel Cycles of Evangelism Family & Farming

<p><b>Marriage Commitment</b></p> <p>Betrothal</p>	<p><b>Conception</b></p> <p>Holy Spirit plants Word</p>	<p><b>Time of Pregnancy</b></p> <p>Natural bonding between: Mother = church          Father = God/minister &amp;          Baby = interest</p>	<p><b>Birth Process</b></p> <ul style="list-style-type: none"> <li>• May be peaceful or dramatic</li> <li>• Stay with it until accomplished</li> </ul>	<p><b>Growth = cont'd of life</b></p> <p>Natural process of loving &amp; raising a child</p>
<p><b>Soil Prep</b></p> <p>Prepare Own:</p> <ul style="list-style-type: none"> <li>• Hearts soil</li> <li>• Church soil</li> <li>• Turn it up deep in the word</li> <li>• Mulch it with prayer</li> <li>• So that seed can root deep!</li> </ul>	<p><b>Sowing</b></p> <p>Programs to plant seed</p>	<p><b>Cultivating</b></p> <ul style="list-style-type: none"> <li>• Keep watered by Spirit</li> <li>• Keep area weeded so plant not choked</li> <li>• Surround with wholesome Christian fellowship &amp; prayer</li> </ul>	<p><b>Harvesting</b></p> <p>Watch for:</p> <ul style="list-style-type: none"> <li>• Fruit of Spirit to become ripe for harvest</li> <li>• Pick at right time!!</li> </ul>	<p><b>Preserving</b></p> <p>In manner that seals in goodness &amp; seals out pollutants</p>

Galatians 4:19 - Travail  
 Isaiah 66 - Travail & results promised  
 Luke 1 - Not married yet, only promised. Yet pregnant by the Spirit, not man's devisings (manipulations, psychology.) Man's methods of making pregnant and "birthing" are fornication and thus adulterous.

***Family of God - Prayer Partner***

Name \_\_\_\_\_ Date \_\_\_\_\_

Family \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Other Special Requests \_\_\_\_\_

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