

Andrews University

Digital Commons @ Andrews University

Dissertation Projects DMin

Graduate Research

1976

The Teacher-Shepherd Program: a Plan to Meet Church Objectives Through the Adult Sabbath School Class

Lenard Dale Jaecks
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>

Recommended Citation

Jaecks, Lenard Dale, "The Teacher-Shepherd Program: a Plan to Meet Church Objectives Through the Adult Sabbath School Class" (1976). *Dissertation Projects DMin*. 181.
<https://digitalcommons.andrews.edu/dmin/181>

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertation Projects DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.



Seek Knowledge. Affirm Faith. Change the World.

Thank you for your interest in the

**Andrews University Digital Library
of Dissertations and Theses.**

*Please honor the copyright of this document by
not duplicating or distributing additional copies
in any form without the author's express written
permission. Thanks for your cooperation.*

INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

ProQuest Information and Learning
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
800-521-0600

UMI[®]

NOTE TO USERS

This reproduction is the best copy available.

UMI[®]

ABSTRACT

THE TEACHER-SHEPHERD PROGRAM: A PLAN TO MEET CHURCH OBJECTIVES THROUGH
THE ADULT SABBATH SCHOOL CLASS

by

Lenard Dale Jaecks

Chairperson: Don Jacobsen, D.Min.

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project

Andrews University

Department of Church and Ministry

Title: THE TEACHER SHEPHERD PROGRAM

Name of researcher: Lenard Dale Jaecks

Name and title of faculty adviser: Don Jacobsen, D.Min.

Date completed: July 1976

Problem

The Seventh-day Adventist Church believes itself to be responsive to the commission of carrying the gospel to the world. This project studies the Sabbath School as an organization which can be used to meet the commission. The question addressed then is, Can our present practice in Sabbath School be enhanced so that a more effective way of reaching the stated objective of the Sabbath School can be achieved? This paper endeavors to address the problem by presenting a program concerned primarily with the adult class that has three goals: (1) to realize more fully the potential inherent in the adult Sabbath School class, (2) to suggest a plan that would not need to compete with or duplicate other efforts in the church, (3) to demonstrate a plan whereby the adult class can become a work/study group within the church.

Method

After a short historical study of early Christian Education work, the author endeavored to present a brief theological framework. The principles from this were then illustrated and applied to the church. Finally a rather detailed study of the writings of Ellen G. White was pursued, whereby the material gained in the research was specified to the writer's own denomination. Tools and materials were developed to meet the problem posed, and a plan of operation was set up in the Takoma Park Church where the author serves as pastor. A survey instrument was used upon launching the program, and again a year later.

Results

An ongoing program of Sabbath School class enrichment is in operation a year after launching. The framework for support of the teacher-shepherd program was seen to have Biblical support and is illuminated in the writings of Ellen G. White. The members of the Sabbath School are rather well aware of the purposes of the Sabbath School as conceived by this project.

Conclusions

More than one year is needed for any dramatic changes to be noted. Yet the fact that the plan is still functioning and structured, ready to expand, is ample reason to continue. Accessions to the church are resulting and the laymen are becoming increasingly interested as

indicated by the fact that they are expanding the concepts of the teacher-shepherd plan into related areas of church endeavor. More lay input is still needed to continue to develop and refine the program.

**Andrews University
Seventh-day Adventist Theological Seminary**

**THE TEACHER-SHEPHERD PROGRAM: A PLAN TO MEET CHURCH OBJECTIVES THROUGH
THE ADULT SABBATH SCHOOL CLASS**

**A Project
Presented in Partial Fulfillment
for the Degree
Doctor of Ministry**

**by
Lenard Dale Jaecks
July 1976**

UMI Number: 3096461

UMI[®]

UMI Microform 3096461

Copyright 2003 by ProQuest Information and Learning Company.
All rights reserved. This microform edition is protected against
unauthorized copying under Title 17, United States Code.

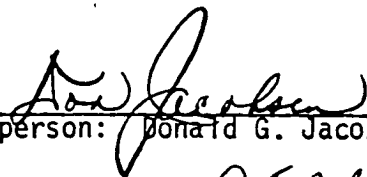
ProQuest Information and Learning Company
300 North Zeeb Road
P.O. Box 1346
Ann Arbor, MI 48106-1346

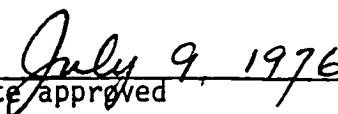
THE TEACHER-SHEPHERD PROGRAM: A PLAN TO MEET CHURCH OBJECTIVES THROUGH
THE ADULT SABBATH SCHOOL CLASS

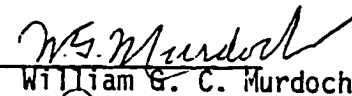
A project presented
in partial fulfillment of the requirements
for the degree
Doctor of Ministry

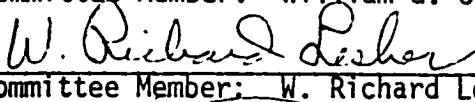
by
Lenard Dale Jaecks

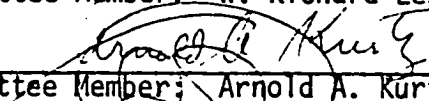
APPROVAL BY THE COMMITTEE:

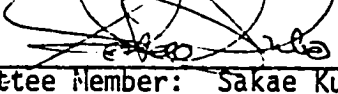

Chairperson: Donald G. Jacobsen


Date approved: July 9, 1976


Committee Member: William G. C. Murdoch


Committee Member: W. Richard Leshner


Committee Member: Arnold A. Kurtz


Committee Member: Sakae Kubo


Dean, SDA Theological Seminary

CONTENTS

INTRODUCTION	1
Statement of the Problem	1
Purpose of the Project	2
Significant Terms	5
Overview	6
CHAPTER I: LEADERS OF VISION MADE THE SABBATH SCHOOL WHAT IT IS TODAY	8
The Sunday School Movement	8
Early Sabbath Schools	11
Ellen White's Influence	15
Foreign Mission Emphasis in the Sabbath School	16
Schedule of Services A Strength	16
CHAPTER II: A BASIS IS LAID FOR WHAT THE SABBATH SCHOOL CAN BE	19
Framework of Theological Principles	20
Our God is One of Love	20
God Called Out His Church	23
God Calls His People to a Mission	32
God Calls Pastors as Enablers	38
Application and Illustration	40
The Pastor as Enabler	40
The Church Has a Mission Focus	42
Principles Applied to Christian Education	46

Introducing Concepts in Sabbath School Class	51
Special Resources to Utilize in Sabbath School Work	53
A Step-by Step Approach for Involvement	62
Basis for Change and Summary	65
CHAPTER III: A PLAN IS DEVELOPED IN THE TAKOMA PARK CHURCH SABBATH SCHOOL	68
Realizing the Potential More Fully	69
Avoiding Duplication and Competition	71
Developing a Program	72
The Program Itself	75
Educational Methodology Used in Congregation	82
Survey Instruments and Results	86
Consideration of First Survey	88
Consideration of Second Survey	95
Summary Statement on Questionnaires	98
CHAPTER IV: THESE THINGS WERE LEARNED FROM THE PROJECT	100
General Results	100
How to Deal With Objections Encountered	106
Observed Strengths	114
Proposals for Continued Study	119
Personal Challenge	120
APPENDIXES	123
Appendix 1	123
Appendix 2	143
Appendix 3	173
Appendix 4	182
Appendix 5	192

Appendix 6	195
Appendix 7	198
BIBLIOGRAPHY	201
VITA	209

INTRODUCTION

The Seventh-day Adventist Church accepts the commission of God recorded in Matthew 28:19 which says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If this is a charge given to the church, then a question that arises is how to best respond to the commission.

Statement of the Problem

In the official minutes of actions voted at the North American Division Sabbath School advisory for the year 1974, the following preamble is given as a beginning to the section titled "Sabbath School Objectives:"

The Sabbath School was developed to teach the gospel of Jesus Christ in response to the command of Jesus, and in the setting of the Three Angels' Messages. In loyalty to this original purpose the Sabbath School continues to communicate the Good News with the objective to win, hold, and train for Jesus Christ, men and women, youth, boys and girls, in all the world.¹

Following the preamble quoted above, four basic objectives are stated under the following categories:

1. Faith Emphasis
2. Fellowship Emphasis
3. Community Emphasis
4. World Emphasis

¹General Conference of Seventh-day Adventists, North American Division Sabbath School Advisory Council Minutes, Action No. 24, 1974.

These objectives will be referred to later and enlarged upon. This paper, however, addresses itself to a question arising out of these objectives. That question is as follows: Can our present practice in Sabbath School be enhanced so that a more effective way of reaching the stated Sabbath School objectives can be developed while ultimately being true to the commission referred to in the opening paragraphs.

While the preamble and objectives given above concern the entire Sabbath School, this project is limited to one section of the Sabbath School, namely the Adult Division and particularly the adult class, although many of the principles developed could be applied to other parts of the Sabbath School program as well as other divisions of the Sabbath School. The emphasis will be further narrowed by giving special attention to the concern for what might be called the evangelistic function of the Sabbath School.

Purpose of the Project

The Sabbath School Department through the years has made a great contribution to the work of the church. Ellen White, one of the early leaders in the Sabbath School work, gave counsel that seemed to indicate, however, that there would be growth in its effectiveness. She said, "The Sabbath School, when rightly managed, possesses marvelous power, and is adapted to doing a great work, but it is not now what it may and should be"¹ This was written some thirty-seven years after the early Seventh-day Adventists had been admonished to hold Sabbath Schools for their children by James White in the first issue of the

¹Ellen G. White, Counsels on Sabbath School Work (Washington, D.C.: Review and Herald Publishing Association, 1938), p. 9.

Youth's Instructor, August 1852. Many developments have come into the Sabbath School program since those early days. Church leadership has not been content to consider the Sabbath School a static organization and has only recently given study again to the objectives of Sabbath School.

It should be stated, however, that as with many ongoing institutions within the church, there also seems to be the tendency to take the Sabbath School for granted, to feel that well established structure is best and cannot be improved upon. One of the goals of this paper is to propose that it is possible to realize more fully the potential inherent in the adult Sabbath School class. This goal will be pursued by endeavoring especially to lift up, magnify and enlarge the role of the adult Sabbath School teacher.

Another situation that seems to be inherent in present general practice might be termed competing interest, or at best, duplication of effort. Almost all pastors, along with the elders and deacons, usually have a program involving visitation and shepherding of people. Sometimes an arbitrary number of families are assigned to each leader. At other times, families living in a certain geographic area are designated for visitation by a given leader. While there are strengths to the above plans, general indications are that these efforts are rather diverse and spasmodic with little relationship to evangelistic outreach. Furthermore, the Sabbath School, according to its stated objectives, also seeks to carry out some of the same activities as the elders and deacons are endeavoring to do. The second goal of this paper then is to suggest a plan of operation which would not compete with or duplicate other efforts in the church program, but rather coordinate the efforts

into an ongoing program, week after week and year after year. An endeavor will be made then to set up just one plan of operation where the elders, deacons and Sabbath School teachers cooperate together in a nurture and evangelism program. This is to be carried on through the Sabbath School as an existing organization with weekly meetings. A plan will be developed that will provide a specific base for the future, such as inviting members to become an integral part of a specific Sabbath School class with a specific plan of Bible study for personal growth. The plan will further seek to capitalize on the natural atmosphere of concern for others generated. An endeavor will be made to apply that concern toward evangelistic outreach for those visiting the class or with contacts that leaders and class members have.

Furthermore, there seems to be a very interesting phenomenon taking place. In many fields of our society the small group is becoming an increasingly popular and effective avenue for learning and/or task functions. Yet at the same time, within the Seventh-day Adventist Church there is a disturbing problem. While the church has a higher percentage of its members in a program of Christian education than many denominations, still large numbers of the membership absent themselves from Sabbath School, or if they attend they often have not spent a significant amount of time in preparation so as to understand the Bible lesson to be presented in the class. In some of the large concentrations of Adventists there is also a disturbing trend whereby it appears that individual study classes on the adult level are largely replaced by general lesson study. This involves one person teaching a lesson presentation to the entire body assembled. Another goal of this paper,

then, is to demonstrate a plan in which the small class as a work/study group within the Seventh-day Adventist Church can become an increasingly effective organization reaching stated objectives and causing new interest in the Sabbath School class.

In summary, the purpose of this project is to demonstrate a new plan whereby the goals of the church are pursued using the combined resources of ordained church leadership (elders and deacons), Sabbath School class organization and the Sabbath School plan of systematic Bible study.

Significant Terms

Adult Sabbath School class. In most Seventh-day Adventist churches people above high school age meet in the main worship area for about seventy minutes before the regular worship hour. After about thirty minutes of what is sometimes called opening exercises (song, prayer, music, mission emphasis), those assembled divide into separate classes to study and discuss Bible lessons prepared in thirteen lesson segments by the central office of the church. These classes usually remain in the same auditorium. The number of classes is usually determined by past practice, the theory being that one cannot have too many teachers in action too close to each other. The membership of the classes in most Sabbath Schools is not arrived at very scientifically. Many times it appears that members choose a Sabbath School class on the basis of the teaching style and/or personality of the teacher or location in the auditorium. It must be recognized that the teacher plays an important role in the physical make-up of the class. A few

observations might also be helpful on class size. Ideally, the size of the class when considering group dynamics would be anywhere from eight to fifteen members. This ideal is extremely rare in present practice. In the Takoma Park Church, with fifteen classes, the size varies from one of six to eight people to another of about one hundred, with an average being about thirty five.

Shepherding. Often in typical church parlance this word is used to describe work that is primarily focused upon those already inside the circle of the church. This shepherding work, sometimes called nurturing, is often viewed as being in contrast to evangelism. As used in this paper, the term shepherding will be designated to involve the entire work of the leaders who serve as undershepherds to the Chief Shepherd, which includes nurture and evangelism.

Teacher-Shepherd Program. This term will be enlarged upon as the paper proceeds. Briefly, however, it could be defined here as referring to a plan whereby the Adult Sabbath School teacher works with the ordained church leadership (elders and deacons) to endeavor to reach church stated objectives through an existing, organized unit of the church, such as the Adult Sabbath School class. It is really a plan for church administration.

Overview

In pursuing this project and in presenting this paper, the following plan was followed:

Briefly, the historical background of Sunday School and Sabbath School were investigated and are presented in Chapter I along with the current place that the Sabbath School seems to hold in Seventh-day

Adventist practice. This material is presented under the title, "Leaders of Vision Made the Sabbath School What It Is Today."

In Chapter II the title used is "A Basis Is Laid For What the Sabbath School Can Be." Here, material is presented that endeavors to present theological principles that serve as a framework for the project. Selected material from current pertinent literature is next offered to illustrate and apply these principles to church work today.

"A Plan Is Developed in the Takoma Park Sabbath School" is the topic presented in Chapter III. This concerns the work of the project itself. Here the three goals of the project are presented and developed as follows: Material on endeavoring more fully to meet the potential inherent in Sabbath School and finally the development of the project itself with brief survey material presented as the project was launched and then tested.

In Chapter IV the subject presented is under the title, "These Things Were Learned From the Project." The first section presents material on how to deal with objections encountered. Proposed strengths of the program are then presented. The paper concludes with proposals for continued study and a personal challenge growing out of the work.

In summarizing this overview then, one could say this project proposes that there is in the church resources and an organization which can be developed into an effective program for furthering the great commission. The resources are the church's people with its leaders and the organization suggested for use is the existing structure of the Sabbath School.

CHAPTER I

LEADERS OF VISION MADE THE SABBATH SCHOOL WHAT IT IS TODAY

On a given Sabbath morning in the average Seventh-day Adventist Church, a large percentage of the adult church membership is present at Sabbath School. Behind this high regard given to the Sabbath School organization lies a story of leaders of vision overcoming opposition. The Sabbath School became what it is today because leaders recognized its importance and value. Today a large percentage of the membership is still influenced by these original leaders. The process of continued emphasis is obvious from this project itself. The background out of which the Sabbath School came makes one appreciate it even more. It will also serve as support for leaders of today who will continue to need vision to overcome opposition to new ideas which ranges between being very subtle to outright open expression. The Sabbath School will become what it must be today only as the leaders will show the same qualities of determination as their predecessors. The reality of a workable plan as outlined in this paper will become functional only as there are leaders of vision similar to those noted in early Christian education history.

The Sunday School Movement. In considering history one might begin by looking at the rather familiar account of what some feel is the birth of the modern Sunday School movement. Robert Raikes, born in 1736,

the son of a Gloucester printer and editor, inherited his father's occupation and position. Early in his life he became concerned for the poor of his day. He noted that on Sunday the children who had worked through the week in the factories were turned out into the street uncared for. He became convinced that something needed to be done for these children.

November 3, 1783, is usually accepted as the birth date of the Sunday School movement. On this day Raikes published an editorial in his paper, The Gentlemen's Magazine. This was to publicize the experiment which he had begun rather secretly three years earlier among poor children.¹ He had begun his schools with three basic features in mind. One feature was the paying of teachers, who were usually godly women serving for twenty-five cents a day.² The second feature involved instruction in rudimentary knowledge of such things as spelling and reading. Soon these two features were phased out, but the third, limiting the Sunday School to the poorer classes, continued for a longer period. Indeed, for some time the term "Ragged Schools" persisted in England in reference to Sunday School work.³ Reflecting the negative attitude of many toward these early schools is the

¹Eleventh International Sunday-School Convention, The Development of the Sunday School, 1780-1905 (Boston: Executive Committee of the International Sunday-School Association, 1905), pp. 1-3.

²General Conference of Seventh-day Adventists Sabbath School Department, The Sabbath School: Its History, Organization, and Objectives, rev. ed. (Washington, D.C.: Review and Herald Publishing Association, 1938), p. 13.

³Eleventh International Sunday-School Convention, pp. 8-9.

reference to Raikes and his children as "Bobby Wild Goose and his ragged regiment."¹ The early official reports of the Sunday School Convention help one to understand the feelings of the people and the type of student involved. A historical section indicates that the Raikes schools "were put under the management of a 'board' and the rules for them, prepared by Raikes, were aimed to secure personal cleanliness and to prevent cursing or swearing in church,"² In view of the newness of the idea and the type of people involved, it is not surprising to note that these early endeavors were not met with open acceptance. In fact, there was often strong opposition.

A similar situation with respect to the Sunday School movement is seen in America in its early days. After the termination of the War of 1812, there was an eagerness among some American religious organizations to parallel and improve upon what had been so successfully accomplished in Great Britain in popular religious training. The following observation from Michael's book on early Sunday School development in America indicates his assessment at the time of the needs among the younger set, when he says,

The religious and moral degeneracy of the children was appalling. On Sundays the prayers of the clergy and the praise of the not numerous worshippers in the churches of the larger cities were often drowned by the riotous and blasphemous clamor of the younger element outside.³

¹ Ibid., p. 4.

² Ibid.

³ Oscar S. Michael, The Sunday-School in the Development of the American Church (Milwaukee, Wis.: The Young Churchman Company, 1904), p. 51.

Yet, in America there was also opposition to early Sunday School efforts as experienced in England. The official report of the development of the American Sunday School includes these two examples. One tells of a man being drenched with water pumped from a public cistern for the crime of conducting a Sunday School. Another deals with an incident of a

. . . young girl in Connecticut who, about 1820, gathered a little Sunday-School in the church gallery, and was forbidden by the church authorities to continue, on the ground of its desecrating God's day and God's house. The old pastor of that church shook his ivory-headed cane at this young girl and her flock saying in indignation, "You imps of Satan, doing the devil's work!"¹

It was not long, however, until this atmosphere of hostility began to dissipate and "it came to pass that the Sunday Schools in America were largely responsible for the thirtyfold increase in the membership of protestant Churches during a period when the increase in population was but tenfold."² People began to see the importance of this part of the work of the church.

It must not be forgotten that much of the opposition to the early Sunday School work apparently arose because it was a new idea. Indications seem to be that people thought that somehow Sunday School work was not the real work of the church. This same attitude pervades people's minds today when they look at the expanded Sabbath School work involved in the teacher-shepherd program.

Early Sabbath Schools. The origin of the Sunday School provides a setting against which to examine the beginnings of the Sabbath School

¹ Eleventh International Sunday-School Convention, pp. 9-10.

² L. Flora Plummer, From Acorn to Oak: A History of the Seventh-day Adventist Sabbath School Work (Washington, D.C.: Review and Herald Publishing Association, 1922), p. 15.

movement. It could be mentioned that the first historical record of a Sabbath School is not to be found in connection with the Seventh-day Adventist Church, and came before any real Sunday School work. It reaches back to a German Seventh Day Baptist under the leadership of Ludwig Hacker at Ephrata, Pennsylvania, in 1739. This was more than forty years before Robert Raikes' first Sunday School at Gloucester, England. This school was carried on for thirty eight years without interruption until the Revolutionary War terminated it.¹ This movement, however, did not spread rapidly. The reference does serve to illustrate very early efforts at a Sabbath School plan. Just how soon the early Seventh-day Adventist believers became involved with a Sabbath School is not certain.

Many consider the summer of 1852 to be a starting place for what is now the Sabbath School work in the Seventh-day Adventist Church. That summer James White, traveling by carriage from Rochester, New York, to Bangor, Maine, was deeply impressed with the need for some regular plan of Bible lessons especially adapted to the young. Traditionally it is said that after eating his lunch by the roadside, and while waiting for his team to eat and rest, he used his lunch basket for a table. Here he prepared the early Sabbath School lessons for Seventh-day Adventists.²

It should be remembered that this was at the time of the development of the Seventh-day Adventists as a church body, so it is

¹Ibid., p. 17.

²Plummer, p. 19.

not surprising that after this early effort, Sabbath School work was very spasmodic, with one period of three and one-half years passing in which no lessons were provided. In the early days, various "textbooks" were used for adult lessons, such as History of the Sabbath and Thoughts on Daniel.

The earliest record of organized schools comes from Rochester and Bucks Bridge, New York, in 1853-1854. It was not until the year 1888, thirty six years after White's "basket lessons," that a study guide for the senior classes was first provided in pamphlet form. After considering these early endeavors one could look to the ten-year period from 1877-1887 as normally accepted as the formulation years for the Sabbath School work in the Seventh-day Adventist Church.¹ In future years many concepts and programs would be added to the systematic Bible lessons, such as the mission reading. The mission reading in the Seventh-day Adventist Church usually consists of articles prepared by world church leaders from the areas of the world where mission offerings are sent. The readings are prepared to be used weekly and are bound booklets containing thirteen such articles. As the program of the Seventh-day Adventist Church grew into a world-wide organization, so did the Sabbath School. Sometimes through what is now called Branch Sabbath Schools the formal church work was preceded by the Sabbath School work itself.

In these early days of the work of the Seventh-day Adventist Church, there were a number of pioneers as far as Sabbath School leader-

¹General Conference of Seventh-day Adventists Sabbath School Department, pp. 14-18.

ship was concerned. Elder James White's burden is only illustrated by the reference to his writing the first lessons. He carried on a strong burden for the work of Sabbath School all through the formative period and beyond. However, the early leaders in the Sunday School movement and the Sabbath School movement had much in common. The movements largely began as an effort for the children in the church and the leaders each experienced opposition. The opposition experienced by early Sabbath School leaders really was the most difficult to deal with. Some took what might be called a position of pious indifference. James White refers to these people in the very first issue of the Youth Instructor as he endeavors to give support to his reason for writing the early Sabbath School lessons. He says,

And it is a fact that many who profess to be looking for Christ and the judgment have greatly neglected their duty to their children. Some have thought that because Christ was so soon coming they need not bestow much labor on their children. This ¹ is a grievous error sufficient to call down the frown of Heaven.

Others seemed to just be indifferent, setting the Sabbath School aside when a guest minister arrived. James White also seemed to refer to the fact that some ministers when coming to church did not bother to come to Sabbath School on time.²

Once again it can be seen that it was leaders with vision who overcame opposition to lead the school forward. Fortunately, James White and the early leaders had a champion to encourage their cause. Foremost among those interested in the early Sabbath School work was James White's wife, Ellen.

¹James White, "An Address," The Youth Instructor, 1, no. 1 (August 1852), p. 1.

²Plummer, p. 26.

Ellen White's Influence. Ellen G. White holds a unique place in the Adventist church since it is believed by the church that she was endowed with gifts of special spiritual insight. Because of this unique position, her counsel and direction for the Sabbath School work carried special weight.

In view of this, it would be helpful to consider a sampling of the counsel she has given. The Ellen G. White Estate has gathered much of her counsel and published it in a book titled Counsels on Sabbath School Work. Some of the material from the book and other sources is given in the Appendix as used in presenting this project to the church at Takoma Park, Maryland. Several quotations are included here to demonstrate the emphasis placed upon the Sabbath School, and how Ellen White saw the Sabbath School as closely related to the central goal of the church.

Probably two of the most pointed statements from Ellen White's writings regarding Sabbath School are these: "The Sabbath School should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."¹ "The object of Sabbath School work should be the ingathering of souls."²

Another sampling of the grand view that Ellen White had as the object of Sabbath School is noted in the following statement:

We need a life-giving power, a zealous enthusiasm, a true animation, that our schools may become filled with an atmosphere of true piety and purity; that there may be real religious advance-

¹Ellen G. White, Counsels On Sabbath School Work, p. 10.

²Ibid., p. 61.

ment; that the fear of the Lord may circulate through the school; that the superintendent and leaders may not be satisfied with a dead, formal process, but may set every agency at work, that the school may become the noblest, most efficient school in the world. This should be the object and ambition of every worker in the school.¹ (Emphasis mine.)

These statements, and those of other church leaders, help explain the emphasis given to the Sabbath School in Adventist practice. It is further noted that when an individual is instructed in the teaching and practice of the church he is encouraged to develop the habit of Sabbath School attendance as well as church attendance. To illustrate, in the instruction used to guide prospective members they are asked to declare, "I purpose to attend divine worship on the Sabbath as well as other services of the church; to give to the Sabbath School my hearty and practical support, and to endeavor to do my part in the work of the church."²

Foreign Missions Emphasis in the Sabbath School. Another factor that may have given such importance to the Sabbath School in the mind of the member is the fact that it is the prime avenue through which foreign mission work has been presented. Seventh-day Adventists through the years have also felt a high regard for foreign mission work.

Schedule of Services a Strength. As the Sabbath School developed, leadership provided a schedule of services which in itself presents a strength. The system of Sabbath Services is not organized in such a way that the children and youth are in a Christian education

¹Ibid., p. 162.

²"In His Steps," membership instruction card commonly used by many pastors and evangelists.

program while the adults worship. Rather, the services are usually arranged so that the children and adults can both be in the study service (Sabbath School) and then come to worship together following the study hour. This permits many adults to be present for Sabbath School.

So it was that out of a background of hostility, suspicion and indifference has come the modern Sabbath School organization in the Seventh-day Adventist Church. A summary of how this happened can be given in four related reasons. First, early leaders labored to overcome the opposition of indifference and envisioned the Sabbath School as a vital part in the central goal of the church; that is, to evangelize the world. Second, the leaders began to teach the membership of the importance of Sabbath School. Third, the avenue of mission emphasis was built into the Sabbath School program rather early, thus creating a special interest factor in the organization itself. Fourth, and probably most significant are the pointed counsels of Ellen G. White, which place such strong emphasis on the Sabbath School and present much detailed instruction on the operation of it. These same factors are needed today if one is to see the expanded and reemphasized view of Sabbath School become a reality as envisioned in the teacher-shepherd program. A reminder is given that the ingredients for expanded church work are presented in Sabbath School. Briefly stated they are these: A large percentage of the membership is present for the study service of the church (Sabbath School). There is an attitude of unique regard on the part of the membership for Sabbath School.

This project then purposes to emphasize the historical growth factors in the light of the Sabbath School today and pursue the question

posed in the introduction: Can present practice in Sabbath School be enhanced to take advantage of the resources available and to meet more effectively the needs of the church as well as to carry on its commission?

In order to begin to answer the question it seems necessary after the brief historical view to study in some detail certain bases for the functions and the place of the Sabbath School in the Seventh-day Adventist Church. This is the subject to be addressed in the next chapter.

CHAPTER II

A BASIS IS LAID FOR WHAT THE SABBATH SCHOOL CAN BE

In view of the fact that the church claims to be an institution directed by God it can be seen that any plan for church action must grow out of a theological framework. A brief presentation is made in this chapter, expressing personal theological convictions relevant to the project. These convictions are then applied and illustrated in the second section. The third section of this chapter presents a development of a personal conviction that the Seventh-day Adventist Church has resources in the writings of Ellen G. White which need to be utilized more fully in the Sabbath School program. This section also presents a step-by-step application of this counsel to the task envisioned in the teacher-shepherd program.¹ This latter, rather extended material, is given for two reasons. First, because of the unique view that Seventh-day Adventists have of Ellen G. White² and secondly to serve to

¹In view of the deep personal involvement of the writer in this project the writing style will be changed for the balance of the paper from the third person to the first and second person.

²In the Church Manual of Seventh-day Adventists, under the section on Doctrinal Instruction, point number 20, the following statements are made. "The church is to come behind in no gift, and the presence of the gift of the Spirit of Prophecy is to be one of the identifying marks of the remnant church." (Extended Bible references follow.) "Seventh-day Adventists recognize that this gift was manifested in the life and ministry of Ellen G. White." Church Manual, Seventh-day Adventists (Washington, D.C.: Review and Herald Publishing Association, 1971), p. 57.

illustrate specific practices and procedures that laymen or other pastors could apply to their own Sabbath School organizations.

Framework of Theological Principles

In this section four basic theological convictions will be presented from the general field of theology. These convictions are not exhaustive but touch upon the general areas of theology concerning the doctrine of God, the doctrine of the church, the doctrine of the laity and the doctrine of the clergy. These areas, in my view, inform the task under discussion and give basis for the specific plan of action presented as the teacher-shepherd program.

Our God Is One of Love

I begin with a simply-stated conviction--Our God is a God of Love.¹

For purposes of this paper, that statement is of more significance than debate on the origin or the essence of God. Furthermore, other gods of the heathen are often attributed with power, but most often are pictured as angry, hateful beings and are in constant need of appeasing. Christianity is the one religion that holds the Supreme Being of its system as being one of love.

The relationship of that God of love to human beings presents a significant body of knowledge about God. In both the Old and the New Testaments two figures of speech for God are prominent. They are Father²

¹ 1 Jn 4:8.

² Mt 6:9-13; 8:14-15.

and husband or bridegroom.¹ This father loved according to John 3:16 and gave to us the "spirit of adoption, whereby we cry, Abba, Father."² In the collective sense, when the children of God are described, the personal, loving terms of husband or bridegroom are used. These thoughts about this God of love seem to be best summarized in what may be the most familiar statement about God in the Bible: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life."³

Much has been said about this text, but Hendrik Kraemer seems to express very succinctly a beginning point when he said,

In justice to the whole account of the history of God's self-disclosure, aiming at the salvation and redemption of the world, it must be stated as a first point that God is concerned about the world.⁴

God has taken the initiative to reveal Himself to man. To sense God's eyes fixed in loving concern upon mankind should arrest man's attention. God sought to make this self-disclosure revealing and arresting by sending His Son. "He gave his only begotten son." The Apostle John enlarges upon the point when he says, "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."⁵

¹ Isa 54:5; 62:4-5; Mt 9:15.

² Mt 8:14-15.

³ Jn 3:16.

⁴ Hendrik Kraemer, A Theology of the Laity (Philadelphia: The Westminster Press, 1958), p. 127.

⁵ Jn 1:14.

God gave His Son for a purpose, "that whosoever believeth in him should not perish." Paul says that God was in Christ, reconciling the world unto himself."¹ Man had chosen to rebel against God and sin. In Christ God made provision that man could once again express belief in God and accept eternal life rather than death.

The text concludes by saying, "but have everlasting life." As Jesus was upon the earth endeavoring to reveal the Father, He could promise a certain reality of restoration that in a sense this gift of life from God could be said to begin here. He said, "I am come that they might have life, and that they might have it more abundantly."² The Bible writers, although recognizing that many would die the first death, could speak about the "sting of death" being gone.³ So, the aspects of the doctrine of God germane to this paper begins with God in love revealing Himself to mankind through Jesus Christ; also God providing that through belief in Christ man may have eternal life. God has taken the initiative to provide Himself as a gift.

Love is one of the strongest impelling motives. This love that emanates from God brings to bear upon man a strong impelling power. Specifically related to this project, God's love when understood presents a divine power causing man to consider a response. The basis for a genuine response then, and specifically those responses called for in the teacher-shepherd program, is God's love.

¹2 Cor 5:19.

²Jn 10:10.

³1 Cor 15:55.

God Called Out His Church

The second personal conviction impinging upon this project is my belief that the church is called out by God as a redemptive fellowship.

In presenting this conviction concerning the doctrine of the church, I will separate the discussion into two parts centering around two Greek words, ecclesia--what the church is, and koinonia--what the church does. While there are many other words used to describe the church that also throw light on the doctrine of the church, I have chosen to emphasize only these two since I believe these can illustrate the nature and work of the church. It will be seen that when one believes the church to be called out as a redemptive fellowship this conviction brings with it certain aspects of attitude on conduct. These aspects will then influence one's attitude and conduct in a Sabbath School class, for the class is viewed as a small church within a church.

The word, ecclesia, is a Greek word for church. It actually comes from two Greek words: ek, meaning "out," and kaleo, meaning "to call." The usage of the word itself varies in the Bible. There seems to be examples of its usage that indicates the church to be those who are called out by God's love initiative. A discussion of the church "visible" or "invisible" will not be pursued here, but rather focusing upon the emphasis illustrated in the following text: "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."¹ John Stott, in commenting on this call, says,

¹1 Pet 2:9 (R.S.V.).

"So the church is God's people, His ecclesia, called out of the world to be His, and existing as a separate entity solely because of His call."¹ Surely those who respond to that call and join a movement are a church visible and as such are the recipients of a rich inheritance. This fact causes one to consider a second Greek word, koinonia.

The word, koinonia, defined as "fellowship," actually has a rich connotation. It is believed that there is no one word which more fully describes the church function as it should be today. The heart of the word koinonia is koinos, meaning "common." A careful study of the use of the koinonia word-group will yield material in three main areas. It is in these areas that I believe the real "work theology" of the church can be seen. John Stott suggests that koinonia covers a threefold emphasis in the New Testament:

It speaks of our common inheritance (what we share in together), of our co-operative service (what we share out together), and of our reciprocal responsibility (what we share with one another). In the first we are receiving together, in the second we are giving together, while in the third there is a mutual give and take.²

Share in. Most prominently it can be said that the church does "share in together" a common Christian inheritance. Paul says we are joint partakers (sugkoinonous) of grace.³ In order to appreciate this, the reader is directed to reflect back to the point of God's call mentioned earlier. The writer to the Hebrews spoke about "they which

¹John R. W. Stott, One People (Downers Grove, Ill.: Inter-Varsity Press, 1971), p. 16.

²Ibid., p. 81.

³Php 1:7.

are called" as receiving the promise of eternal inheritance.¹ This common Christian inheritance involves at least two features. Each Christian has been saved by grace through faith,² and each will be a partaker of the glory that shall be revealed.³

In the theology of the church today, the reality of this inheritance must be made especially clear to man. Too many people, even Christian people, see Christ and His church as little more than a historical character in an ancient institution, but as Tozer says, "there is, . . . little use in a Jesus who did things two thousand years ago, but who does nothing now."⁴ Jesus' work was "a mission undertaken for needy persons by the only person competent to meet their need."⁵ Man today can know that he has been truly adopted as God's son⁶ and as such is entitled to the riches of God to be revealed here and throughout eternity. All this is the common inheritance of the church.

If this inheritance is clearly comprehended, a strong appeal can be made to modern man. As Robert Schuller says, "Real Christianity tells us that we can really be somebody."⁷

¹Heb 9:15.

²Eph 2:8-9.

³1 Pet 5:1.

⁴A. W. Tozer, *The Pursuit of God* (Harrisburg, Penn.: Christian Publications, Inc., 1948), p. 17.

⁵John R. W. Stott, *Basic Christianity* (Downers Grove, Ill.: Inter-Varsity Press, 1971) p. 83.

⁶Ga 4:5-6.

⁷Robert H. Schuller, *Move Ahead With Possibility Thinking* (New York: Doubleday & Company, Inc., 1967), p. 37.

Man in the church becomes a person of value because of the common inheritance. Ellen G. White, one of the early leaders in the Seventh-day Adventist Church, summarizes it clearly:

The Lord is disappointed when His people place a low estimate upon themselves. He desires His chosen heritage to value themselves according to the price He has placed upon them. God wanted them, else He would not have sent His Son on such an expensive errand to redeem them. He has a use for them, and He is well pleased when they make the very highest demands upon Him, that they may glorify His name.¹

The church that clearly enunciates the common inheritance in which all its members share will be a church fulfilling one purpose for its existence and will speak to mankind in this complicated age.

As a transition to the next point, the concise statement of Dr. Oosterwal is helpful:

Only when its mission rests on the accomplished work of Christ, finding its strength, vision, and guidance from Christ's own activity in heaven today, through His Holy Spirit, will the church be able to accomplish its task.²

So, the church shares out. Real fellowship is more than what we share in together. There is also what we "share out together." We share out in common service. Paul could speak of partnership in the gospel.³ The Greek word eis, used in Philippians 1:5, indicates he is speaking of partnership in the spreading of the gospel.

Here, too, the call of God is pertinent. Paul, in his famous vocations chapter, appeals to the reader today "to walk worthy of the

¹Ellen G. White, The Desire of Ages (Mountain View, Calif.: Pacific Press Publishing Association, 1940), p. 668.

²Gottfried Oosterwal, Mission: Possible (Nashville, Tenn.: Southern Publishing Association, 1972), p. 75.

³Php 1:5 (R.S.V.).

Vocation wherewith ye are called."¹ While the whole life of the Christian is considered in the chapter referred to, surely the sharing out to others is to be expected as the gifts of God are allowed to work.

It can be recalled rather significantly that there seems to be a pattern surrounding Jesus' work. Often after He spoke with or healed someone, they wanted to stay with Him. Many times He commissioned them to go to others, as when He said, "Go tell how great things the Lord hath done for thee."²

Once again, Stott has stated the picture in a most concise way, when he says, "If the Church's first duty is Godward (worship), its second is manward (witness)."³ Hammond enlarges on the thought of the church as a center for witness. He says one of the immediate purposes for the church is:

. . . a center of witness, through which the gospel might be preserved and propagated to other men. Since the ministrations of the gospel have been committed to the church, and not to angelic beings, the church is actually of first importance in the affairs of men. It exists to make Christ real to them.⁴ (Emphasis mine.)

Robert Raines sees the natural relationship between the sharing in and the sharing out as he presents this terse challenge: "Only a disciple of Christ can become an apostle for Christ."⁵ Sharing out becomes a natural result of the sharing in our common inheritance. The

¹Eph 4:1.

²Mk 5:19.

³Stott, One People, p. 44.

⁴T. V. Hammond, In Understanding Be Men (London: Inter-Varsity Press, 1970), p. 154.

⁵Robert A. Raines, New Life in the Church (New York: Harper Brothers, 1961), p. 103.

whole motivation is intrinsic rather than extrinsic. It is well to remember that "after the apostles had successfully landed their great netful of fish, Jesus said to Simon, 'Do not be afraid; henceforth you will be catching men.' It is perhaps, therefore, not too fanciful to regard the church as a great fellowship of fishermen, koinonoi, partners with Jesus Christ and with one another in the business of catching men."¹

Share with. In the third aspect of koinonia the concern is that in the church there will be a "sharing with." It is our common, reciprocal responsibility that we share. Paul speaks of "partnership with me in giving and receiving."² In this text there is a clear sharing relationship between the apostle as a member of the community and the community itself. There is the caring and sharing with concern. In the word studies edited by Kittel a further comment upon this principle pictured in Hebrews is given:

Similarly in Hebrews 10:33, where we have the two classes of those who suffer persecution and those who are indirect companions of the sufferers, the thought is that of active help (giving a share) as well as sympathetic disposition (having a share).³

This is an example of the "sharing with" experience. How desperately this is needed in the world today. Some authors would go so far as to say that the church's basic business is "to be a sustaining and enabling community for its members in confronting the elements in

¹Stott, One People, p. 77.

²Php 4:14-15 (R.S.V.).

³Friedrich Hauck, "Koinos, etc.," trans. and ed. by Geoffrey W. Bromiley, in Theological Dictionary of the New Testament, ed. by Gerhard Kittel (Grand Rapids, Mich.: Eerdmans, 1965), 3:807.

life that are both unpleasant and unavoidable."¹ Dean Kelley, the author referred to above, speaks of churches "as conservatories where the hurts of life are healed, where new spiritual strength is nourished, and where the virtues and verities of human experience are celebrated."² (Emphasis mine.) The church really is responsible for nurturing its own.

Much more could be said on this aspect under such references as "if one suffers, all suffer together"³ and "we, though many, are one body in Christ, and individually members one of another."⁴ So, the church today, as it thinks of "sharing with," could hear Paul's words applying to itself when he said, "that we may be mutually encouraged by each other's faith, both yours and mine."⁵

Some special diagrams are given below in order to aid those pastors and laymen who may wish to use this paper for source material in church workshops.

S.O.S. The points we have made thus far may be summarized and visualized with what will be called an S.O.S. picture. S.O.S. is a distress call used in time of great need. It appears to derive its meaning from the words "Save Our Souls." This abbreviation, although not referring to the church as such, is really a rather appropriate

¹Dean M. Kelley, Why Conservative Churches Are Growing (New York: Harper & Row, 1972), p. 151.

²Ibid., p. 151.

³1 Cor 12:25-26 (R.S.V.).

⁴Rom 12:5 (Compare Eph 4:25 (R.S.V.).).

⁵Rom 1:11-12 (R.S.V.).

picture of the complete work of the church itself. The letters can stand for the various factors involved in the work of the church:

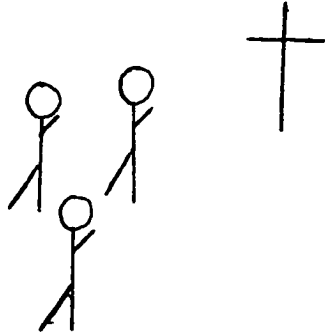
S--Saviour--"We share together in" the victory of our Saviour.

O--Others--"We share out" this victory with others in the world.

S--Selves--"We share with ourselves the concerns existing in the church.

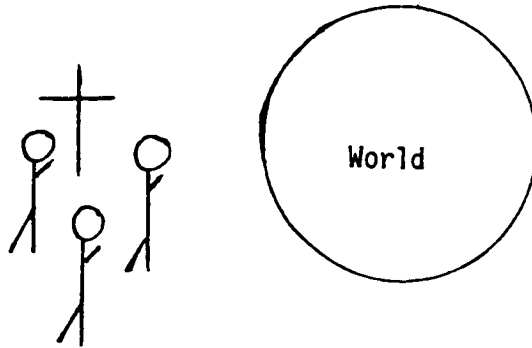
Stott's summaries are used to illustrate in diagrammatic form the aspects mentioned above.

S--Saviour. "When we concentrate on what we share in or possess together, we are all facing the Lord who has given Himself to us."¹

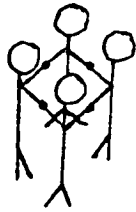


¹Stott, One People, p. 78.

O - Others. "When we concentrate on what we share out or do together, we are all facing other people."¹



S - Selves. When we concentrate on sharing with one another, "we are no longer facing in the same direction; we are gathered in a circle, facing each other."²



The order in which the above points are presented seems logical. The order, however, is probably not as important as is the fact that all three ingredients must be present in the church. To conclude this section and apply the material to the project at hand, one final question is posed: "Does the congregation at least approximate to a fellowship

¹Ibid.

²Ibid.

of believers who love Christ, one another and the world?"¹ The Bible says, "We love him, because he first loved us."² It is only then as the church responds to the God of love that it can be what God intends. This is especially true of a small group of people organized within the church as an adult Sabbath School class. This church within a church can only be what God intends as it recognizes itself as "the called ones" who truly do share in the experience of being accepted in grace, who truly do have a common concern for the world and for each other. Later in this paper these last points will be specifically amplified as they apply to Sabbath School class practice. It already can be seen, however, that an understanding of the things that the called out ones share in common will influence the attitude toward Bible study, the concern for the visitors sitting in the class as well as the missing church member who for some reason does not attend Sabbath School or who may not be in attendance on a given Sabbath.

God Calls His People to A Mission

The third personal conviction develops from the two already mentioned. It has already been noted that God took the initiative to reveal himself as a God of love. He further called out His church. It then follows rather logically that all of God's people are called to a mission. In discussing this aspect of the doctrine of the laity one begins then with the issue of "who we are." Being a layman in the

¹ Stott, Basic Christianity, p. 139.

² 1 Jn 4:19.

church means more than being someone who tries to "be good," someone who believes in Jesus and attends church faithfully. The uniqueness of the laity is that they are God's people called to a mission.

Some background material would be helpful here to clarify this point. If one goes back to the beginning of the biblical account, one sees man departing from God's plan. What could God do to bring man back? He possibly could have sent angels to explain the plan of salvation, or He could have caused the stones to cry out. He did not choose these methods, but rather He called men to deliver His message. This is illustrated early in the Biblical account with God's calling of Abram.¹

God had a purpose in calling Abram. It was "to bless all the families." People were to come to know God. They were to know what God was about. He was working to restore a relationship as Findley Edge explains, "God is seeking to bring wholeness to people, indeed to his created order. This can be accomplished only through an intimate relationship with him in which man lets God be God in his life."² This concept could only be demonstrated through calling a man and noting man's response. This then leads to the second point of the text in Genesis which concerns God's plan for the accomplishment of His purpose. God says to Abram, "You are to be a blessing." The important thing to note here is that God's basic call to Abram was a call to a task! It was a mission call. It is true that there was

¹Gen 12:1-3.

²Findley B. Edge, The Greening of the Church (Waco, Tex.: Word Books, 1971), p. 32.

a gift blessing involved when God said, "I will bless you." The essence of the call, however, was to engage in something with God and for God.

After this, God seemed to be repeatedly endeavoring to establish a covenant relationship with His people. This is illustrated in His call to Israel. Unfortunately, His people saw themselves only as a people separated or called out rather than as a people separated for a mission. This attitude carried down to the time of Jesus. The Pharisees were willing to welcome "sinners" after they repented. Jesus was revolutionary in that He demonstrated what He wished His people to be by loving "sinners" and going to them before they repented. Israel failed, so God called once again.

This time God called a New Israel. He said, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."¹ Later in the Bible record Paul states the truth that the Christian church has replaced the Hebrew nation in the divine plan. The New Israel was called for precisely the same purpose as God's previous calls. This was a call to mission. He said,

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.³

¹Mt 21:43 (See also Rom 9:25-26).

²See Rom 9:30-31 and 2:28-29.

³1 Pet 2:9-10.

The call of God was once again seen as not just a response of mental assent, but a belief of commitment to do. One must remember that Israel of old was not primarily rejected because of unbelief, but because of not doing what true belief involved. What then are the people of God today? They are believing people, yes! They are good people, yes! But the uniqueness of God's people is that they are God's because of what He has done for them and that God in turn has called them to a mission. This mission of the laity then should be discussed in greater detail as it impinges upon men and women today.

In general, when looking at the laity of today in comparison with early church history, one could say several positive things. There are many more laymen today. They are better educated. They have more money. They meet in better buildings. They have superb educational techniques and the resources of mass communications are at their disposal. However, the laity of today also must beware of certain pitfalls which do not fit into the true theological view of the laity.

Some people are looking at the wrong people as they consider the church. The biblical view places the primary responsibility for God's ministry in the world on the laity and not on the clergy. It seems that too many people feel that when they have paid and prayed and listened to what the preacher has said that they have fulfilled their calling. If problems do come up in the church the solution often recommended is get a new pastor. According to the Lord, it is the people that are to bring forth fruit.¹ Another helpful reference

¹Mt 21:43.

comes as one considers that the book of 1 Peter was written to people (strangers) scattered throughout the travel area of the disciples.¹ According to what God instructed to be written, these people were addressed as "an holy priesthood."²

Other people have an improper view on the theology of the laity as they see the work of the laity being carried on in the wrong place. Laymen are not primarily to work in the church or to assist the pastor in his work. The people, the laity, are to do their work in the world. They have been commissioned to go into the world.³

Still others, even with these insights, labor in the wrong way. They think of supporting a specialist to the work, such as giving gifts for missionaries. Others think of indirect means of carrying on the work, so they support things like professional radio programs or the printing of gospel literature. While there is a place for some of the above, the true doctrine of the laity seems to involve more of an emphasis on people-to-people relationships. For example, when the Lord healed a man he told him to "Go and tell."⁴ The Lord did not tell him to let the quiet flexing of his new muscles be his witness, which could parallel those who say they let their lives witness. The importance of example is not to be lost sight of, but I believe that the laymen are sent today as Christ was sent,⁵ on a people-to-people

¹See 1 Pet 1:1.

²1 Pet 2:5.

³Mt 28:19-20.

⁴Mk 5:19.

⁵Jn 17:18.

mission. Laymen should not think of helping the church; the laity are the church¹

In short, when one is called out by God he shares "in common" many things. While he may have an "equipping" leader, yet the layman shares in the corporateness of mutual ministry and mutual priesthood as Paul Hoon suggests:

Functionally, there will continue to be a leader of worship, . . . and this leader will usually be the pastor; but theologically the pastor is not more priest than the people, and both participate in what the other does.²

When a person becomes a Christian he is a recipient of gifts that are given to evoke the priesthood of all believers.³ That priesthood may be expressed in different ways according to the gifts given, but the important point is that he is able and expected to exercise his gift.

At the risk of belaboring what I regard as an important concept and for purposes of this project, I refer to Lindgren's comments on Christian witness:

It is significant that Christ, instead of leaving a written record of his teachings, commissioned his followers to be his witnesses, recognizing that only through these persons could the meaning of God's love, revealed through his crucifixion and resurrection, be transmitted to the world.⁴ (Emphasis mine.)

In summary to say that the church is 'God's chosen people' means that it is initiated by God; that it is chosen for a purpose,

¹Kraemer, p. 167.

²Paul Whitman Hoon, The Integrity of Worship (Nashville, Tenn.: Abingdon Press, 1971), p. 106.

³Eph 4:11-12.

⁴Alvin J. Lindgren, Foundations For Purposeful Church Administration (Nashville, Tenn.: Abingdon Press, 1965), p. 65

that of making known God's love; and that the divine task belongs to all members of the chosen community.¹

What better organizational structure already in existence could be used than the adult Sabbath School class for pursuing the divine task of making known God's love. Further development and application of the material presented in this section will come later in the paper. It can be said, however, that the dynamics of the adult class itself properly constituted under the teacher-shepherd plan seem to be able best to meet the points called for in this aspect of the discussion on the doctrine of the laity. The "right people" are usually involved as the laymen serve as teacher-shepherds. The project under discussion further emphasizes that the place for the larger portion of the work is not in the church but in the world. Furthermore it is not carried on by a few specialists but through people-to-people relationships.

God Calls Pastors As Enablers

The biblical record presents many word pictures in representing the work of the pastor. In the context of this project I wish to develop a fourth personal conviction: The pastor's chief role is that of an enabler.

As God called the church into existence and called His people to a mission, so He calls pastors. As the apostle Paul said, "he gave . . . some, pastors."² I propose that one of the functions of a pastor

¹ Ibid., p. 43.

² Eph 4:11.

to which God calls him is an enabler or to an equipping ministry. This will be specially developed as we see the pastor enabling the church to organize for mission using the adult class as a unit of service. First of all one must clearly see this role of the pastor as an enabler.

Wylon B. Moore presents a convenient starting point for this discussion of the clergy; he says, when speaking of the pastor's relationship to his people, that the pastor's position "is horizontal, not vertical. He is to walk ahead of them, not reign over them."¹ The entire viewpoint of the position of the clergy will affect the nature of the pastor's work, the nature of the laymen's work and the general thrust of the whole work of the church. Stott reminds us that from the biblical point of view, "heathen leadership is characterized by lordship and authority, Christian leadership by service, even slavery."²

A significant emphasis is coming into prominence today when the work of the clergy is discussed. That emphasis is "equipping," based largely on Ephesians 4. Gottfried Oosterwal presents a helpful comment on this:

The Apostle Paul says in Ephesians 4:11, 12 that these gifts of apostleship, evangelism, pastoring, teaching, etc., are given 'to equip God's people (laos) for work in his service to the building up of the body of Christ.'³

¹Wylon B. Moore, New Testament Follow-up (Grand Rapids, Mich.: Wm. B. Eerdmans Co., 1963), p. 37.

²Stott, One People, p. 33.

³Oosterwal, p. 110.

Now, it will be readily admitted that there are other roles for the clergy spoken of in the Bible Relevant to this project, however, it is my conviction that the pastor must surely see himself as an enabler. The pastor must view himself as standing in the pulpit face to face with believers who are also "priests, gifted and responsible for building up others in the Body of Christ."¹ The clergyman then must look at himself not as "the light," but as an electrician, equipping others to shine as lights.

Application and Illustrations

In order to clarify further the basis for this project I wish to enlarge upon the convictions stated above by means of specific illustrations taken from writers of current literature.

The Pastor as an Enabler. If one applies this leadership principle to the church, several important observations can be made. For example, the issue of leadership style is involved. Joseph T. Bayly gets at the matter when he observes: "today's pastor has a choice; he can be a one-man band, or the conductor of a symphony orchestra."² The pastor of today will not feel comfortable with a project such as outlined in this paper unless he is thinking in terms of the "conductor".

¹Lawrence O. Richards, A New Face For the Church (Grand Rapids, Mich.: Zondervan Publishing House, 1970), p. 17.

²Joseph T. Bayly, "Adult Lay Movement and the Local Church," in Adult Education in the Church, ed. by Roy B. Zuck and Gene A. Getz (Chicago: Moody Press, 1970), p. 216.

Continuing the metaphor, it should be remembered that it will definitely take longer to assemble the symphony orchestra. It will take patience to see them developing the ability to play together. It is a demanding style of leadership to serve as a "conductor" as opposed to the "one-man band." It is rewarding, however, to work under the conviction that God has something for each one to do and that a pastor is called by God to enable to laymen to do their work.

Minor, in his book on guiding adults, observes that the single most important factor in successful leadership is motivation.¹ If this is so, then in the context of the symphony orchestra picture of the church, the leader of that church can best lead when he himself is motivated by the conviction that God has something definite for him to do for the church. Using this leadership style, the pastor will not tire so easily of preparing for committees, of meetings with leaders to synthesize plans, and of dealing with the varied opinions in a congregation.

With the pastor holding a personal conviction about his enabling capacity, he is able continually to emphasize another theological principle given in this paper, that of the priesthood of all believers. Bayly places this truth in a strategic position when he observes that the Protestant church of today stands on a "three-legged stool": The sufficiency of scripture as the sole authority for faith and life; faith alone as the condition of salvation; and the universal

¹Harold D. Minor, "Introduction: A New Look at Leadership," in Techniques and Resources For Guiding Adult Groups, ed. by Harold D. Minor (Nashville, Tenn.: Abingdon Press, 1972), p. 15.

priesthood of believers.¹ The goal is that all the people shall be involved if the pastor is leading as an enabler.

The Church Has a Mission Focus. If one considers that the pastor much have a conviction from God about his work and that this conviction must impinge upon the members of the congregation, then the next logical question is, "What is the thrust of the church's work?" Or, continuing the metaphor of the orchestra, one could ask the question, what does the orchestra play? It should be an "others" theme. The church is a mission-oriented body. This was emphasized earlier, but now it is illustrated by presenting some of the issues and viewpoints of the Church Growth School, headed by Donald McGavran.² Some of his basic ideas will be considered as they related to this project and the view expressed. This will show that there is a significant movement outside the Seventh-day Adventist Church that shares some of this church's own views.

One could approach the ideas of the McGavran School and say that the central issue is mission for growth. McGavran observes that all too often the lack of growth excites no adverse comment or deep concern on the part of the Christian bodies involved.³ He further notes that many times it is stated that when the concern for growth is brought to the front, the "easy out" of this problem is taken.

¹Bayly, p. 215.

²Donald Anderson McGavran, How Churches Grow (New York: Friendship Press, 1966), p. 73.

³Donald A. McGavran and Win Arn, How to Grow a Church (Glendale, Calif.: Gospel Light Publications, 1973), p. 5.

The subject is brushed off by critics in declaring that their church is not interested in "mere numbers".¹ The real issue seems to be brought to the surface when McGavran raises the question of mission philosophies and what is the real mission. He proposes that there are three mission philosophies: The Pauline, the Parallel and the Temporal-Eternal.²

It is his further opinion that churchmen are distributed as follows when it comes to the fundamental philosophies referred to. He says, "By and large, while the Pauline view has the support of most churchmen as the ultimate goal and the Temporal-Eternal is defined as what they are trying to do now, the Parallel is what they actually practice."³ It is his conviction that churchmen must align their practice with the "Pauline" pattern of missionary action.

Two of the issues arising out of the "Pauline" pattern bear special mention here. First, McGavran, along with certain Seventh-day Adventists, has been attacked because of an undue concern with numbers.

¹ McGavran, How Churches Grow, p. 13.

² The Pauline philosophy. This holds that the central continuing purpose of the world mission is winning men and women to Jesus Christ and multiplying the churches.

The Parallel philosophy. World mission is equally concerned with any meeting of human need anywhere. For example, a section of the mission which devotes itself to increasing friendship between Hindus and Muslims has equal value with one which plants 100 new congregations in Formosa.

The Temporal-Eternal philosophy. This holds that while the acceptance of the Evangel by the whole world is indeed the long-range chief goal, in the shifting scene which faces us, other ends must sometimes share the stage as equals with church multiplication. Ibid., pp. 70-71.

³ Ibid., p. 73.

Tippett, in his book, Church Growth and the Word of God, defends this concern by stating that the key to the issue is motive. In church growth research, the statistics are examined as evidence of the state of the Lord's work. The Lord expects growth. He commissioned growth.¹ Too often, in the opinion of the writer, churches have fallen into various techniques which seem to take "the pressure" off growth. One of these can be referred to as "gradualism". This is defined as doing something else now--some good Christian activity--that church growth may occur later. For example, many Christians and whole churches are spending their time breaking down prejudices and preparing for a "some-day" harvest.² Others sometimes defend lack of growth by saying the concern of the church should be quality not quantity. This really leads into the second point for which the McGavran school has been attacked, that is the centrality of discipling.

McGavran would be placed by some of his critics as putting "discipling" over "perfecting".³ These two concepts are rather self-explanatory, but McGavran does give this rather concise definition when speaking of the forces that constantly press on the church. "One pushes it into shepherding the flock and perfecting its own life, the other into discipling the nations and spending itself for others."⁴

¹ Alan R. Tippett, Church Growth and the Word of God (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1970), pp. 15-17.

² McGavran, How Churches Grow, p. 102.

³ Allan H. Howe, "The Church: Its Growth and Mission," in The Challenge of Church Growth, ed. by Wilbert R. Schenk (Elkhart, Ind.: Institute of Mennonite Studies, 1973), p. 59.

⁴ McGavran, How Churches Grow, p. 93.

The McGavran School would not accept as valid the charge of a priority given to discipling. Tippett does, however, defend the centrality of discipling by saying that his own research shows that time after time quantitative, qualitative, and organic growth go together.¹ McGavran's point is that churches naturally gravitate toward perfecting. "It is easier for the church to settle down to a quiet shepherding of the flock than to climb uphill to missionary endeavor."² One need not take this "easy way". One need not choose between quantity and quality, but rather the church must recognize the issues as clearly stated by McGavran himself.

Bishop Pickett, for a long time the chairman of the National Christian Council in India, says: 'Perfecting the saints is impossible without discipling. People who do not win converts do not prosper spiritually. Wherever I have seen Christians concentrating on perfecting their own life and neglecting their mission, there I have seen people going backward spiritually.'

.....
 . . .we must recognize that all discipling involved some perfecting and can be a high form of it. There is no better way to increase conviction, knowledge of the Bible, and Christian character than to win others to Christian faith.³

While the above material is by no means a full description of the McGavran School of thought, it does serve to illustrate that there are concerns outside the Seventh-day Adventist Church which speak to the conviction expressed earlier that the church is called to a mission. The focus on others which has been emphasized was applied

¹Tippett, Church Growth and the Word of God, p. 61

²McGavran, How Churches Grow, p. 93.

³Ibid., p. 98.

to my own church as a part of the project using McGavran techniques.¹

Principles applied to Christian education. It is helpful to see how the material presented thus far applies to the specific field of Christian education. One must first ask what Christian education is. Does it and can it concern itself with the same issues raised above, or is Christian education primarily nurture with evangelism being carried on in some other place by others. Edward and Frances Simpson are willing to state that "the total task of the church may be summarized in two words: evangelize and educate. Evangelism is reaching the lost; education is edifying the saved."² Many, including myself, would not be willing to completely accept such a statement for fear that it would lead to a vision of Christian education as primarily nurturing or perfecting the saved with little regard for task.

Russell, in his book on Christian education, provides a good starting place for another perspective on Christian Education: He says,

Membership implies a willingness to be a part of a task-oriented team having solidarity with the others, even though people are able to perform tasks only according to their various abilities.³

¹This application of the growth principle was done along the pattern recommended by Gerber, who follows McGavran's church growth principles. In his manual he recommends a rather detailed 10-year membership study. Vergil Gerber, God's Way to Keep a Church Going and Growing (Glendale, Calif.: Gospel Light Publications, 1973), pp. 47-69. This we proceeded to do, the results of which are found in Appendix 1 of Chapter 2.

²Edward D. and Frances F. Simpson, "Adult Education Beyond the Sunday School," in Adult Education in the Church, ed. by Roy B. Zuck and Gene A. Getz (Chicago: Moody Press, 1970), p. 158.

³Letty M. Russell, Christian Education in Mission Philadelphia: The Westminster Press, 1967), p. 42.

There need not really be that separation then between evangelism and education or nurture. Compare the following quotation with the one given just above:

Christian education is missionary education by definition. It is participation in Christ's invitation to join in God's mission in the world. Its context is a witnessing, or missionary, community. Its job is to participate with Christ in equipping men for God's mission. The mission belongs to God and not to the church, because God is the one who does the sending. He sends his Son. He sends his Spirit. He sends his church into the world to witness to his actions of salvation, as a part of those actions.¹

These ideas then along with the McGavran thrust focus on the problem under discussion. I believe that the dynamics in the adult Bible class focus on God's eternal life plans. Class study is not merely to make one more biblically knowledgeable. Christian education is not only to make one more comfortable or "better", but to focus on life. Larry Richards is helpful when he says, "The 'school' model of education, with its single teacher whose concern is with content, is totally inadequate for Christian education."² He wants to see Christian education as a mutual ministry of and for all. This then could make the adult Bible class in the Christian education program a place where mutual ministry surely is present and mutual growth occurs, but it also is the base for growth to take place as one is motivated to reach out beyond the group. If this is true, then the subject of group life arises. This is necessary since the program of Christian

¹ Ibid., pp. 37-38.

² Lawrence O. Richards, A Theology of Christian Education (Grand Rapids, Mich.: Zondervan Publishing House, 1975), p. 46.

education in many churches is carried on through relatively small Bible study classes.

In dealing with the subject of Group Life one must again touch on the topic of leadership. Groups have become a tremendous force in the church. This has caused some authors to make bold attacks on those pastors who seem to be doing basic sermon work with little concern for other parts of the church ministry. Worley has observed: "Only too often, churches presided over by exceptional pulpit craftsmen are sick."¹ One should not necessarily conclude that Worley is trying to say that an exceptional pulpit craftsman makes a church sick. It is clear, however, that there is a danger of that very situation and that writers are saying there must be more than great preaching. The writers of today like Leslie are arguing for pastors who also serve as catalysts rather than as an authority figure. He pleads for the leaders of today to strive to create a climate conducive to growth rather than becoming an answer man.² For this type of pastor, then, a major portion of his time will be spent in "enlistment, training and making of leaders."³ This very point is crucial when considering the life expectancy and vitality of groups within the church structure.

Those leaders from all levels involved with the group life of the adult Bible class would also be benefited by devoting some time to principles from organizational psychology. For example, is there

¹Robert C. Worley, Change in the Church: A Source of Hope (Philadelphia: Westminster Press, 1971), p. 17.

²Robert C. Leslie, Sharing Groups in the Church (New York: Abingdon Press, 1971), p. 25.

³Ibid., p. 133.

attention given to the concepts needed in any given group such as the adult Bible class? Schein in his book on organizational psychology gives four very helpful concepts that should go into any organization. These have particular significance when thinking about Christian education. His concepts are stated as follows:

1. One basic idea underlying the concept of organization, then, is the idea of coordination of effort in the service of mutual help.

2. A second important idea underlying the concept of reorganization, is the idea of achieving some common goals or purpose through coordination of activities.

3. Division of labor is our third important underlying idea. Human societies have found that they can achieve their goals best if they divide up among different people the various functions which need to be fulfilled.

4. Our fourth and final concept is closely allied to the idea of division of labor and coordination--the need for a hierarchy of authority.¹

All these concepts contribute to a healthy adult Bible class. Think, for example, how much more vital the group life of the class can be when the members see the efforts of the class are coordinated for mutual help, when they see movement toward common goals, when they see the division of class responsibilities, and when they see the hierarchy of authority set up as the class members and class relate to the entire program of the church.

¹Edgar H. Schein, Organizational Psychology, 2nd ed. (Englewood Cliffs, N.J.: Prentice-Hall, 1970), pp. 8-9.

Later an endeavor will be made to show that as these concepts are brought into the group life of the average adult Sabbath School class, the chances of that class meeting its potential are enhanced.

In discussing the refinement of the concepts given above, one approaches an entire science in itself in discussing group life. It is not the author's purpose to pursue that subject at length. It is thought helpful, however, to state what Minor gives as the four main concerns of Group Life.¹ They are:

1. Acceptance--willing to learn to trust each other.
2. Data--information used in group.
3. Goals--something members hold in common.
4. Controls--style of functioning.

Each of these has special significance when considering the adult class. It is believed that the group will be effective in direct proportion to the degree that all these concerns are dealt with. Brief illustrations would be helpful at this point.

Consider acceptance, that is, being willing to learn to trust each other. The question could be asked, how much more likely is this to take place in a class where the members have become acquainted with each other through personal visitation and group activities such as a class fellowship luncheon?

Think of data, that is, the information used by the groups. One can see, for example, the importance of a Bible study quarterly and the need for each person in the class to have a copy of it.

¹Minor, "Introduction: A New Look at Leadership," pp. 19-20.

The goals, that is the things that the members hold in common, are a very vital point. How much more dynamic is an adult Bible class that has goals such as the following:

Five specific inactive families to visit and pray for during the next quarter;

Plans to visit the entire class membership in their homes;

Sponsor and hold class meetings outside of the regular morning meeting time.

Finally, controls, that is the style of functioning, greatly affects the class. The ideas held on the function of the teacher and the other members of the class will determine to a large extent what happens in the class. If the teacher is more of a teacher-shepherd than an authority figure the dynamics of the class will be different. If the class members are mutual ministers their relationship with each other will be different. Furthermore, they will "serve" differently as they come in contact with visitors or new members sitting in the class.

Introducing Concepts in Sabbath School Class. So far, the material in this section has dealt primarily with the various factors that might be considered as support for the type of project reported here, but also for almost any program of Christian education. It is the conviction that it would now be good to continue with some material that could be used in introducing the concepts discussed into the adult Sabbath School class structure of my own denomination.

One giving serious thought to the ideas as presented in this project might find Lindgren's book on church administration a helpful

source for the administration of the teacher-shepherd program. He observes:

Purposeful church administration is the involvement of the church in the discovery of her nature and mission and in moving in a coherent and comprehensive manner toward providing such experiences as will enable the church to utilize all her resources and personnel in the fulfillment of her mission of making known God's love for all men.¹

It will be noted then that pastors will have to see themselves as serving in administrative capacities. It seems to me that this is a most vital point. How many times it appears "easier to do it yourself" than to organize others to do it. Though it will take time to organize and plan, once again it must be pointed out that what one should be interested in is the symphony orchestra and not a one-man band. So, as Lindgren further observes:

The wise church administrator will always remember that his responsibility is not to do the work of the church but to provide experiences that will involve the whole church in moving coherently and comprehensively toward an effective Christian witness.²

When these ideas are related to the Sabbath School class, some very specific observations could be made. Examples are as follows:

1. Is the general lesson study plan, where a specialist teaches from the front, approaching the one-man band concept? It seems so.

2. On the other hand, it is often seen that each person might be off "playing his own tune" when there is really no relationship or coordination between the various organizational activities of the church department or even between people within those departments.

¹Lindgren, p. 60.

²Ibid., p. 181.

Lindgren adds:

Christianity is not primarily an idea, a creed, a form of worship, or an ecclesiastical institution. Christianity is basically concerned with the matter of relationships--God's relationship to man, man's relationship to God, and man's relationship to man.¹

Therefore, as the pastor administers the work of the Sabbath School he will need to give emphasis to these relationship factors. It is at this point then that another basic conviction must be developed namely, the special resources which the Adventist church has to aid in emphasizing the basis for the expanded work of Sabbath School.

Special Resources to Utilize in Sabbath School Work

The following personal conviction is developed next to serve as a basis for certain principles now specified to the writer's own denomination. I believe that the Seventh-day Adventist Church has resources in the writings of Ellen G. White which can be utilized more fully in the Sabbath School program. In this section detailed attention is given to these specific writings. A number of extended quotations are given because of the nature of the material and the fact that the research involved sources not readily available to many laymen and pastors.

Special emphasis is given to what might be called mission work, or soul winning work. This does not mean that other factors involved in church fellowship are unimportant or to be neglected. Indeed, these other features were mentioned earlier. It is true that there is a need

¹Ibid., p. 53.

to "share in" the truths of God's word and to receive nurture. There is also a need to "share with" one another the common burdens that we bear. Ellen White has given abundant counsel in these areas. However, I believe that these concepts have received emphasis, while the "sharing out" experience is not stressed proportionately and needs much more pointed emphasis. This is evidenced by the fact that it appears easier, for example, to enlist sixty deacons to serve in the local church than it is to enlist one lay activities leader. In times past the deacons have usually spent the major part of their time working in the church, while a lay activities leader is supposed to be concerned with "sharing out" with those not of the church. In fact, I have come to the conviction after considering the material for this project and the specific counsel of Ellen White that a strong case is made for the stressing of "sharing out" with others who are not a part of the immediate church circle. This leads me to stress the first way in which the special resource writings of the church should be utilized more.

The emphasis on the Sabbath School as a soul-winning agency.

There has at times been within the church discussions on the subject of "shepherding" or nurture and "sending". Here at the beginning of this discussion I would like to consider a succinct quotation from Ellen White's popular book, Steps to Christ. It seems to indicate that one of the best ways the Lord has of "shepherding us" is by "sending us". She says,

The only way to grow in grace is to be disinterestedly doing the very work which Christ has enjoined upon us,--to engage, to the extent of our ability, in helping and blessing those who need

the help we can give them. Strength comes by exercise; activity is the very condition of life.¹ (Emphasis mine.)

Earlier on the same page she says,

If you will go to work as Christ designs His disciples shall, and win souls for Him, you will feel the need of a deeper experience and a greater knowledge in divine things, and will hunger and thirst after righteousness.²

Ellen White gives further emphasis specially emphasizing the Sabbath School as a soul-winning agency. A sampling of the counsel is condensed here in a few summary statements with references given to those who wish to study further. (See also Appendix 2--Section 1.)

1. The object of Sabbath School should be the ingathering of souls.³

2. The Sabbath School should be one of the most effective agencies in bringing souls to Christ.⁴

3. Sabbath School teachers must be working with a love for souls.⁵

4. An earnest love for souls is a qualification for teaching.⁶

5. The teacher must also know how to teach others to be missionaries.⁷

¹Ellen G. White, Steps to Christ (Washington, D.C.: Review and Herald Publishing Association, 1908), p. 80.

²Ibid.

³Ellen G. White, Counsels on Sabbath School Work, p. 61.

⁴Ibid., p. 10.

⁵Ibid., p. 104.

⁶Ibid., pp. 106-108, 116, 121.

⁷Ibid., p. 106.

Now if God is calling and sending laymen and if this activity is to find some manifestation in the Sabbath School, the question is how can we realize this more fully. How can we prevent the church from naturally gravitating to holding its own rather than reaching out?

I carried on a rather extensive research in the Ellen G. White writings to investigate these problems. A larger portion of the material is to be found in material of appendix 2. I present only a summary of the material gathered. Research seems to indicate that the natural drift toward holding one's own rather than reaching out comes from a rather wide spectrum of responses to God's sending message in the first place. These responses range from inactivity, to partial response, to acquiescence. The responses are presented in summary form under the general heading of Problems Among the Laity with specific material given in Appendix 1 -- Section 2.

1. Laymen often find it easy to talk about everything else but state that witnessing is not their gift.
2. Laymen desire to see the Lord come but their desire often does not develop into earnest soul-winning work.
3. Some laymen respond by saying that they let their life example be a witness.
4. Other laymen seem to depend upon their offerings as a response to God's "sending" message.
5. The publications of the church are often depended upon instead of personal work.
6. Sometimes unique projects are depended upon such as mechanical means of witnessing.

7. Still other laymen get the false idea that they really are not needed.

8. The counsel on direct soul winning applies to some one else.

Now, some of the above responses are not wrong in themselves. The problem, however, is that we are dealing with the issue of how we can provide a basis so that the Sabbath School will more fully reach its goal; that the church will not gravitate to holding rather than winning. It seems then at this point another emphasis from the church resource writings of Ellen White is particularly helpful.

In order for a leader to deal with any solution to a given problem he must understand his role. The leader's responsibilities could be grouped under the one word, educate. This in turn could be divided into two sections: (1) educate self, and (2) educate others.

Educate self. Vital to the work of any person is how that person views himself and his role. Ellen White in speaking about personal work gives this caution. "Many love to preach but they do not love to minister; but this (speaking of personal work) is the work which is really more essential than preaching alone."¹ (Emphasis mine.) The key word here is the word "alone". Ellen White was never against preaching. She did at times give caution in the area of sermonizing, as when she said, "Ministry means more than sermonizing. It means earnest, personal effort."² This relationship with people

¹Ellen G. White, Unpublished Letter 60, 1886, Ellen G. White Estate, Washington, D.C.

²Ellen G. White, Unpublished Letter 21, 1903, Ellen G. White Estate, Washington, D.C.

through personal means apparently was sadly lacking in the lives of many ministers back at the time Ellen White was writing. Some are still saying that personal work has not been emphasized as it should be in the ministerial training program even today. It seems that sometimes its importance and the ability to function in this area are taken for granted. Whatever the situation, the church is clearly counselled that, "No man should think that it is his duty to enter the field as a minister unless he is willing to educate and train himself to act as a shepherd to the flock."¹

Closely related to what was said earlier about sermon work and personal work is a list of responsibilities spelled out in an Ellen White letter to G. B. Starr, a church worker. He was told not to exhaust his strength by giving long discourses, but to consider the following four points:

1. "Let your discourses be short. Handle only a few points, saving your vitality for house to house work. . . ."
2. "Keep humble. . . ."
3. "Plead for the presence of the Holy Spirit. . . ."
4. "Come close to the people in your work."²

From personal experience the writer knows that these points are not nearly so simple to practice as to write down or to read. Ministers must educate themselves to follow the above counsel.

¹Ellen G. White, Unpublished Letter C-3, 1892, Ellen G. White Estate, Washington, D.C.

²Ellen G. White, Unpublished Letter S-95, 1896, Ellen G. White Estate, Washington, D.C.

Educate others. When speaking of new converts Ellen White gives a helpful principle when she says,

Let the minister devote more of his time to educating them than to preaching. Let him teach the people how to extend the knowledge of the truth. . . , they should also be taught not to put ministers in the place of God.¹ (Emphasis mine.)

Ministers must be sure that they view themselves with a teaching role as a dominant part of their work. It does seem that sometimes it would be easier for the minister to do tasks himself rather than teach a layman. This is observed in the following statement:

Our ministers often do the labor instead of educating others to share the responsibility in the cause. The work of the minister should be the work of a teacher.²

The minister's responsibility for education starts with the officers, as is stated:

Ministers should take the officers and members of the church into their confidence, and teach them how to labor for the Master.³

It seems that if a minister wishes to have a strong church he will have no choice but to educate others to work. The research revealed over and over again that a working church is the only one that will be living and strong. In fact, a reference to these very words was found in at least four different places in the Review and Herald articles researched. So, surely a pastor must feel the

¹Ellen G. White, "Words to Ministers," Review and Herald, 79, no. 33 (August 19, 1902), pp. 7-8.

²Ellen G. White, "The Missionary Work," Review and Herald, 65, no. 44 (November 6, 1888), pp. 695-696.

³Ellen G. White, "The Duty of the Minister and the People," Review and Herald, 72, no. 28 (July 9, 1895), pp. 433-434.

responsibility to educate himself and others so that his church will be living and strong. Ellen White says,

A working church will be a living church. Those who are elected as elders and deacons should ever be on the alert that plans may be made and executed which will give every member of the church a share in active work for the salvation of souls. This is the only way in which the church can be preserved in a healthy, thriving condition.¹ (Emphasis mine.)

The above quotation serves then to lead to yet a third emphasis from the writings of Ellen White.

The rationale for lay involvement. Some of the most pointed statements appear concerning this subject. As was previously mentioned, a pastor surely would want to care for a living body (his church) rather than a corpse. Note then this rather pointed statement: "The spiritual life of the church can only be kept alive as the members make personal efforts to win souls to Christ."²

Very specific counsel is given for the minister and the laymen so that the spiritual life of the church can be healthy and prosper. The counsel says,

There must be far less hovering about the churches. Many are spiritually weak because they have not let the light which God has given them shine forth to the world. . . . In the place of depending upon ministers, they must learn to place their trust in God.³

Now, it is believed that many ministers carry on their programs because they think that is best for the people. They feel that what

¹Ellen G. White, "God's Means for Diffusing Light," Review and Herald, 68, no. 12 (March 24, 1891), pp. 177-178.

²Ellen G. White, "The Importance of Personal Effort," Review and Herald, 74, no. 3 (January 19, 1897), pp. 33-34.

³Ibid.

they are doing is what the people need. However, the minister's responsibility is stated in the following observation. It presents graphically a situation in which pastors may actually be glutting their people. In considering the following observations about church members, pastors and laymen alike must understand that diffusing the light is one of the conditions for receiving more light.

The more preaching they have, the less they do to carry out the truth in practical godliness. They are glutted with sermons, and the truth fails to arouse them to a sense of their condition.

It is important that the people understand that they cannot depend upon a minister, or expect that one will be stationed among them to do all the work in their community. Let the people understand that it is by diffusing their light that they will have light more abundantly. But if they fail to impart light, they¹ will lose even that which they have and will walk in darkness. (Emphasis mine.)

These statements would appear to give ample support to lay involvement. An additional practical note would advise one to seek involvement when not so inclined. Ellen White says,

My brethren and sisters, do you desire to break the spell that holds you? Would you arouse from this sluggishness that resembles the torpor of death? Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulant and a tonic; it will both arouse and strengthen.²

One of the clearest statements on the subject of why the laymen should be involved in personal work is the following:

While Christ would lead his servants out into the highways, into the homes of men, to seek and save the lost, Satan is employing his agents to lead souls to ruin. His most effective

¹Ellen G. White, "Faithful Stewardship Required," Review and Herald, 70, no. 10 (March 7, 1893), pp. 147-148.

²Ellen G. White, "The True Missionary Spirit," Review and Herald, 60, no. 28 (July 10, 1883), pp. 433-434.

agents for this work are those whose names are on the church records, but fail of a record in 'the Lamb's book of life.'¹

Surely then every pastor could well look at the names on his church books and ask the question, Who is employing these people? The answer one would like to hear would be that the pastor is enabling them to be employed by God. This would lead to the final emphasis from the writings of Ellen White to be presented in this basis chapter.

A Step-By-Step Approach for Involvement

In my opinion this section is the most important. In a sense, all material presented earlier touches on methodology or contributes directly to what will be said here. The specific material in this section is largely given in outline form with expanded material in the appendix. While the outline may seem familiar the reader is urged to consult the appendix material for fresh, clear illustrations. The material here is given in three parts under the subjects of Preparation, Growth, and Content.

Preparation. From my research the preparation for lay involvement seemed to be clearly outlined in specific steps.² A reminder is given again that these steps are enlarged upon in Appendix 1--Section 3. Briefly stated here the steps involve the following:

1. Praying;
2. Calling individuals to service;
3. Laying out a line of work for laymen to do;

¹White, "God's Means for Diffusing Light."

²Ibid.

4. Educating them how to work;
5. Sending them out two by two.

Growth. An encouraging point in lay involvement is the place of growth. Again only brief statements are given here with expanded material given in Appendix 1--Section 3.

Laymen and pastors alike must realize that growth comes through two main sources. They are exercise in actual work and then by sharing and counseling together.

Content. In specifying the content of personal work much material is already in print. Additional illustrations are given in Appendix 1--Section 3. One must be reminded, however, that there should be three main elements contained in personal work. They are:

1. One's personal testimony;
2. Scriptural basis;
3. Clear focus on the conditions presented for eternal inheritance.

A specific response and plan of action to the material presented will be given in Chapter III. However, since this has been a rather full presentation of the counsels of Ellen White, it was thought best to give a summary at this point.

First one must recognize that problems exist among the laity when considering a response to God's work.

1. Many find it easier to talk about other things than God.
2. Church members say they want to see the gospel work finished but find it hard to actively engage in it.

3. Many consider it a sincere response when they let their life witness for God.

4. Others give liberal offerings.
5. The publications of the church are often depended upon.
6. Some depend upon flashy methods sometimes bordering on gimmicks.
7. Still others seem to get the feeling they are not needed.
8. The counsel on soul winning applies to someone else.

Although some of these responses might be considered as genuine, yet as covered in the second section, it is the leaders' responsibility to:

1. Educate himself as to the real needs and work of the church;
2. Endeavor to educate all others to have an active work in the church.

The question of "Why" was answered by the fact that the way to receive light and growth is to give what one has. Once again, the emphasis was given that this personal work is the vocation of all, even those in so-called specialized ministries as well as those new in the faith.

The last section in this material from Ellen G. White concerned methodology. The subject, although given in outline form, is once again given here for summary purposes. The first section concerned the topic of Preparation, which involved.

1. Prayer;
2. Calling individuals to service;
3. Laying out before them a line of work;
4. Showing the people how to work, particularly through on-the-job training;
5. Where possible sending the workers out two by two.

Finally, the general content of the personal work was dealt with involving three parts:

1. Personal testimony;
2. Scriptural basis;
3. Requirements for salvation.

In the next chapter it will be seen how the counsel discussed above was developed in a specific program for a local church adult Sabbath School class.

Basis for Change and Summary

In working specifically with the Seventh-day Adventist Sabbath School it seems that it would be helpful to have a few references to use in implementing change and to encourage anyone considering a plan similar to the one described in this project.

One point to be remembered is that change does not and probably should not come in dramatic, revolutionary fashion. It would be of interest to have observations like Worley's available when suggesting change to the status quo people as well as caution to the revolutionaries. He says,

Growth means change. There is no growth without change in relationship, function, and purposes. But as growth occurs in the human body, this change is never revolutionary except when extreme illness occurs, as in malignant tumors when cells grow wildly, forgetting relationships, functions, and purposes. Rather, there is a continual transformation of the various interdependent systems.¹

It is then seen that a basis of growth is change, but one should not be impatient if it takes time. In fact, it has been noted in reflecting

¹Worley, p. 96.

upon programs introduced into a congregation that most of the ones that had the opportunity to grow at what might be called a normal rate are the ones that are growing and healthy a year after "birth". Others that came into existence almost overnight and grew like a "tumor" may be dead in three months.

It should be recognized, however, that some people will consider any little change of idea or procedure revolutionary. Many times the vocal ones in a group will be ready to shout aloud, "But we've always done it this way before." The following plan is suggested when faced with that particular problem, which surely will come if one endeavors to try some of the concepts outlined in this project. Use as a basis of appeal the fact that the ideas suggested have always been a part of the Sabbath School emphasis. Yes, it will have to be admitted that structurally there may be some difference, but philosophically, no. For example, one could go back into history and give as a basis for one of the thrusts of the teacher-shepherd plan, this appeal from a former head of the world Sabbath School Department. Elder Nash said,

No substitute can be offered for personal visitation in the homes of the people. No teacher or regular member of the Sabbath School should neglect his duty before God in this important work. Interesting programs, good teaching, faithful attendance, can never take the place of or do what personal visiting can do.¹

It will also be helpful to have lists like the following from Nash's book to again use as a basis for operating the teacher-shepherd plan. He said the following activities should be included in class evangelism:

¹Gerald R. Nash, Evangelism Through the Sabbath School (Washington, D.C.: Review and Herald Publishing Association, 1964), p. 76.

1. Giving personal attention to class members.
2. Setting a class goal for souls.
3. Inviting non-Adventists to the Sabbath School class, and further following up the interest.
4. Conducting Branch Sabbath Schools.¹ (Numbers supplied.)

So the basis for operating a plan like the teacher-shepherd plan is clear from the Bible, supported by many authorities today, and specified in the writings of Ellen White. It should be stated here once again that I do not wish to imply that the plan to be specified in the next chapter is the only plan. On the other hand, evidence seems to indicate that the teacher-shepherd plan surely does have a solid basis. The church truly is a community to make known God's love, and the Sabbath School provides a ready-made organization for the body to express its mission. In summary for this chapter, the following observation by Lindgren is excellent:

The purpose of God's calling the church into being is to make known his love, and this is to be done not just by priests or by individuals, but through the witness of the entire church community. The corporate nature of the church is clearly indicated in a passage such as Eph. 2:19.² (Emphasis mine.)

In the following chapter a description is given of how the concepts outlined in this chapter were implemented in the Sabbath School of the Takoma Park Church.

¹Ibid., p. 55

²Lindgren, p. 43.

CHAPTER III

A PLAN IS DEVELOPED IN THE TAKOMA PARK CHURCH SABBATH SCHOOL

In examining the work of the pastor today, the role of an enabler or facilitator is being emphasized. In connection with the author's work as a parish pastor over the past several years, the conviction has grown and deepened that there is a need to experiment with methods which might be used to enable everyone connected with the church to function more efficiently and meaningfully. This concern has led to the formulation of this project, in which the goals, mentioned earlier, were proposed:

1. To realize more fully the potential inherent in Sabbath School, with particular attention being given to the adult class.
2. To attempt to develop a plan for nurture and outreach in which duplication and competition in efforts could be avoided in the local church.

The chapter will first contain in general chronological order a description of the plan as it developed in the Takoma Park Church. The next section will endeavor to show how the specific basis presented in Chapter II were implemented. Finally, the surveys taken in the church will be presented and evaluated.

Realizing the Potential More Fully

Self examination. In considering how to meet the goal of realizing more fully the potential in Sabbath School, I had first to grapple with some ideas in my own heart. The Seventh-day Adventist Church already has numerous programs. The question had to be answered, "Was this to be just another program?" A further question had to do with my own view toward "church administration" as such. Lindgren, in his book on church administration, presents three unfortunate responses often taken by pastors relative to administration. A summary of these responses follows and is characterized in each case by a word and a brief explanation:

1. Ignoring--rebellling at the "busy work" of administration; takes pride in the rejection of denominational programs, with little or no creative alternatives offered;
2. Alloofness--administration is a menial chore suitable for laymen, with the pastor above it all;
3. Perfecting--the pastor here majors on all the details of administration and endeavors to become an expert at carrying out all the organizational procedures and details.¹

Considering the above points, a decision was reached that this project could not be one of these typical reactions to administration, but rather an outgrowth of an expanded view of the work of the pastor. Early in the project two cardinal thoughts gave direction. One was that the church could well give serious thought to its arrangement of priorities and practices. Second, the Sabbath School seemed to be the

¹Lindgren, p. 19.

one setting in which the projected goals could be achieved. I had to begin with an investigation of my priorities and practices of ministry. Lindgren asked a very pointed question which brought some of the issues to mind:

Most pastors will, when rejecting a date, mention a conflict with another meeting of some kind. Would these same pastors accept as equally valid excuses the need to study for Sunday's sermon or to visit in the homes of the congregation?¹ (Emphasis mine.)

Of particular relevance to this study was the question as to what position personal work among the congregation and among those not of the church really held in my own ministry. This led me to a program of renewed study, the summary of which has been presented in Chapter II. Of particular help was the type of counsel found in an Ellen G. White letter to Elder A. T. Jones, dated June 7, 1894. This letter made such an impression on me that later I carefully analyzed it and prepared a paper to present to our local church leadership under the title, "Refocus." This paper, which appears in Appendix 2--Section 2 was used as a part of the preparation work in launching the program in the Takoma Park Church. It emphasizes the importance of personal work. An example of the type of counsel given is the following:

Impress upon them [your hearers] the fact that if they would keep fresh and strong their first love, they must give to others² who are not in the faith the knowledge which they have received.

This kind of counsel, along with others, led me to consider ways of enabling the membership of the church to realize what God intended and to consider my own priority toward personal work.

¹Ibid., p. 17.

²Ellen G. White, Unpublished Letter J-39, 1894, Ellen G. White Estate, Washington, D.C.

Mutual Study. About the same time, a conviction came upon some of our church leaders and me that possibly the Sabbath School organization could be used in a fuller way. This led to a mutual program of discovery, whereby the Sabbath School organization was seen in a larger light than before.

I have noted that laymen are concerned to see the organizations of their church realize their potential. Lay leaders served as a catalyst in this project to investigate various procedures used in the Sabbath School and in other church related organizations. This led to an investigation of the problem of duplication of effort and competition between programs.

Avoiding Duplication and Competition

Study revealed that there was duplication of organization and sometimes competition in efforts between the organized work of elders and deacons and that of the Sabbath School organization. As the view of what the church really is and does became clearer, it became apparent that much of this work could find dominant expression and practice within the Sabbath School organization. As mentioned earlier, the church really shares or does three things in common:

1. It "shares in" a common inheritance.
2. It "shares out" this good news to others outside the church.
3. It "shares with" one another the burdens of the others.

Careful analysis of the goals and objectives of Sabbath School seemed to indicate that the Sabbath School program could be structured

to meet these requirements. Thus, an idea was born and a program was developed which through the Sabbath School, would more fully meet the stated objectives. Special consideration was given to avoiding duplication of effort in organization and sometimes competition in the work itself. The two key elements of the program that developed are:

1. The role of the Sabbath School teacher is clarified to include the originally intended broad ministry of the teacher-shepherd.
2. The work of the church elders, deacons, and to a great degree the Lay Activities program of the congregation is carried on through a unit of organization already existing in the congregation--the Sabbath School class.

The actual structure of the plan is described as the teacher-shepherd plan. Preliminary ideas were developed and presented to the church.

Developing a Program

Introducing the Program. In order to broaden the understanding of the congregation and develop greater church sensitivity to the potential of the Sabbath School, I chose to preach a series of sermons introducing ideas involved in the program. (See Appendix 3--Section 1, for sample sermon outline titled, "When Silence Is Not Golden," used for this purpose.) The sermon particularly emphasized the real work of the church. It also seemed advisable to schedule meetings with church leadership on the specifics of church programs and strategies. In connection with this work, such counsel as the following from Ellen White concerning the Sabbath School was considered:

The object of the Sabbath School should not be lost sight of in mechanical arrangements, thus occupying time which should be given to other important matters. We should ever be guarded against forms and ceremonies which will eclipse the real object for which we are laboring. There is danger of carrying system to such an extreme that the Sabbath School will become weariness, when, on the contrary, it should be a rest, a refreshment, and a blessing. . . . Less should be said to the scholars about the external preliminaries and system, and much more should be said in regard to the salvation of their souls.¹ (Emphasis mine.)

Early in the meetings there was expressed a desire not to develop more "machinery" for the Sabbath School organization. Ellen White had cautioned repeatedly about the danger of too much "machinery." She said, for example,

Evil does not result because of organization, but because of making organization everything, and vital godliness of little moment. . . . because of making much of machinery while vital experience was lost sight of.² (Emphasis mine.)

It was continually emphasized that there was a desire to simplify the mechanics of the church organization whereby there would be one plan for shepherding, not two (one with the elders and deacons, and the other in the Sabbath School). This was to streamline, not proliferate organization.

Clarifying the Teacher's Role. The second situation dealt with at the outset was to endeavor to clarify and elevate to its rightful position the role of the Sabbath School teacher. This was difficult. It was clear that there are specific qualifications for Sabbath School teachers. Foremost seemed to be Christian piety: "The

¹White, Counsels On Sabbath School Work, p. 151.

²Ellen G. White, Fundamentals of Christian Education (Nashville, Tenn.: Southern Publishing Association, 1923), p. 253. (See also White, Counsels On Sabbath School Work, pp. 66, 73.)

Lord would have the teachers of our Sabbath Schools examine themselves whether they be in the love of God."¹

Next, the teacher must have the desire to grow, as evidenced by the following challenge and promise given to teachers by Ellen White:

A teacher's advantages may have been limited, so that he may not possess as high literary qualifications as might be desirable; yet if he has true insight into human nature; if he has a genuine love for his work, an appreciation of its magnitude, and a determination to improve; if he is willing to labor earnestly and perseveringly, he will comprehend the needs of his pupils, and, by his sympathetic, progressive spirit, will inspire them to follow as he seeks to lead them onward and upward.² (Emphasis mine.)

Further consideration of the counsel revealed a clear methodology for the teaching work. It is summarized in the list below:

1. Spirit of controversy should not control the discussions.³
2. Teacher should not do all the talking.⁴
3. Teachers should teach class members how to pray.⁵
4. Teacher should have a love for souls and work for souls.⁶

It was noted that these ideas had to be presented carefully and tactfully because many teachers in present practice do not see

¹White, Counsels On Sabbath School Work, p. 96.

²Ibid., p. 103.

³White, Counsels on Sabbath School Work, p. 27.

⁴Ibid., p. 115.

⁵Ibid., p. 125.

⁶Ibid., p. 104.

their role in this large a perspective nor their ability to function in the role.

It was at this point that the elders' and deacons' work was brought in to join the teachers in accomplishing what needed to be done. The next section deals with the actual program, presented largely as it was planned, organized and implemented within the local church.

The Program Itself

Early discussion meetings were held with various church leaders. These involved the first elder, the general Sabbath School superintendent, and the leaders in the Lay Activities Department. The material in Appendix 2--Section 2, under the title "Sabbath School Evangelism," was the actual paper used in discussion. The key challenge of the material involved this quotation from Ellen White: "The Sabbath School should be one of the greatest instrumentalities, and the most effective, in bringing souls to Christ."¹

After this material was presented and discussed under the headings:

1. Missionary spirit must supplant routine.
2. Teachers will take the lead.
3. Classes should be shepherded toward involvement.
4. This involvement develops into a soul-winning church.

In connection with these early meetings, various other plans of organization were considered as traditionally carried out under

¹Ibid., p. 10.

pastoral leadership working with elders and deacons. These involved plans with an arbitrary number of members under each deacon and in turn a number of deacons under each elder. (See Appendix 2--Section 3.) Although these types of programs were noted to have strengths in comparison to the teacher-shepherd plan, their primary weaknesses discussed were as follows:

1. Many look workable on paper, but often do not continue over an extended period of time.
2. A natural meeting of the workers is not afforded.
3. Pastor's interest may not center in the area where church counsel states the greatest missionary emphasis is to be.

A profile sheet, as found in Appendix 2--Section 4, was developed to present a skeleton of the plan. Preliminary ideas were presented involving suggested class officers, program structure, teacher responsibility, duties of the class secretary and possible shepherding suggestions. Then the entire concept was presented to the Church Board. The Board was generally enthusiastic; however, before actually bringing the plan to a vote an information meeting was suggested and arranged, at which time the church elders and Sabbath School teachers could meet together. The Appendix material already referred to was used for this meeting along with a special sheet called "The Shepherding and Evangelistic Unit of the Church" (See Appendix 2--Section 5). This was primarily prepared for the purpose of helping the teachers to see their expanded role as well as describing how the elders and deacons were to augment that role. After this meeting, the entire program was discussed again by the Board and a

formal vote was taken to adopt it. It was recognized that as the work developed questions would have to be asked as well as procedures refined.

One of the main features which had to be implemented early was the utilization of a five-minute period in class for what was to be called teacher-shepherding. This was to be preceded by a five-minute presentation made in the regular Sabbath School program by one of the church leaders. Ideally, the leader presented the topic or point to be emphasized by the teacher-shepherds as they followed up and implemented the same program in the class. In the early stages general ideas were given of things that could be done, such as class prayer requests, introducing the members of the class to each other. Most of these early activities might be called team-building programs, such as prayer for special people or groups, sharing experiences and suggestions for a plan to familiarize class members with the names of the other class members. The early suggestions used are found in Appendix 2--Section 6. Later, several types of announcement-worksheets were prepared for class use. Some of these were prepared monthly and sent to the teacher-shepherds in the mail, while others were prepared weekly. Samples are shown in Appendix 2--Sections 7, 8, and 9.

Next an organizational meeting was called involving the various department leaders (first elder, head deacon, general Sabbath School superintendent). At this meeting at least one elder and two deacons were appointed to work with each teacher. These people were looked to as co-workers in the class, with the responsibility of calling the group together resting upon the teacher. To get the program started, however,

a general meeting was called to enable all of the elected class workers to meet as a group and discuss both general and specific goals of the new organization and how they could be implemented. Early in the program the need was also discovered to select a class secretary as a kind of assistant shepherd. The profile sheet in Appendix 2--Section 4, gives more concerning the job description. Some material prepared for the teacher-shepherd also gives additional work on specific things the class secretary can do, such as being responsible for welcoming visitors to the class with a specially prepared Sabbath School Quarterly (See Appendix 2--Section 10).

At this point something should be said to those who might ask a question about the place of the deaconess in this work. Some deaconesses are involved either with their husbands or as class secretaries. For the present, in the Takoma Park Church the deaconesses have a separate plan or organization which they carry on among the elderly and the shut-ins.

As the program was launched, the church leadership, in counsel with the pastor, began to develop specific plans to help in the systematic home visitation work of the class. This enabled the preparing of special assignment visitation cards, printed instructions on what to say and a specific prayer request card to use in visitation. Materials used for this are found in Appendix 2--Sections 11, 12, and 13. Another tool was developed to give some value to a visit that was made when no one was found at home. This was a type of calling card. A sample is found in Appendix 2--Section 14. In the early stages the Board reviewed the ideas and concepts as they were developed, and after the

program had been in operation about five months it was again presented to the entire church in business session for a vote as one of the priority programs of the church. See material used in Appendix 2--Sections 15 and 16.

Group building. Another part of the program which has played an important function in the Sabbath School class is called the Hand of Friendship Luncheons. This is a plan in which various Sabbath School classes are scheduled to host a luncheon after church on a given Sabbath. The members of the class bring food and the visitors attending church on that day are invited to eat with the class. Some of the classes take this very seriously and have found it to be an excellent means of becoming acquainted as well as an evangelistic tool. In Appendix 2--Section 17, a sample of some of the instruction and planning material used is included.

As the teacher-shepherd plan has developed, other occasions have also been planned to encourage class meetings at times other than Sabbath morning. During the summer, mid-week prayer meetings were not held, with the suggestion being given rather that each class plan one meeting a month, preferably on a Wednesday evening. Early in 1976 another experiment was tried, with seven different communion services planned over a two-week period, organized around the local classes. While the attendance was not large, many of those who did attend expressed appreciation for the services. In every communion service there was continued team-building evident. (See a sample of the schedule used, as given in Appendix 2--Section 18.)

Group building in God's strength was also repeatedly emphasized in the Sabbath morning sermons. The fact was stressed that we are team members with God. (See Appendix 3--Section 2 for a sample sermon outline on the ministry of the Holy Spirit, entitled "Counselor When You Really Need It.") The truth was emphasized that the work of the Holy Spirit is needed in the individual's own life as well as for the work he or she was doing for others. Closely related were sermons preached on the subject of what Christ is and does. (See Appendix 3--Section 3 for sample sermon outline, entitled "Heartburn.")

"Others-focus." An observation should be made with respect to the strategy used in the emphasis on personal work. When it comes to the general plan of action used in the project, one will notice that there is an emphasis on "others" given in the whole program. The rationale for this is two-fold. First, there seems already to be an abundance of emphasis given in the Sabbath School to attendance, offerings, and Bible study. Secondly, it is my conviction, noted by study and practice, that when there comes an "others" focus to the life the points mentioned just above develop almost naturally. Therefore, the strategy used could be pictured as follows in general chronological order:

- Concern for others taught;
- Expressed first by concern and interest for members already in the class (friendship and/or visitation);
- Next by interest in and visitation of those not attending Sabbath School;

--Then by parallel interest also shown in those non-members and guests attending class;

--Last, by concern for and working with backsliders.

As this concern for others starts with the class leaders showing interest in the class members, the area of ministry broadens. The leaders start working together first, but as they find others who are willing to work, the class leaders will separate, each taking another partner. One team may continue class member emphasis, while the second team now branches out to visit those currently not attending Sabbath School. Class leadership is always alert in their visitation to others who would like to work.

As the work progresses, class members do find their special avenue of interest and are often ready and willing to take up various other organized methods of outreach (for example, personal Bible evangelism or health outreach programs). It should be stated, however, that this plan was never envisioned to place every member in the same mold or to propose that it is the only valid evangelistic program. It merely is an attempt to meet the goals stated earlier and is an organized plan for utilizing the power inherent in Sabbath School in the most economical way possible.

It would be helpful to illustrate a tool used in the early phases of the program which introduced the concern for others into the Sabbath School. A perforated personal prayer commitment card was used (Exhibited in Appendix 2--Section 19). It was printed in such a way that one part would be turned in and the praying person could have an identical card for his or her use. This was used near the time of a

public evangelistic series. The emphasis on participating in this was made by the teacher-shepherd after a general presentation from the pulpit just before the class activities began.

Educational Methodology Used in Congregation

I move now to a description of how the teacher-shepherd plan with its long-range implications was presented to the congregation in a general step-by-step approach.

Role Functions Clarified. The material presented earlier dealt with what might be called efforts to clarify role functions. It was titled, "Problems Among the Laity." In endeavoring to help the local church understand and assume its rightful role in self-nurture and outreach, I chose to emphasize in meetings and Sabbath sermons some of the principles presented in Chapter II of this report. (See again sample sermon outlines in Appendix 3.) These sermons presented the call of God to His people. Furthermore, the empowering ministry of the Holy Spirit was emphasized, and the central truth of Christ compelling us was given.

It was also seen that many laymen needed to find that it really is not difficult to do personal work. There was a conscious effort on our part to make it easy for the laymen to start in direct personal work. This was done by encouraging them to go out two by two and to begin by visiting the membership. While God can and does use the faithful example of a good life lived, and while our offerings to the church are important, laymen were encouraged to see that these are not adequate substitutes for direct personal work. This was done by

personal emphasis in my own ministry and by relating actual visitation experiences at the time of baptismal services and during a special five-minute period set aside in the main Sabbath School program. People were led to see that the Sabbath School could become a soul-winning agency. There was also one eleven o'clock worship service which was composed entirely of personal witness experiences of laymen.

Shared Leadership. The second section given under specific basis was closely related to the first. This concerned leadership. The Seventh-day Adventist Church has received voluminous instruction on leadership. The regular church worker, along with the parish pastor, is the target of many plans and programs. In starting the teacher-shepherd program we endeavored to convince others that we were not just starting another "program". This was the main reason that special study was planned from the Bible, current authors and from special instruction given to the Seventh-day Adventist Church, which in turn was shared with the Takoma Park Church in various ways. The early efforts involved education, particularly among the leaders, who in turn passed the ideas on to others. My experience had confirmed the fact that the parish pastor must not do all the church work himself, but educate others or enable others to function. There must be shared leadership. This was necessary for mature Christian development. Much of the material used in the educational process drew on concepts taken from the general instruction given to the Seventh-day Adventist Church as well as detailed ideas taken from what could be called a church handbook for the operation of Sabbath Schools. The book is titled Counsels On Sabbath School Work. Careful study of this book

and other Ellen G. White writings revealed certain specific steps that could be followed in education and the implementation process:

Prayer Involvement was an early emphasis. It was found that people needed to sense God directing in this church-wide program, and therefore in leadership meetings there was often more than just the "customary opening prayer." Often prayer bands were held. Later, prayer bands were held on Sabbath morning at the beginning of the regular Sabbath School classes. The teacher-shepherd meeting itself, referred to earlier, used the prayer band plan with class leadership meeting as groups.

Calling Individuals to Service. This concept must be clearly understood. One would not indicate that individuals must be forced, but on the other hand in beginning a program that entails work based upon the individual's responsibilities, the instruction of the church's Lay Activities Department was to not wait for volunteers. So after as much discussion and education as possible was given, the leadership proceeded on the basis that teacher, elders and deacons would cooperate.

"Lay Out a Line of Work," dealt with the instruction received. Note how this concept was followed using the same example mentioned above. Our teachers, elders and deacons were presented with the idea that they need not be responsible for visiting the entire congregation. Rather, a line of responsibility involving ten to twenty families in a given class was presented. The task then looked feasible.

Show the People How seemed to be the next step. Here the members of the pastoral staff at Takoma Park as well as other

experienced leaders endeavored to practice the instruction given. Each leader endeavored to be sure that he was carrying on some personal work himself. Each member of the staff also selected at least one special Sabbath School class to work with. Here another technique was emphasized, that of working two by two. Pastors and other church leaders often carried on the early personal efforts going two by two, usually an experienced person with an inexperienced.

Content Material used for personal work was the last main specific given in the chapter. Less was given on this subject because of the fact that this denomination has just recently produced several books on the subject. Formal witnessing classes were held and are being held in the Takoma Park Church for those interested. Some instruction, however, was given to all leaders and to the general congregation. Sermons were presented giving practical instruction on personal testimony. An endeavor was made to show that everyone can tell what Christ has done for him. The importance of a scriptural base for one's faith was also repeatedly emphasized. This very emphasis has led the church leadership just recently to purchase and place pew Bibles in the main sanctuary. From physical presence and more corporate use it is hoped that the Bible will become an even more dominant part of church life. The simple requirements for salvation has been stressed. A ten-week series involving this subject was presented at the early worship service in church using some specially prepared outlines. Other sets were made available to the church membership that normally do not attend the first service. In more traditional sermon delivery I also endeavored to present very briefly

the basic requirements for salvation so that these would be fresh in the church members' minds when they carried on personal work.

It should again be stated that more is involved in the teacher-shepherd plan than just doing personal missionary work. The emphasis of the plan, however, is just that. The author did endeavor to show that people like Donald McGavran¹ of the church growth movement do emphasize this as the role of the church. Hendrik Kraemer put it succinctly: "The church does not primarily exist on behalf of itself, but on behalf of the world."²

A part of the project involved the use of survey instruments. This is considered next.

Survey Instruments and Results

Early in the planning of this project, the need to measure congregational attitudes and responses became evident. Two comparative surveys were developed, one to be given near the beginning of the project study and the other a year later. The reasons for taking the surveys were as follows:

1. To obtain information from the membership with respect to solicited opinions, views and practices at a given point of time.
2. To draw attention to and to stimulate thinking on certain issues and practices in Sabbath School.
3. To have current information to use in developing and promoting the program.

¹See books such as Donald A. McGavran, How Churches Grow (New York: Firnedship Press, 1966).

²Kraemer, p. 127.

4. To have some information for evaluating change over a period of time.

5. To have source material for continued development and study.

A short explanation should be given about the way in which the surveys were used.

1. In computing the responses, the percentages were rounded off to whole numbers, causing some of the questions to show a cumulative figure of a little more or less than one hundred percent.

2. In only one or two cases were the "no response" answers considered significant for purposes of this project. Therefore, these were dealt with only in the significant instances.

Questionnaire history is the next item to be considered. In November, 1974, an initial questionnaire was formulated and tested in the Holland, Michigan, Seventh-day Adventist Church. (A copy of this questionnaire appears in Appendix 4--Section 1) Responses to the survey instrument enabled me to refine the document and select the response areas most relevant to this study. A final draft of the questionnaire was then prepared and presented to the Takoma Park Church Board, with a vote being taken to give the surveys to the church on a given Sabbath morning. The revised survey (Appendix 4--Section 2) was given to the Takoma Park congregation in March, 1975, with two hundred seventy five responses being received. The percentage of responses are filled in.

A second questionnaire was developed which closely resembled the first, and was given to the congregation one year later, in March,

1976. A copy of this second questionnaire, with percentages filled in, appears in Appendix 4--Section 3. One hundred seventy-two responses were received.

In evaluating the responses to the surveys it should be noted that the teacher-shepherd program is continuing to develop so any report at this time would be an interim report. The questionnaires themselves will be handed over to laymen at the completion of this project and used in continued development. Some of the results will be particularly valuable as a further educational tool. (Some of the material presented in other parts of this paper will also be duplicated and given to laymen for additional study.)

Consideration of First Survey

The first survey deals with three main topics. They were (1) visitation, (2) Sabbath School practices and preferences as well as (3) visitor considerations. Following are some observations gathered from the first survey.

Visitation is a vital part of the teacher-shepherd program. Therefore, in planning the questionnaire, I wished to discover what response there might be to this work. In asking what might keep a class member from responding to the need for visitation, there was a rather even distribution between three choices. They were:

1. Willing, but not trained, 21 percent;
2. Would rather not do it, 20 percent;
3. Have not been asked, 17 percent.

If one takes into consideration the twenty percent who would rather not

visit, it seems that there still is thirty-eight percent potential if one considered those willing to be trained as well as presuming that seventeen percent who have not been asked would be willing if approached.

The need for visitation was clearly established when one considers that the questionnaire demonstrated that forty-eight percent of the respondents indicated that they have never had a Christian visit other than a social or money call by a member of the Sabbath School class, an elder, or a deacon. If one includes also those for whom the last visit had been one year or more ago, the conclusion is that seventy percent of those responding had not had the type of visit referred to above.

Several other questions dealt with the need for visitation. One read like this: "If for some reason or other you suddenly stopped attending Sabbath School, how long do you estimate it would be before you might be missed?" A positive point could be made for the forty-two percent that said it would be after one week, but the sad part is that thirty-one percent said it would be after one month up to and including possibly never. The distribution of the thirty-one percent was as follows:

1. After one month, 9 percent;
2. After three months, 6 percent;
3. Later (specify), 15 percent.

Many of those in the "later" response specified that they might never be missed or possibly it would take a year. Two specific cases from the questionnaire cause serious thinking. One said, "I was absent last spring due to illness for two months; no one noticed." Another stated,

"I was away three months, caring for a sick relative; no one asked or cared about my absence." While it may be true that this member had some responsibility for notifying others of his or her absence it does not excuse the class from its responsibility.

The need for visitation among the class members themselves is quite obvious. Most people responding to the questionnaire usually or always attend Sabbath School (ninety-three percent). Of those taking the survey, eighty-nine percent knew they were members of a specific class and seventy-one percent felt the teacher knew their names. Furthermore sixty-two percent knew that there was an elder in their class. After the above facts were considered, a disturbing fact was that sixty percent knew one-half or less of the members of the class by name.

The situations presented above seem to point out the need for some plan of visitation and some plan of organization so that a person would be missed when he or she did not attend. There also seemed to be a need for a plan to help people to get acquainted in the class.

Sabbath School Practices and Preferences is considered next. From the survey it was learned that fifty-one percent of the people responding attend Sabbath School regularly because they felt they needed the Bible study program. It is interesting to note that this reflected an almost identical figure of fifty-three percent who state that they used the Sabbath School Quarterly regularly in their personal Bible study. It is not possible with the data available to ascertain whether these two percentages represented the same people. One is challenged, however, by the fact that nearly half apparently did not

study the Bible lessons personally on a regular basis.

It further appeared that when asked for the most meaningful part of the Sabbath School program, the lesson study was favored by fifty-nine percent, with the next largest preference shown for the mission emphasis of sixteen percent. In another question asking the least meaningful feature, the lay activities emphasis was selected by fifty-one percent.

Visitors to the Sabbath School classes presented another factor to be considered. Those answering the survey felt that visitors would most enjoy the "opportunity to belong and fellowship in a small Bible study class within a big church" (thirty-five percent) and "opportunity for more participation than in a formal worship service" (twenty-six percent). In totaling these two responses, it was noted that a figure of sixty-one percent of the total responses dealt with a form of group activity.

The question concerning what might bother the visitor was particularly interesting, especially when considering the large number (twenty-six percent) who wrote their own response in the space designated "other". Aside from the thirty-seven percent who checked that they thought the "feeling of being uneasy in a new place" would most bother the visitor, over half of those who checked the "other" category chose to write in a response dealing with the noise problem that is present from the many classes being taught in the main auditorium at the same time. This point is enlarged upon later in considering the last two questions of the survey.

Personal Responses and Sabbath School Purposes. The last two questions on the survey gave opportunity for a personal response as well as asking for a viewpoint on the three main purposes of Sabbath School.

I recognized the difficulty in dealing with the type of questions used at the end of the survey. Yet when considering the nature and purpose of the questionnaire, it was felt vital to use these. The responses were carefully studied and for purposes of compilation were summarized and grouped.

One of the most interesting parts of the initial questionnaire proved to be the opportunity given for the individual to respond to the following question, "If you could make one change in the Sabbath School, what would it be?"

Sixty-five percent chose to give some type of response. Of these, sixty-nine percent of the responses centered around the Sabbath School class as such, while only eleven percent concerned the general Sabbath School programming. Five percent were general responses involving the atmosphere present in Sabbath School, while twenty-five percent were of a miscellaneous nature too diverse to be summarized for inclusion in this paper.

On the basis of the above data some general observations can be made. (1) Observations on the Class. There is a greater concern on the part of the membership with the class than any other part of the Sabbath School program. This may have been due to the fact that the present preliminary program is satisfactory. On the other hand, it may have been that the present problem with noise during the class

discussion over-shadowed problems or needs that are present in other ways in Sabbath School. In any event, it was thought helpful to consider in more detail the responses from those who gave answers concerning the Sabbath School class. Twenty-one percent wished more time for the lesson study. The rest of the responses offered suggestions to deal with the noise or interference between classes.

Note the following distribution:

14 percent mention that the noise problem needed to be dealt with.

23 percent concerned location of classes with specific suggestions as follows:

individual rooms, 14 percent;

more distance between classes, 6 percent;

temporary partitions needed, 3 percent.

9 percent suggested one class usually taught from the pulpit.

13 percent suggested the size of the class be dealt with.

20 percent dealt with miscellaneous suggestions for class

improvement, with distribution as follows:

more involvement needed from members of class, 60 percent;

practical lesson presentations, 16 percent;

better teaching, 12 percent;

more time given to visitors in the class, 12 percent.

The above responses are significant when one considers that the percentages involve about two-thirds of the people who filled out questionnaire and actually took time to voice their own opinions. This was without the prompting of a response gained from a multiple choice

question. This fact makes even the small percentage figures significant.

(2) Observations on Programming. The eleven percent that gave answers concerned with programming did not fall into any significant pattern, but do provide a source for future study. The tabulation is as follows:

More music, 32 percent;

More/less lay activities emphasis, 32 percent;

More attention given visitors in general program, 16 percent;

More time for missions, 15 percent;

Less preliminaries, 5 percent.

In summary, the question asking for one suggestion on a change in the Sabbath School gives the officers and leaders some indication of what the members are thinking and serves as a source of material for use in instituting future changes.

The last question asked on the survey stated, "If you were to list the three purposes for the existence of Sabbath School, what would they be?" This question was included in the survey to stimulate thinking. It was difficult to compile answers since everyone did not give three answers and further, the answers were expressed in a wide variety of ways. Seventy-one percent did choose to give some type of answer. A surprising number of respondents replied correctly to the question regarding the three purposes of the Sabbath School (Bible study, soul winning and fellowship). Using the same grouping and summarizing techniques practiced in the other independent response

question, the following breakdown of responses can be given;

- 49 percent referred in some way to a personal Bible study program as one of Sabbath School's main goals.
- 47 percent felt one of the purposes for Sabbath School was for fellowship or association with other believers.
- 39 percent felt that Sabbath School should be concerned with evangelism, either training for or a means of doing.
- 34 percent spoke of understanding God's will or His truth better.
- 23 percent felt the mission promotion was a purpose also.
- 18 percent spoke of a purpose of Sabbath School being that of refreshment of soul and gaining strength for the week to come.
- 8 percent spoke of the Sabbath School as giving an opportunity for involvement.
- 4 percent referred specifically to the purpose of Sabbath School as being a training avenue for children.

These responses confirmed a wide range and comprehensive view of Sabbath School purposes. They showed areas where continued education is needed. They also presented a challenge for the programming and practice of the Sabbath School to meet its purposes.

Consideration of Second Survey

A year after the major launching of the teacher-shepherd program and the administration of the first survey in the Takoma Park congregation, a second survey instrument was developed and administered.

Fewer total responses were received back which was likely due to the fact that the church was just concluding a large public evangelistic program which caused many people to have obligations with new believers during the time of administering the survey. Ultimately, however, one hundred seventy-two responses were gathered.

It should be stated once again that one of the uses of the survey was as an instrument to continue to focus attention on various parts of the teacher-shepherd program. In this section of the report where we are comparing the results of the second survey with the first I choose to use only the responses from the forty-seven percent who remembered filling out the first survey. This was done so that the populations would be similar. Note the following comparisons of the two surveys.

"Are you a member of a specific Sabbath School class?"

<u>First Survey</u>	<u>Survey Response</u>	<u>Second Survey</u>
89 percent	Yes	92 percent
8 percent	No	7 percent
3 percent	Uncertain	1 percent

"I attend Sabbath School"

<u>First Survey</u>	<u>Survey Response</u>	<u>Second Survey</u>
73 percent	Always	84 percent
20 percent	Usually	16 percent
4 percent	Seldom	0 percent
3 percent	Never	0 percent

"Does your Sabbath School teacher know your name? (Guess if not sure.)"

<u>First Survey</u>	<u>Survey Response</u>	<u>Second Survey</u>
71 percent	Yes	76 percent
11 percent	No	8 percent
12 percent	I am a teacher and/or officer	9 percent

Areas of progress are now considered. One can see an improvement in the personal visitation made to the homes of the Sabbath School class members. The totals of the first four responses were obtained on each survey under the question, "When was the last time that a member of your Sabbath School class, and elder, or a deacon was in your home for a Christian visit (other than social or money call)?"

<u>First Survey</u>	<u>Survey Response</u>	<u>Second Survey</u>
8 percent	During the month	17 percent
4 percent	Two to three months ago	21 percent
6 percent	About six months ago	13 percent
<u>6 percent</u>	About one year ago	<u>6 percent</u>
25 percent		57 percent

Here there is a thirty-three percent improvement.

A further area of improvement deals with the percent of people that know the names of others in the class. If one compares the responses from both surveys of those that know seventy-five percent or more of the names the following gain is arrived at. Forty percent on the first survey compared with fifty-five percent on the second, or

a gain of fifteen percent. This was better than the comparison question, "Does your Sabbath School teacher know your name?" which showed a five percent gain.

There also is some improvement noted in the use of the Sabbath School Quarterly. If one takes the responses of both surveys from those who use the quarterly regularly and those who bring it to class there is an eight percent improvement.

One area of decline should be noted. When the respondents were asked to estimate how soon he or she would be missed if they suddenly stopped attending Sabbath School, there was a decline. Take the totals from the first three choices which include those who feel they would be missed after one week to after three weeks. The figure on the first survey was sixty-nine percent while the figure for the second survey was sixty-one percent or a decline of eight percent. One might ask why this decline. It may be speculated that one of the main factors might be that as a result of the promotion and organization for the teacher-shepherd program, there is greater sensitivity toward visitation, yet because some have not yet been visited they have a stronger feeling that maybe they would not be missed.

Summary Statement on Questionnaires

The surveys have been helpful in gaining a few figures for this interim report. It needs to be stated again, however, that the surveys have served the most valuable purpose in keeping the facts and needs before the congregation as well as church leadership. It is for this reason that the survey material is included in this chapter. The

material gained from the surveys will continue to contribute information even after the project is finished just as they have contributed material for the next chapter on things that were learned from the project.

CHAPTER IV

THESE THINGS WERE LEARNED FROM THE PROJECT

In this concluding chapter I would first like to summarize some general results which seem to address the issue raised at the beginning of this project and contribute to meetings its stated goals. Second, attention will be given to how objections were dealt with as they were encountered directly or indirectly in the project development. Third, observed strengths of the project will be noted. Finally, proposals for continued study will be given for purposes of summary as well as for projecting continued challenges to my own congregation and others who may wish to consider the teacher-shepherd program for use in the church.

General Results

The issue raised at the beginning was: Can our present practice in Sabbath School be enhanced so that a more effective way of reaching the accepted Sabbath School objectives can be developed? It had been decided to grapple with this issue by proposing three goals to be addressed in the project.

1. Demonstrate that the potential inherent in Sabbath School can be developed.

2. Show that the problem of duplication and/or competition of effort can be avoided or at least lessened.

3. Illustrate how the adult Sabbath School class can be developed as a work/study group that meets the theological principles presented from the scriptures.

From personal observations and interviews it seems that there are many strong indications that these goals are being met. In the observations given an effort will not be made to place each point under a specific goal since the goals, along with the observations, are overlapping.

Leadership development within the Sabbath School structure has been noted through personal observation and interview. There have been changes in concepts of leadership roles in broader perspective. Some class loyalties are becoming more evident, while other classes are losing members. It appears that this loyalty or lack of it has a direct relationship on whether or not the class practiced some of the teacher-shepherd concepts. In a recent discussion dealing with the problem of class size, two of the teachers who have been active in the teacher-shepherd program were present. They posed a problem to deal with. They said that there was a stronger cohesiveness in the class as a result of the teacher-shepherd program. As a leader, one would rather have this type of situation to deal with rather than one where there is little class loyalty.

A personal interview also contributed to the evidence that the Sabbath School can be an asset in the development of new leadership. Bud and Nancy Countrymen began attending the Takoma Park Church in the

very early stages of the teacher-shepherd program. They stated that they remembered the early Sabbaths on which they had attended church. They felt wanted and needed. They especially mentioned how much the Sabbath School class fellowship luncheon meant to them. They were able to get acquainted with people and to feel the concern that the members showed. This made a deep impression upon them which they had expressed on a number of occasion in addition to the telephone interview.¹ For the 1976-1977 officer year, the church has selected them to be leaders of the steering committee which assists the classes and various groups in sponsoring of the Hand of Friendship Luncheons.

Self-initiated projects can also be noted as a general result of the teacher-shepherd plan. This is evidenced by one class deciding to sponsor several needy students in the church's day school by paying their tuition. This idea was developed by the class in one of their non-Sabbath meetings.

Just recently attention was drawn to a class that has been active in the teacher-shepherd program and to a special activity that had been carried out. This involved a plan of holding mini-class retreats. A telephone interview with the teacher-shepherd Don Mansel yielded the following information: He spoke about a plan to have a meeting away from the church on an average of about once every two months. Sometimes these meetings were held on Sabbath afternoon. He referred to a particular retreat held on Sabbath, May 22. It involved a full day of activities at the country home of the teacher-shepherd.

¹Bud and Nancy Countrymen, telephone interview, Takoma Park, Maryland, May 12, 1976.

About seventy percent of the class was in attendance for the major meetings in the morning (Sabbath School and Church). The families then had dinner together and a short walk after which another informal discussion was held discussing last-day events. Don Mansel expressed the strong conviction that these retreats provided a most unique opportunity for spiritual growth and a real enrichment to the regular class discussion. He is now recommending this idea to other teacher-shepherds.¹

Spin-off results might be the way to describe the observations given next. These are results that appear to be indirect nevertheless vitally related and in some respects a direct fruit of the program. A particular point would be in the area of people baptized into the church. Here a personal interview serves to illustrate.

Chris Farnsworth was baptized on May 8, 1976. In the interview she stated that she came in contact with one of the teacher-shepherds in a dentist's office. Bible studies were arranged and soon Chris was attending Sabbath School. She felt the class loyalty and attended some of their special functions. Even before baptism she participated in helping with the class activities. Also, her non-Adventist husband was asked to play his trumpet for a class social. She volunteered that a part of her decision to be baptized was based upon the feeling of belonging to her class.² Interestingly this same class, in its faithfully following the teacher-shepherd plan, also had more of its

¹ Don Mansel, telephone interview, Takoma Park, Maryland, May 24, 1976.

² Chris Farnsworth, telephone interview, Takoma Park, Maryland, May 11, 1976.

members baptized early in 1976. I would go so far as to say that the whole picture of new member accession by baptism has some relationship to the concern being promoted through the teacher-shepherd project. Since the program has been functioning, the number of people baptized is above the previous ten year average.

Indirect results may also have been realized in other departments of the Sabbath School, although up to this writing the promotion and planning has been primarily done in the adult division. An example of this might be seen in the Sabbath School division made up of college students and young married couples (called Stairway in the Takoma Park Church). This division had been operating with one teacher teaching all those in attendance. At the present time there are three separate classes being held. According to one of the leaders, a motivating factor in the forming of more classes was so that people would be shepherded more effectively and more personal attention would be given to evangelistic endeavors for those in attendance.

A further spin-off result was the fact that the Takoma Park Church Social Committee also became concerned about planning activities where personal attention could be given. Therefore, instead of trying to plan one big party for five hundred people they organized what they called Community Home Parties. This plan involved selecting about thirty hosts and hostesses to open their homes on a given night. These leaders then invited a group of people into their homes for a social time together. Several leaders had mentioned that their Sabbath School visitation among the membership showed a need for more activities that were personal in nature. The particular social

referred to above showed personal concern when people were specifically invited to a home rather than hearing a general church announcement about an upcoming church social.

The activity in the deaconess department of the church reflected the emphasis on the "personal" being given in the teacher-shepherd plan. The deaconesses had been organized for visitation among the elderly and the shut-ins for a number of years. Since the emphasis of the teacher-shepherd program on the concern for others and the need for visitation, the visitation activity among the deaconesses has dramatically increased.

Probably the most ambitious spin-off result involved a complete re-organization of the local church lay activities department. In counsel with local leadership the indications given were that the leaders realized that their work could be carried on in more effective ways and that there needed to be a closer relationship between the lay activities department of the local church and the other church departments.

In summary when speaking of these indirect results one should acknowledge that they reflect some of the most valuable contributions of the teacher-shepherd program. Sometimes when a new concept is introduced and promoted in a church it is at the cost of many other programs. Here the very opposite is indicated. The teacher-shepherd concepts contribute to the entire church program.

How to Deal With Objections Encountered

In the development of the teacher-shepherd program objections have been encountered. These have come about in direct manner as well as indirectly. They have come from laymen in the congregation as well as from fellow ministers who have heard about the project and raised questions in personal conversations. Many of these objections appear to have been raised from the sincere desire to find answers or obtain guidance. As I was confronted with the objections an excellent opportunity arose to test ideas. Furthermore, the problems dealt with gave me a means of providing material that could be of benefit to others who might wish to consider implementing the teacher-shepherd program in a given congregation. Also, opportunity was afforded to present ideas on continued growth and development of the teacher-shepherd program.

Before considering a specific objection it would be well to admit the following: In any program involving people possessed with the power of choice there will be the possibility that everything will not work out just the way it might be written out and/or diagrammed on paper. This is particularly true when one is dealing with some of the regular meetings and programs of the church. It can be stated that the above observation is true of this plan and project as well. This problem is not severe since the teacher-shepherd program is not as concerned with items on a piece of paper as it is with a personal thrust. Therefore, the general results indicated earlier are rather significant. The fact that the church is moving forward in all the major departments is a testimony to that thrust. To illustrate, one

sees that progress made in Sabbath School is not detrimental to the rest of the church work. With this point made, attention is now given to specific objections. For purposes of clarity of organization, these problems are stated in the negative, with an endeavor being made to deal with each one:

Size of the church. "This program would only work in a big church like the Takoma Park Church." It is true that each church is unique, but this is so regardless of the size and location. It can be admitted of all the seventeen churches that I have served, the Takoma Park Church seemed to be the most difficult to try a plan such as this project called for. For example, since this church serves the offices of the denominational headquarters, many of the teachers have heavy obligations in world church leadership and are out of the congregation frequently, sometimes for long periods at a time.

Some people would view the Takoma Park Church body as a very settled congregation. The church is celebrating during 1976 twenty five years of worshipping in the present building. Any pastor might look at the church of his charge and say, "It can't work here." Of course, that very attitude will usually guarantee that the plan will fail. The size of the church really does not affect whether the plan works or not. Wherever there is a church that has elders, deacons, and a Sabbath School with people to shepherd, one has the ingredients needed for this program.

Teacher Cooperation. "One can't get the cooperation of the teachers." This problem could be enlarged to say that the entire cooperation of elders and deacons will also be difficult to secure. I

have really never come in contact with a church program that is successful in enlisting one hundred percent cooperation. This plan is no exception. As this program developed some of the leadership including teachers dropped out or gave only passive support to it. In a few cases some subtle opposition was even noticed. In most cases, however, there were others who were excited about the fuller mission of Sabbath School, and stepped in to help.

One further point should be stated about the teachers. This project has sought to clarify and uplift the real role of the teacher. It was observed that the teacher that serves regularly has as much exposure to his or her segment of the congregation (the class members) as does the pastor. Each has about thirty minutes a week. In some cases the teacher has more exposure because of guest speakers and other church appointments that the pastor has at the time of the worship hour. In considering the heavy responsibility resting upon the teachers and endeavoring to strengthen their role, a plan of action could be suggested which would help secure more teacher cooperation. This concerns the method of selecting teachers for the adult division. Although this particular problem has not yet been dealt with in the Takoma Park Church, I would like to urge most strongly that this very area under discussion is a most vital problem that needs urgent attention. It is not being suggested that someone endeavoring to implement this program immediately start out with an effort being put forth to change the method of teacher selection. It would not be well to begin first by endeavoring to change policy. After some of the other concepts of the plan are implemented, then

with counsel, the suggestion below could be given attention. The suggestion that will be discussed with the Takoma Park leadership soon is as follows: The position of the Sabbath School teacher should be presented by the Nominating Committee. Consider the suggestion:

In the past the teachers have been selected and voted upon by the Sabbath School Council according to the plan recommended in the Church Manual. So often this council meets after all the major church responsibilities have been filled. When many of the people are approached who would be capable of carrying the heavy teaching responsibility it is found that they are already overloaded. Since the teacher-shepherd position involves a work that is in some respects equal or greater than that of elders or deacons, it is recommended that the Nominating Committee of the local church be asked to nominate names of the teacher-shepherd positions. This makes the position of teacher-shepherd a position filled at the general church election. A suggested way of approaching this would be for the General Superintendent to be nominated at an early meeting of the Nominating Committee. Then he could be asked to counsel with the pastor on a list of names to be discussed in the Nominating Committee as eligible teacher-shepherds.

Some have asked if one should also elect the children's division teachers in the way stated above. This would not seem to be necessary due to the fact that the church is asking the teacher-shepherds to assume a responsibility that involves the whole family which is not specifically asked of a teacher in the children's divisions.

Sabbath School Structure. Another problem closely related to the one discussed above is that "present Sabbath School structure seems to present hindrances to the carrying out of this plan." First of all, in addressing this problem, it should be stated that the opinion is held that God has blessed the Sabbath School. It can be readily admitted, however, that the Sabbath School is not all that it should be, even though it is one of the great institutional strengths of the Seventh-day Adventist Church. Some things may need to be changed, but the challenge to any leader is to begin where he finds the school. Having said this, several situations are suggested that do need attention. Some of these the leadership of the Takoma Park Church has only had time to touch upon at this writing. They should be mentioned here as needing attention, but not necessarily hindering the launching of a program.

One problem involves the teachers' meeting. According to General Conference recommendation, the teachers' meeting is to involve more than just a discussion of the week's Sabbath School lessons. In most places, if there is a teachers' meeting, it is primarily a lesson discussion time. The General Conference recommendation is that some time should be allowed for discussing class needs, plans and what might be called expanded shepherding work. If a leader is not able to have the type of meeting pictured above, a quarterly teacher-shepherd meeting held an hour before sundown on Sabbath has proven very effective. This is a meeting where the various class officers come together corporately and then divide after a period of time into their respective class leadership groups.

A second situation under the topic of structure concerns what some believe to be the fact that too much time is devoted to devotional material in Sabbath School. This part of the program is sometimes referred to as "the preliminaries." It is a problem when the first part of Sabbath School frequently infringes even a few minutes and sometimes takes a large portion of the time devoted to the lesson study. I would like to go on record as stating that it is my opinion as well as the General Conference Sabbath School leaders that there are three areas in Sabbath School that are nonnegotiable. They are the need for the individual Sabbath School class, the mission emphasis and the use of the planned Sabbath School lesson topics. The Sabbath School should not be a second devotional or worship service. Study should be given to preserve the time for individual class activities. It is possible that some of the devotional features, like poems and music, are carried over from the early days of the Sunday School movement where people attended only one service and that was the Sunday School. It is not suggested that these devotional features be completely eliminated, but surely that they do not take the place of the real purpose of Sabbath School.

In the present structure of Sabbath School practice, there is what is called by some "the six point" program. This involved:

1. Welcome and introduce all visitors.
2. Make a brief missions appeal, calling attention to the class goal. Place your own offering in the envelope, then pass the envelope to the members of the class. Ask someone to count the offering.

3. Mark the attendance record yourself, assign members to visit all regular and prospective members who are absent. Every absent member should be visited by someone each week.

4. Encourage daily lesson study. Ask "How many are following the daily lesson study plan?" Mark the number reporting in space indicated.

5. Report to the class the amount of the offering today. Compare with the offering goal.

6. Take lay activities report. Each member marks his own report card. No promotion is to be done at this time. (Not over two minutes.)¹

All of these things are important; however, I have not found it possible to promote all of these each week as well as making provision for the shepherding activities proposed in this plan. The only observation that can be made here is that with the emphasis of the complete role of the Sabbath School class being given many of the items such as offerings prosper too.

A final observation on present Sabbath School structure concerns class size. Most churches that have individual Sabbath School classes seem to feel that their classes are too large. Ideally a class would probably function best with ten to twenty members. Yet, if one is to wait until the time arrives when the classes are all "down to size," the program recommended in this paper may never get started. There are some real disadvantages when considering the size

¹General Conference Sabbath School Department, Washington, D.C., "Six-Point Program."

of some of the classes. Even at that, however, the concepts and plans suggested in this paper work better than no plan at all. Experience has shown that after the ideas of this project become more of a working part of the Sabbath School, efforts will be made to divide classes by the lay leaders themselves.

Counsel of the Past Related to Now. Attention is now turned to those who would bring up another problem, that is "Our present age makes some of the past practices of Sabbath School irrelevant." It is true that in our present age pastors are, for example, in charge of fewer churches than during the time that early Seventh-day Adventist leaders gave some of the counsel referred to in this paper. Some would argue that people may have depended more on their Sabbath School teacher at that time than now. While there may be some truth to this, yet a strong case can be made for the fact that in this age of computers and other mechanization there is a greater need for the personal experience than can be found in belonging to a group like the Sabbath School class. People are tired of being a number. Modern sociological literature has also expanded the horizon of the tremendous potential at work in a small group. If some adjustments must be made in Sabbath School practice, it surely should not be in less emphasis upon the personal.

All Questions not Answered. Finally, in this part of the chapter attention is turned to the problem that "this project hasn't answered all the questions." This is a very real problem. It is to be expected that as long as one deals with people and the dynamics involved, this will always be a problem. It is believed that enough

material has been presented to affirm this plan as a viable one, but it is also suggested that other interested parties can and should take up the continued development of this part of the church work even as I plan to continue work on it using particularly some of the materials gained from the surveys.

Some areas of further study would be experimenting with the use of another class officer either elected or designated as the class lay activities leader. More work could and should be done with comprehensive surveys to ascertain more material of the type sought after in the brief surveys done by the author. Suggestions are also given for possible ways of expanding some of the philosophy covered in this paper into other parts of the Sabbath School program as well as other divisions. See Appendix 5--Section 1 and 2 for brief expanded material in these two areas.

Also, in Appendix 6, the full text of the current objectives for the Sabbath School are given. Surely just a casual reading of these will stimulate leaders to continue the research, experimentation and implementation of fuller programs for Sabbath School.

Observed Strengths

Even in dealing with the objections encountered, endeavors were made to see positive points of view. Now in this section attention will be given to proposing some strength which can be stated as a result of the project work. These serve to encourage one to continue work in the teacher-shepherd program as well as possibly to be a help to others who may wish to use the concepts suggested.

Program Not Revolutionary But Relevant. First and foremost it should be stated that the "emphasis given in this project is not really new." People are sometimes afraid of something new. Some of the ways of implementing ideas are new and may even seem revolutionary. It can be pointed out, however, that much of the basis for the program comes directly from biblical sources, current literature, as well as official publications of the church. It was actually surprising to note how much material there was in print. Particular mention should be given to books written by Gerald R. Nash, former World Sabbath School leader. Two of his books are excellent: Evangelism Through the Sabbath School¹ and Planning Better Sabbath Schools.² It would be well at this point to once again refer to the latest objectives voted by the Sabbath School Department, which expand even beyond the present plan envisioned in this paper. (See again Appendix 6 for complete text.)

It should be emphasized that while this program is not completely new, it is well to call to mind the philosophy of pastoral leadership which is and should be receiving wider emphasis--that of seeing the pastor as an enabler. In introducing change or when engaging in any form of pastoral leadership, it is important to remember that the "pastor serves best when he serves as an enabler." In considering the use of this program in a given Sabbath School, one would not want to present the whole program at one given meeting expecting a vote to

¹Gerald R. Nash, Evangelism Through the Sabbath School.

²Gerald R. Nash, Planning Better Sabbath Schools (Washington, D.C.: Review and Herald Publishing Association, 1965).

begin the program the following week. Recall the careful procedure outlined in introducing this program to the Takoma Park Church. The idea can be started very slowly at first by introducing, for example, the ideas of having a class secretary for each class to serve as suggested in the project. (See again Appendix 2--Section 3 for review of the way a secretary can serve) A class secretary could help in any Sabbath School regardless of whether or not other parts of the program were instituted.

Program Will Grow. This leads to a second strength of the program, which could be titled "growing continuity." Some have asked how long it takes to get a plan like the teacher-shepherd program operating. Experience has shown that it takes at least a year for the project to begin to make some impact. However, as mentioned earlier, as each month passes and various ideas are added and more and more lay leadership become involved the force grows. This then is another very positive point. All the time the project is growing it is also continuing. Sabbath School continues to meet week after week. The structure is always there. There is not a starting over again and again. While the work may be more active at certain times of the year, the structure is always there ready to be expanded and/or rejuvenated. This point has been noted to have a positive advantage over other organized structures set up outside and independent of the existing church program.

Program Involves Broad Base. The third strength concerns "lay involvement." It is usually a positive sign of a given church program when one sees growing lay involvement. When thinking of the Sabbath

School initially it can be noted that even under average circumstances there is more lay involvement and lay ministry in Sabbath School than any other part of the church program. The ideas given in this paper present a powerful base for expanding and refining that ministry. Just from an organizational point, one notices that with this plan there is expanded involvement. Implementation of the teacher-shepherd plan calls for having a teacher-shepherd, an assistant teacher-shepherd, a class secretary, an assistant class secretary, an elder and a deacon or two in each class. Already one has from four to seven people organized for involvement. As mentioned earlier, one hundred percent response is not always attained, but the chances for involvement are multiplied.

Program builds concern for others. A fourth strength involves "the spirit that develops." This is another factor that is somewhat difficult to measure. When there comes into the church, the Sabbath School and the individual class the three avenues of koinonia referred to earlier, it definitely affects every other area of the church. The concern for others drives one to the Word, to those outside, as well as to those who sit next to us in church. This dynamic affects the way the teachers teach, the way the students study, the way in which people give their offerings. It affects the way the people feel about their class. For example, when speaking of spirit, I have already noted that to the degree that the teacher-shepherding program was practiced in the class there was a definite relationship of unwillingness to divide the class. This is a pleasant problem to deal with when one finds class members who are really loyal to their class. It

has already been noted that this spirit of concern for others and need for organization filtered into many different areas of the church program. This is illustrated once again by pointing out that the pastoral staff, as a result of the teacher-shepherd plan, felt the need to more effectively organize and publish a plan of leadership guidance for the congregation. (See Appendix 7.)

Program Contributions Outside My Own Congregation is the last strength to be covered here. This project has already allowed me to make contributions outside my own parish. There is among many pastors and laymen a real desire to fulfill the unique counsel given for the Sabbath School and to the Seventh-day Adventist Church. Many pastors and administrators have been and are interested in this project. Requests have come for copies of materials used as well as a brief description of the plan. The General Conference Sabbath School Department asked for a presentation to be made at its advisory counsel as well as arranging for me to meet with several study committees and to give information and ideas from this project. In August 1975 an invitation was given to present this plan as far as it had developed to the Seventh-day Adventist ministers of the Texas Conference. Present plans call for another presentation to be made to the Carolina Conference workers in August 1976. From these meetings and brief encounters with laymen the project has continued to grow and be refined. It is expected that this development will continue. It probably also should be mentioned here that while this project was not undertaken to merely have some contribution to make outside the congregation it is a continuing challenge to pastors and churches to develop programs that will help others in their church work.

Proposals for Continued Study

These proposals will be presented by summarizing ideas gained from the questionnaires and a personal study of the responses. They are presented both for summary purposes and as projecting challenges to the Takoma Park congregation as well as to others who may wish to investigate further the teacher-shepherd program. Continued study should develop yet other means of refining and propagating the ideas presented in this paper as well as the concerns expressed in the surveys. The teacher-shepherd plan is an endeavor to meet some of the needs expressed by the people themselves in the surveys. There is yet much development needed involving the observations given below.

1. The membership generally has a rather comprehensive view of the purposes for Sabbath School which closely parallels the objectives stated by the General Conference Sabbath School Department. These objectives must become a reality. There is a conspicuous need to promote the Sabbath School programs which will develop these purposes.

2. There is an acute need for visitation among the church membership. The benefits of this visitation impinge upon the Sabbath School class. In order for each member to experience the real fellowship envisioned for the Sabbath School class the members must know each other.

3. The membership is interested in the Sabbath School class and this interest must be capitalized upon. For example, this interest should cause the leaders of the Takoma Park Church to want to deal with the noise problem created by the multiple-class format. This

point might also speak to other congregations who when confronted with the noise problem resort to lessons taught to one large class from the pulpit.

4. The surveys show that leadership will also need to seek ways to continue to encourage the plan of personal Bible study throughout the Sabbath School Quarterly.

5. The membership further recognizes the opportunities afforded in a small Sabbath School class and its appeal to visitors. Therefore, leadership will want to make more provisions to capitalize on group dynamics and make more careful provision for visitors to the group.

Personal Challenge

As a Christian today, looking at God's church, one could ask will God see His plans for koinonia really being developed as He wishes among the growing numbers of "called out" groups. In summary, I would like to go on record as repeating that the Sabbath School can be one of the finest avenues for the whole experience of koinonia, particularly thinking of the three aspects developed earlier in this paper. These should be briefly reviewed here.

Surely the Sabbath School is an excellent place for a God-filled person to communicate the assurances of all that is involved in the "shared in" inheritance. It is true that the pulpit preaching also contributes in this area, but it is believed that when someone like a dedicated Sabbath School teacher can develop a close relationship with the members of his class through the fact that all are sons

or daughters of God, then he is in a more strategic position to lead also into the "shared out" experiences. The "sharing out" experiences in my opinion have received less emphasis than needed. Probably this has not been a conscious neglect. However, the call given by Ellen White is very plain. She says,

For Christ's sake let the teachers and the leading workers in your Sabbath School be men and women who realize the responsibility of their position, as those who are watching for souls and must render an account to God for the influence they exert over those under their charge.¹

Surely then everyone connected with Sabbath School should be moved to give the kind of emphasis called for in order to realize the results envisioned by this challenge from Ellen White:

The Sabbath School should be one of the greatest instrumentalities and the most effectual in bringing souls to Christ.²
(Emphasis mine.)

I believe that the reader has already noted that the "sharing out" should be the natural result of "sharing in." Sabbath School class evangelistic projects, along with personal evangelism projects, organized and nurtured through the dynamics of the Sabbath School class, can be fulfilling.

The aspect of koinonia that involves "sharing with" each other also seems to fit better into the Sabbath School class than any other place. What better place is there to share our heartaches, joys, needs and requests than in a small class that meets weekly? Each member can realize, as Ellen White says, that "what we do or say may seem to us of little moment, when, could our eyes be opened, we should see that

¹Ellen G. White, Counsels on Sabbath School Work, p. 71.

²Ibid., p. 10.

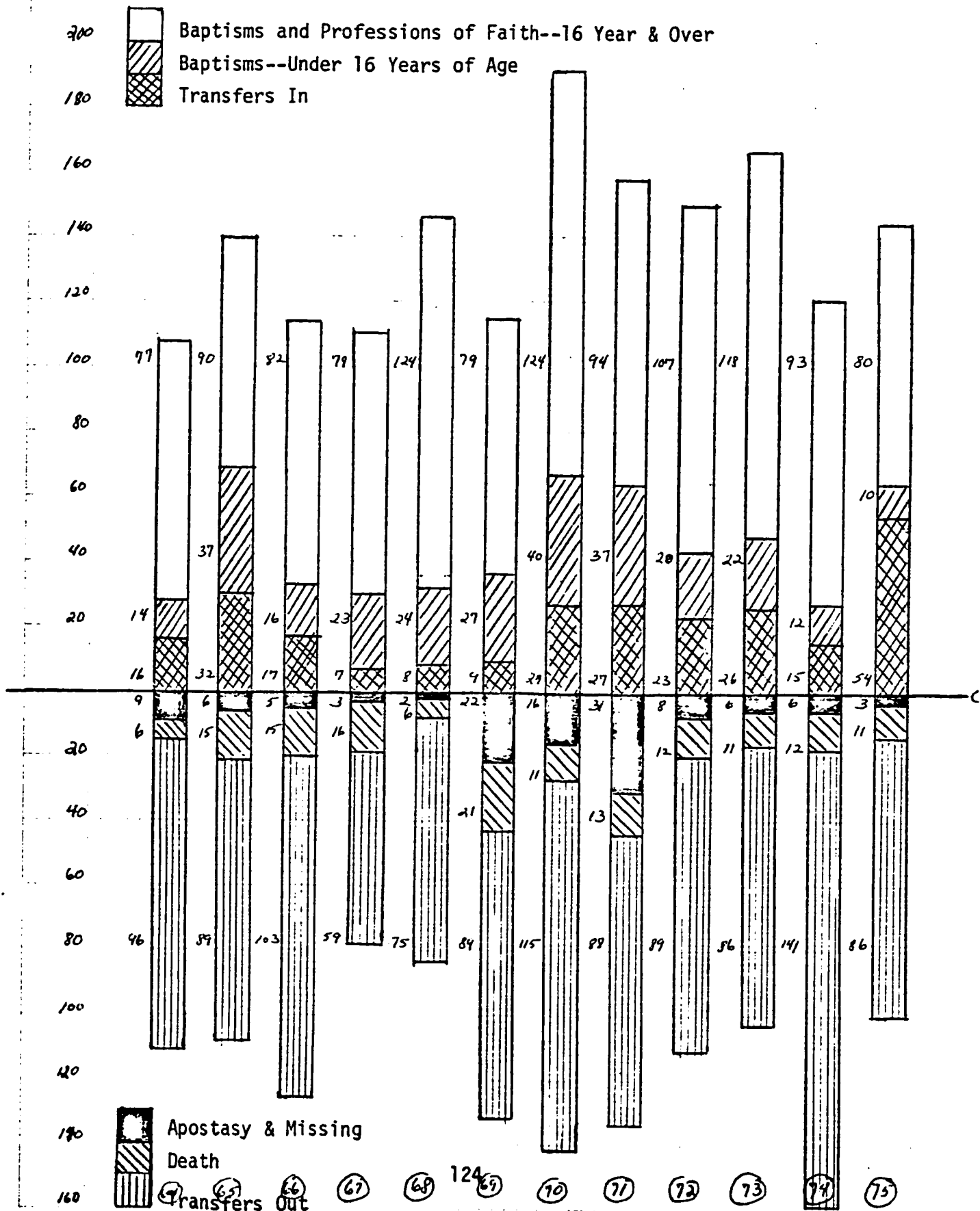
upon it depended the most important results for good or for evil."¹
In the dynamics of a class meeting, the smile, a handshake, a kind word, a text shared, or a Bible lesson point given can be the most powerful work of the Lord.

¹Ibid., p. 102.

APPENDIX 1

SUPPLEMENTARY NOTES USED IN BASIS MATERIAL FOR CHAPTER II

Takoma Park Church--1964 to 1974 (Compare 1975)
 Conversion Growth, Transfer Growth, Biological Growth



Problems Among the Laity

In order to explore the problems concerned with more dominant lay involvement in personal work and specify it for my own denomination, I had to look at the situation as laymen might see it. For points of emphasis, this section will be organized to meet problems often encountered with laymen in the context of God's sending message. It will cover a wide spectrum of problems from inactivity to partial response to acquiescence.

They talk but do not share. How many times one hears the observation made that, "I just don't know how to witness" or "It isn't my gift to know how to share." Now, while there may be partial truth in these observations, more often than not the situation encountered is more accurately described by this illustration from Ellen White:

Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God.¹

They desire but do not work. If Adventist Christians were asked if they desired to see souls coming to Christ and the knowledge of the truth, their response would almost certainly be an emphatic Yes! Yet in various ways and for various reasons it is seen that the desire or the expression of the desire is much stronger than the action. Note the following thought-provoking questions:

¹Ellen G. White, "Missionary Work in the Neighborhood," Review and Herald, Vol. 65, No. 21 (May 22, 1888), 321-22.

There are many who desire to see souls coming to a knowledge of the truth; -but who among us are engaged in real, earnest work for the Lord? Who, with earnest, humble faith, are bringing souls to Him by visiting, by conversing, and by explaining the Scriptures?¹ (*Italics mine.*)

They just "let their light shine." Many sincere people would respond to the call for witness by giving the foregoing observation. Truly it is important for the life of a Christian to testify for the Lord, and the writer would not in any way wish to take away from this. It is the firm conviction, however, that true piety leads to expostulation and that the real letting of one's "light shine" should lead to personal effort for the sinner far more than is seen. There must always be a place for tact and timeliness in one's personal witness, but for too long members have been so "delicate and modest" that they fail often to give personal warning and/or instruction to the sinner. On this point of letting one's light shine, a most helpful Ellen White letter was found written to an Elder and Mrs. John Corliss. A major portion of this letter is presented at the close of this appendix. It seems to really indicate what real "letting your light shine" means. Consider the following counsel from the letter:

Would that the members of the church would feel their true calling and feel, as I have been shown they should, their duty to be living, acting, working members of the church.² (*Italics mine.*)

They depend upon offerings given. Some like to refer to how

¹Ellen G. White, "The Importance of Personal Effort," Review and Herald, Vol. 74, No. 3 (January 19, 1897), 33,34.

²Ellen G. White, letter to Elder and Mrs. John Corliss, December 25, 1886, Ellen G. White Estate, Washington, D.C.

much is being given to further the cause of God. We are warned, however, that "We need not tax ourselves with rehearsing how much has been given to the cause of God.¹ Many people who do this are stay-at-home Christians, and these "stay-at-home, professed Christians are misrepresenting Jesus Christ."² These people need to be beseeching the "Holy Spirit to mold and fashion them and make them wise to win souls to Christ."³

They depend upon church publications. At one time Ellen White referred to a great burden that she carried after she had a conversation with Elder Evans that took place just before she was to meet with the church workers at a church administrative meeting (Union session) in Mountain View, California. Many were concerned at that time as to how to warn the cities. She spoke of the importance of the printed matter, but she also said "this printed matter cannot take the place of the voice of the living preacher. Both are necessary."⁴ The issue here seemed to involve those who depended solely on printed material without personal effort.

She went on to say that the responsibility for doing this personal work rests also on the church member. More will be said on this later. She made it very clear, however, that some cannot be

¹Ellen G. White, unpublished Letter 31, 1894, Ellen G. White Estate, Washington, D.C.

²Ibid.

³Ibid.

⁴Ellen G. White, Unpublished Letter S-95, August 11, 1896, Ellen G. White Estate, Washington, D.C.

reached through the publications and that "It is personal effort that they need."¹

They depend upon flashy methods. While this situation may involve the ministry as much as the laity, it seems that the church is all too willing to follow some exciting new plan, particularly if it is novel and involves little personal confrontation. Such an illustration from our history involved what was called "the gospel wagon." This must have been a float-like device. Ellen White counsels:

In our efforts to reach the people, there is danger of adopting methods that will not produce the best results. Plans may be followed which seem to excite much interest for the time; but the effect proves that the work is not abiding. The use of the gospel wagon may accomplish some good; but in most cases the after results will be disappointing. People will be attracted by the music, and will listen to the addresses and appeals that are made. But the workers pass rapidly from place to place, and there is not time for persons to become established in the faith. The impressions made are soon effaced...Experience will show that the results are not proportionate to the expenditure.²

All too often it has been noted that church members are very ready to buy recording machines and projectors that can almost be used automatically. While these have their place, yet the outlay of money and the long-term benefits have often proved these projects to be a poor substitute for personal sharing of Bible truths.

They think they are not needed. It may be hard for the ministry to accept this and for the laymen to admit that they feel this way, but it is true, and the church needs to deal with the problem.

¹Ellen G. White, "A Perfect Ministry," Manuscript 19-1900, March 5, 1800, Ellen G. White Estate, Washington, D.C.

²Ellen G. White, "The Work for This Time," Manuscript 3-1899, January 25, 1899, Ellen G. White Estate, Washington, D.C.,.

The churches have been so trained that they feel no special responsibilities resting upon them to visit, to talk the truth, to pray with and for one another, to visit the sick, to encourage them, to give sympathy and love, and make it manifest that in Christ they are members one of another.¹

Counsel applies to someone else. Very closely related to what was said above are those who somehow get to feel that all this counsel discussed refers to someone else.

It is my belief that it will be most helpful in the concern for involving laymen if specific materials and specific illustrations are used to answer the problems posed on personal application of counsel.

We can begin the instruction with this counsel:

We cannot advance in the work, we cannot grow up to the full stature of men and women in Christ Jesus, until methods are adopted to secure all the working force in our churches to reach souls where they are.²

Yet in spite of an abundance of counsel like that above, there are still many who conclude that qualification for missionary work is a special gift or endowment. People have repeatedly said "Doing Bible evangelism is not my gift." We are not concerned here with a detailed discussion of the gifts as such, and it is surely not to be implied that personal Bible evangelism is the only valid type of missionary work. Note, however, the focus of the following counsel:

Many suppose that the missionary spirit, and the qualifications for missionary work, are a special gift or endowment bestowed upon the ministers and a few members of the church, and that all others are to be mere spectators. Never was there a greater mistake. Every true Christian will possess a missionary spirit; for to be a Christian is to be Christlike.³

¹Ellen G. White, Unpublished Letter 3, 1890, Ellen G. White Estate, Washington, D.C.

²Ellen G. White, "Go Ye Into All the World," Review and Herald, Vol. 72, No. 24 (June 11, 1895), 369-70.

³White, "The True Missionary Spirit."

This missionary spirit or gift may manifest itself in the use of different tools, however, it seems that it will involve face-to-face work in the presentation of truth. Ellen White appealed to the church:

Brethren and sisters, God has given to every man his work. He calls upon church members in every place to dedicate themselves to the Lord and to His service. Let us go forth, and present the truth from house to house, to souls who are starving for the bread of life.¹

To further clarify the point that "all" should be involved, it should be noted that specific groups of people are given special counsel to become involved. Note specific counsel given for special groups.

Women. Surely women have done a great deal in personal missionary work and much more emphasis should be given to this important segment of persons in the church. Ellen White's work herself is testimony to the work a woman can do.

Specialized workers (as represented in counsels to publishing house workers). The writer's contact with publishing house workers has been very meaningful. These workers are sincere and dedicated and believe that they are doing the work of the Lord, which it is believed they surely are. However, they face a problem which seems to be rather typical of the various specialized ministries of the church. It is easy for one to feel so engrossed in one's particular work that the direct ministry of personal work is left to others. The writer's experience is that this happens so frequently that very few are really doing the work that "all" are to be doing. Consider the following counsel which although addressed to publishing workers presents the principle of

¹Ellen G. White, "The Work in Washington, D.C.," Manuscript 55, May 30, 1907, Ellen G. White Estate, Washington, D.C.

personal involvement on the part of specialized workers. The second reference is particularly interesting since it is addressed to the people living in the same area where the writer lives and ministers.

Doubtless there are some in our larger churches, and in our printing establishments, who will feel inclined to express objections against a message that would stir up those who are now doing but little personal work for souls. But I cannot hold my peace. I have been instructed to say, The Lord calls upon those who understand the truth, to spend time in opening the Scriptures to others.¹

Let those who are living in Takoma Park awake to an understanding of the times and of their privileges. Many who are living in our large centers need to be reconverted; and until they are reconverted, they can never feel the necessity of giving to the scattered sheep the message for this time. Let our people in every church arouse, and begin to work in earnest.²

Those new in the faith. Some workers have stated that ministers need to form a theology of soul winning which can be taught to all new believers. Others would say that the church already has this. Since the scope of this paper does not involve a discussion of specific procedures in instructing new believers, the writer will only be able to give brief emphasis to what those new in the faith need. In a manuscript under the title of "Work in Christ's Lines," Ellen White gives specific counsel involving new believers. However, as is true of so much of her counsel, the principles entailed could apply to all church members:

The work of the minister is incomplete if he does not educate the souls newly come to the faith to be laborers together with God, visiting and praying with families, showing to the world what Jesus has done for them. God's word declares, "Pure and undefiled religion before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself

¹Ellen G. White, "Wake Up the Watchmen," Manuscript 53-1910, January 28, 1910, Ellen G. White Estate, Washington, D.C.

²Ibid.

unspotted from the world." These words are addressed not only to the minister, but to every follower of Christ. There are sluggards all through our churches, who frame excuses for their idleness. God calls not only on the minister, but on every soul connected with him, to be a worker in his vineyard. "Herein is my Father glorified," Christ says, "that ye bear much fruit." By his own life Jesus has paid for your earnest, hearty cooperation. He expects you to work, every one who has passed from death unto life. If you do not work as faithful missionaries, you are untrue to your trust, and you disappoint your Saviour.¹

While much more could be said, the points given and the illustrations presented seem to the writer to present an overwhelming challenge to involve an increasingly greater number of people in personal work for the salvation of souls. In summary then, we should hear these words:

The living church of God will be waiting, watching and working. None are to stand in a neutral position. All are to represent Christ in active, earnest efforts to save perishing souls.²

¹Ellen G. White, "Work in Christ's Lines," Manuscript 48-1899, March 29, 1899, Ellen G. White Estate, Washington, D.C.

²Ellen G. White Letter 19-b, 1892, Ellen G. White Estate, Washington, D.C.

Excerpts from Letter
to Elder and Mrs. John Corliss, December 25, 1886

The salvation of sinners requires a great outlay of positive power. God expects His workers to do something; to let light shine forth in good works that flash light upon the pathway of the sinner and turn his steps from the gates of hell. Every true believer is under the direction of God to hold forth the word of life. We are not to wait until we are importuned for counsel, not to be so delicate and modest. We can now sound the note of warning and take right hold of the hand of the sinner and seek to urge his steps from the path of ruin. Let the luster of our piety, the energy, the earnestness of our faith, the practical godliness brought into our life and our own souls subdued by the love of God, lead us to expostulate and entreat to save the souls from death. If we neglect this personal effort and do not habitually and perseveringly urge upon the sinner his danger, we are guilty before God. Human language is not sufficient to express our guilt of neglect.

God is the Helper of each individual member of the church. Our only safeguard against failure in our God-given work is found in our earnest reliance upon God, in unreserved piety. Without this we shall do infinite harm to souls and fail in our highest responsibilities. Our light must shine forth in good works, sending forth bright and steady rays. If we live in the light, walk in the light, uncsciously to ourselves that light will be shining forth to all around us. The sons of God are to represent Christ and the elevated character of the truth

which they claim to believe in the midst of a crooked and perverse nation. Would that the members of the church feel their true heavenly calling and feel, as I have been shown they should, their duty to be living, acting, working members of the church. The Lord will use all who will become channels of light through holy consecration. The consistent religious life, the holy conversation, the stern, unswerving fidelity to truth and uprightness, the active benevolence, the godly example of the true disciples are making their impressions upon the unbelievers. Then let each Christian shine and be as bright beams of light, and they will shine in the dark pathway of others. The Lord will work if we will cooperate with Him.

May the Lord be near us and guide us, is my prayer.

Excerpts from Sermon
at Moss Camp Meeting, Norway, June 11, 1887

There are many who speak of coming to Christ who will leave the matter indistinct and indefinite. The question is asked "What shall I do to be saved?" And Christ answers the question positively. He asks, "What is written in the Law?" And the answer comes to this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself." Luke 10:25-27. Now we can see that the conditions are not made on emotions but it is by taking a distinct course that is laid out for us. It is a very important question with every one of us what we shall do in order to be saved. How particular are you men of business that all your business transactions are made according to law. How careful are you that you shall not invest your money and it prove to be a bad investment. Well; these business matters only relate to temporal matters but here the matter which concerns our eternal interest is such as will last through eternity. And it is not safe to run any risk in regard to our soul's salvation. We want an intelligent knowledge upon that which pertains to our eternal welfare. There is an eternal reward that is presented to those that shall find eternal life. You think much of your pieces of land that you have here in this earth, but we read of a building that is made by God and not by human hands that is for the obedient and we want that inheritance that is not corruptible. We want a home on the earth made new. All that we have in this life is uncertain. We may meet with losses and discouragements but in that home all is made new and shall be forever and ever. How short-sighted must mortals be to place their affections on this life and lose sight of the things eternal! How important that we understand the conditions of obtaining this eternal inheritance!

Step-By-Step Approach for Involvement

Preparation. The Preparation for involvement concerns several specific steps. My research yielded a very interesting portion of counsel on preparation taken from a Review and Herald article. Probably more than any instruction or challenge found, the following quotation sets forth the situation facing the church and how pastors and/or laymen should go about meeting the challenge of the work.

In order that we may meet the ranks of the adversary with success, there is earnest work to be done.

1. We must study the Word of God,
2. We must pray in secret,
3. We must assemble and agree as to the explicit things that we would have God do for us and for his cause. We must counsel together, and open every plan to those with whom we are connected.
4. Every method may be critically examined, and the very best chosen.
5. We should pray that God will direct in all our plans, that no mistake may be made.¹ (Numbers and emphasis mine.)

The value of this instruction is obvious, however, it is not always followed. More often another picture typifies the church:

The people

- go to church,
- listen to the sermon,
- pay their tithes,
- make their offerings, and
- do very little else.² (Emphasis mine.)

¹Ellen G. White, "God's Means for Diffusing Light," Review and Herald, Vol. 68, No. 12 (March 24, 1891), 177-78.

²Ellen G. White, "The Duty of the Minister and the People," Review and Herald, Vol. 72, No. 28 (July 9, 1895), 433-34.

Whether or not this picture is true or partially true in a given church, it can be said that even in the most active churches much lay work still needs to be done. So, very early in facing the need of preparation, the pastor and/or the church leadership must sit down and consider the steps outlined above beginning with a study of the Word of God.

The rest of the steps in preparation are presented in general chronological order and are given from my viewpoint of the pastor's primary role as being an activator.

Very properly, prayer should be the power turned to early in facing a challenge. In Matthew 9:38, Jesus specifically instructs workers in these words, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." In commenting on this, Ellen White says, "These words teach us how the field is to be supplied with workers who will labor for the salvation of souls."¹

It seems that the next step is one that often has been overlooked. Most often one asks for volunteers! The prime emphasis noted in the research is really quite different. Leaders are rather reluctant to call individuals to service. The counsel given, however, calls for that very thing.

There has been so much preaching to our churches that they have almost ceased to appreciate the gospel ministry. The time has come when this order of things should be changed. Let the minister call out the individual church members to help him by house-to-house work in carrying the truth to regions beyond.

¹Ellen G. White, "The Work in Washington, D.C.," Manuscript 55, May 30, 1907, Ellen G. White Estate, Washington, D.C.

Let all co-operate with the intelligences in communicating truth to others.¹ (Emphasis mine.)

Very closely related to the calling of individuals is the preparation work of laying out a line of work that needs to be done. The church has sometimes referred to this procedure as assignment. Here, assignment and "sermonizing" are contrasted.

The people have listened to too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died? Has there been a line of work devised and laid out before the people in such a way that each one saw the necessity of taking part in the work?² (Emphasis mine.)

Of course, in laying out a line of work one must consider the person or group of persons involved. Yet each person we believe has been given the general talent and responsibility of personal work.

If Mrs. White's counsel is followed, the inactive ones will be put to work. She says,

But let some one who has ability to devise ways whereby this talent may be utilized, lay out before these inactive ones the line of work that they could do, and let them understand that this is expected from them, and many who are now unemployed will become true laborers.³ (Emphasis mine.)

Continuing with our outline:

Those who have the oversight of the churches should:

1. select members who have ability, and
2. place them under responsibilities,
3. at the same time giving them instruction as to how they may best serve and bless others.⁴ (Numbers and emphasis mine.)

¹Ellen G. White, "Go Ye Into All the World," Review and Herald, Vol. 72, No. 24 (June 11, 1895), 369-70.

²Ellen G. White, "Every Christian's Word," Review and Herald, Vol. 79, No. 9 (February 28, 1893), 129-30.

³Ibid.

⁴Ibid.

It is the gospel leader's responsibility then to show the people how. Earlier in this paper we touched upon the minister's role as educator. Once again these words give emphasis to that role:

. . .educate, educate, educate, not only by precept, but by example; and if the one who thus teaches, can bring a church into working order, showing them how to work in this very line he will have a special interest in the prosperity and success of the church.¹

The above words were given by Ellen White in the specific context of the forming of the International Tract Society, and are therefore especially applicable to personal work.

When one considers the point of showing others how, the temptation is always present to take a short cut. The leader, under the pressure of time and schedules, may think it expedient and sufficient to fall back upon exhortation. There is a place for exhortation, but Jesus' method was so much better. The following quotation points out his method, which is often referred to in today's parlance as "on-the-job training."

But let those who are sent to instruct others, see to it that they do it in a manner similar to that in which Christ taught his disciples. Jesus did not say to his followers, Do this, and do that, but he said, 'Follow me.' He led the way, and took his disciples with him on his journeys through country and city, that they might see how he taught the people. He linked their interest with his, and they united with him in the work.² (Emphasis mine.)

A further enlargement of on-the-job training, and what might be called a final step, in preparation is the sending out two by two. It appears that this would first involve minister and layman and then

¹Ellen G. White, "The Missionary Work," Review and Herald, Vol. 65, No. 44 (November 6, 1888), 695-96.

²White, "Every Christian's Work."

two laymen. After speaking about the giving of the special message to the world, Ellen White suggests that:

The responsibility for doing this work rests not upon the ministry alone. Hundreds of church members who have a knowledge of saving truth, might set themselves to work in their immediate neighborhoods and surrounding settlements. Wherever practicable, it is well for such workers to go out two and two, as did the early disciples. . . . Let no one, by arbitrary forbiddings, seek to hinder this line of house to house work.¹

Growth. The place where the preparation work ends and growth begins would be very difficult to delineate. One thing is sure, however, growth comes through exercise. Counsel is given to start out with simple methods.

The very simplest methods of work should be devised, and set in operation among the churches. If the members will co-operate with such a plan, and perseveringly carry it out, they will reap a rich reward, for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts.²

The leaders and workers must recognize that it is hard work they are called to do, but one is not to wait until he can answer all the hard questions and everything appears easy. It is actually going to work in personal soul winning, putting the talents to use, that is needed. Ellen White says,

The wisdom to adapt ourselves to peculiar situations, the strength to act in time of emergency, are acquired by putting to use the talents the Lord has given us, and by gaining an experience through personal work.³

¹Ellen G. White, "Wake Up the Watchmen," Manuscript 53-1910, January 28, 1910, Ellen G. White Estate, Washington, D.C.

²White, "Every Christian's Work."

³White, "The Duty of the Minister and the People."

A second and vital area comes in growth through sharing and counselling. The personal workers must share and counsel together. In the following reference one can almost see Ellen White envisioning what some call a typical report meeting after an evening of personal house-to-house work or of sharing with others in a Sabbath School class:

Let those who are just gaining an experience be invited to meet with more experienced workers, and as did the disciples after their first missionary effort, let them tell what they have done, and what have been their failures or successes.¹

This experience of sharing, of course, has been used and should be used even more in what is often called the missionary service. Wherever the sharing is done the precedent for doing it is given by Ellen White when she says,

Let them have a part to act, and from week to week let them bring in their reports, telling what they have experienced, and through the grace of Christ what success has been theirs.²

Content. Finally in this section on methodology, attention is now turned to content. Less will be said on this subject than on others since this is rather thoroughly covered in many witnessing manuals that are readily available from Adventist church sources. Three brief elements, however, will be presented. They are Testimony, Scripture, Requirements.

When Ellen White was converted she had a deep desire to share her testimony with others. In the following sentences she gives a moving account of her testimony, providing an excellent example for personal workers today.

¹White, "Every Christian's Work."

²Ellen G. White, "Faithful Stewardship Required," Review and Herald, Vol. 70, No. 10 (March 7, 1893), 147-48.

I remember when the converting power of God came upon me in my childhood. I wanted every one else to have the blessing that I enjoyed, and could not rest till I had told them of the love I had for Jesus. I visited my young companions at their homes, and told them my experience,--how precious the Saviour was to me, and how I wanted to serve him also. I would talk of the preciousness of Christ, and ask them if they would kneel down and pray with me.¹

It almost goes without saying that personal work must include a dominant scriptural basis. Very simply stated, Ellen White said, "I have been instructed to say, the Lord calls upon those who understand the truth, to spend time in opening the scriptures to others."²

Finally, in considering content, it should be said that the testimony and the scriptural basis should focus clearly on instructions on the conditions for eternal inheritance. Ellen White made this so clear by illustrating it in a sermon that she preached at an early church meeting in Norway. Only one sentence is quoted from the sermon to support the point, but a portion of the sermon is given at the end of this section of the Appendix.

It is a very important question with every one of us what we shall do in order to be saved.²

Truly it is important that the question of salvation be clearly enunciated. It can be seen that God has chosen man to do this work. Furthermore, God has called ministers to be the enablers for others to take up the work.

¹White, "Wake Up the Watchmen."

²Ellen G. White, Manuscript 17-1887, Sermon at Moss Camp Meeting, June 11, 1887, Ellen G. White Estate, Washington, D.C.

APPENDIX 2

DEVELOPMENT MATERIALS

APPENDIX 2 - SECTION 1

(Hand out prepared for use in Church Education)

RE-FOCUS

by Lenard D. Jaecks

Seventh-day Adventists should be well acquainted with the wealth of counsel given in such statements as the following: "In every church the members should be trained so that they will devote time to the work, and win souls to Christ."¹ Much has been said about this subject; yet it appears that much more must be done and/or said in order to really see the counsel becoming a fuller reality in our churches. As Seventh-day Adventist Christians we really believe that the great commission was addressed to all, but our view of the place of the Seventh-day Adventist minister and each individual Christian in the great commission has sometimes not been clearly understood or practiced to the full.

In order to seek additional guidance for my soul and give helpful information to others with whom I come in contact, I set about to do some research in the Ellen G. White Review and Herald Articles and the unpublished manuscripts. I was particularly looking for fresh material that would specifically illustrate some of the principles that we have heard for many years on our real work as Christians.

Out of the wealth of material researched, one of the most helpful documents was an unpublished letter written by Ellen White to Elder Jones. The full text of the letter, now released, appears at the end of this paper. After careful study of the letter along with other counsel, I have to the best of my ability outlined and logically summarized the message of the letter. The material in the letter is specially significant because of the rather complete nature of counsel given and the fact that today we as Christians should be able to relate to the specific counsel given to a specific gospel worker. This is especially true when it will be seen that Jones' situation is similar to many of the situations existing in the Adventist ministry today as well as in the church itself. Note then the following points gleaned from the letter.

Elder Jones could be set up as an example of a "successful" Seventh-day Adventist minister of today:

1. He was preaching a good message, in righteousness
by faith.
2. He was well educated.
3. He was getting a hearing among the people.

¹Ellen G. White, "An Appeal to Our Churches in Behalf of Missionary Work," Lay Activities Leaflet No. 9 (Takoma Park, D.C.: General Conference of Seventh-day Adventists, n.d.), p. 17.

4. He was being accepted as an authority, and it appears even being looked to as much more "up to date" than some of the "old fashioned" ministers.

Yet Ellen White said she trembled for this minister. She trembled for the minister because

1. The people were looking to HIM (Elder Jones).
2. They were hanging on the minister's word and not catching the precious light that comes from the Word of God.
3. They were not doing as they should have done by cooperating with God.
4. They did not let their light shine toward others, so they had lost the freshness, power, and glory of the truth.

She then offers counsel to Elder Jones. The counsel should surely cause every layman as well as minister to give some very serious consideration to his work as a Christian.

1. Distribution of time. Improper amounts of time are spent involving those who already know the truth, to the effect that others are robbed of the gospel message. It is for the "whole human family" that work is needed, not only great Sabbath morning pulpiteers.

2. Proper teaching techniques or methods. As a pastor teaches the truth to others, it must be done in such a way so that those who hear will know how to relate what they have learned to others. This "relating" should start in the home, extend into the neighborhood, and be practiced in the church.

3. Essential element for Christian growth. A pastor must remember that real Christian growth is promoted by active work for others. Persons should be set to work for unbelievers. "Impress upon them (your hearers) the fact that if they would keep fresh and strong their first love, they must give to others who are not in the faith the knowledge which they have received." Letter, paragraph L--explanation supplied.)

4. Essential element for pastor's growth. Even the minister himself will lose the light he has if he does not diffuse it to others. "The ministers who had the privilege of attending ministerial institutes.. one upon another and have not used the grand principles of truth set before them, in not letting their light shine forth in steady rays to others, will lose the light they already have because they have not diffused it to others." (Letter, paragraph G.)

5. The complete Christian experience involves soulwinning. There must be a dual experience, both a practicing of the truth and a teaching to those who know it not. "Those who wish to know the reality of Bible truth in their own experience should impart it to the poor souls who are in the darkness of error." (Letter, paragraph H.)

Some preliminary conclusions could then be drawn that would appear to impinge upon the church today. In the Jones letter, the very letter we are considering, Ellen White has said that "Every sincere hearer and believer of the truth is required of God to make manifest the principles of truth before the world and before the angels." (Letter, paragraph F.) We are further counselled that "God has given His messengers the truth to proclaim...but not one-hundredth part has been done or is being done by members of the church, that God requires of them." Couple with the above counsel this solemn warning that if "churches are left to this inactivity, Satan will see that they are employed." These situations should call for some rather urgent action.

Therefore the writer wishes to set down some conclusions that he has considered. This is done in the first person so as to make them particularly personal to every one:

I must share my own faith with unbelievers.

I must teach and/or preach in such a way that people do not hang on my word.

I must work with "priority emphasis" so that every believer feels the requirement of imparting Bible truth and is enabled to relate that truth to believers.

It is the writer's hope that every Christian will be challenged to re-evaluate his ministry in terms of the counsel given and if need be, re-organize the priorities and practices of his ministry to more fully fulfill his or her divine calling in meeting the Great Commission.

LETTER TO A. T. JONES

Per Ardua, Williams St., N.S.W.
June 7, 1894

Elder A. T. Jones

Dear Brother,-

I received your letter, and thank you for writing me. I have been passing through a most severe ordeal of mental suffering, as I have been impressed with the thought of the advantage that some will take, and thus imperil their soul, because they will take a false position in reference to the operation of the Holy Spirit upon the human agent, on account of the fact that there is some evidence that you have not made exactly straight paths for your feet. This has been my great fear for you. I have trembled for you; because the people were looking to you, and hanging upon your word and were not doing as they should have done, - they were not catching the precious rays of light that shone from the word of God. They were not cooperating with God, and did not feel the truth burning in their own hearts, that they might impart the same to others. Some have done this, but many have lost the freshness, the power and glory of the truth, because they did not let its light shine forth to those who were in darkness of error.

We are to labor interestedly for the whole human family. Much more time has been devoted to instructing those who already know the truth, than is consistent to devote to them; for in this way the ignorant, and those who are in error, and who know not of the light heaven has sent, and the provision heaven has made for the salvation of their souls, are robbed of the message of the gospel.

Christ said, "I came not to call the righteous but sinners to repentance." We should do very much more to carry the light into "regions beyond" that sinners may be converted to the truth. Many of those who profess to believe the truth, have heard a great deal from the Scriptures, have had golden opportunities and valuable privileges. Because of the abundance of privileges that have been given them they have not valued them as they should, or appropriated the truth to their souls as they should. Had the people had less instruction, and had unbelievers had a great deal more, it would have been more after the order of God. The living testimony should have been borne, and regular organized efforts should have been made in every church, and persons should have been set to work for those who are unbelievers. Christian growth is promoted by active work for others.

I was bidden to look and behold what continuous efforts had been put forth and how precious time and money had been consumed in educating ministers in Bible truth, and instructing them how to work, and yet how small a number had responded to the light that had been given; how few had been led to tremble at the word, and to arouse from their dormant, sluggish, spiritual state, to take in the fact that there is a world to be warned, and that there are souls who are perishing out of Christ. The sanction of heaven cannot be given to misuse of light and truth or to spiritual inactivity. Of those who have not improved their privileges it is written in the books of heaven, "Thou wicked and slothful servant, . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Matt. 25:26,27. Those who have been privileged to have the truth brought before them, should, irrespective of circumstances, receive the truth into good and honest hearts, and go to work as faithful stewards of the grace of Christ.

Letter to A. T. Jones

page 2

They should have imparted to their fellowmen the rich gift that heaven had bestowed upon them. Those who are nigh, and those who are far off, need the same light and knowledge that you have received, that they all as workers together with God may be sharers of the triumphs of the truth.

There must be no compromise in which principle is sacrificed for policy. Every sincere hearer and believer of the truth is required of God to make manifest the principles of truth before the world and before the angels. The believers must manifest an intense solicitude in order that the principles of his faith may be set forth clean and pure before all men. They are to reveal the fact that the truth has wrought for the purification of their characters, and the elevation of their mind. He who has heard the truth, who has realized that the light of heaven has shone upon his soul, and who has not walked in the light, has hid his talent in the earth. There must needs be stirring testimonies given, that will lead men to take hold of the truth, in order that the transforming power of the truth may be seen upon their life and character.

If the truth is received in the heart, and valued as a heavenly gift, it will be a working element, that will work from the heart, and its workings will be apparent in the outward life. The ministers who have had the privilege of attending ministerial institutes one upon another and have not used the grand principles of truth set before them, in not letting their light shine forth in steady rays to others, will lose the light they already have because they have not diffused it to others.

The Bible truths of justification and righteousness by faith have been set before large numbers of people. Some have been animated and delighted with the truth for a short time, but they do not appropriate the truth, and their minds and hearts are not purified from their sins. They do not cultivate an abiding faith, nor drink the rich and living draught placed to their lips, and they soon lose the impression made upon their hearts. Shall we not seek to arouse the sluggish sensibilities of those who know the truth, and impress upon them their duty to practice it themselves, and to teach it to those who know it not. In this work the angels of God will cooperate with them, and those who are dead in trespasses and sins will be convicted and converted. The truth will become a living, working principle in their own hearts, and as they communicate to others that which they have received, the angels of God will communicate fresh and new light to the Christlike workers. Those who wish to know the reality of Bible truth in their own experience should impart it to the poor souls who are in the darkness of error.

Christ is the source of all light and efficiency, and all the honor, all the praise, and all the gratitude offerings belong to Jesus who is the giver of every good gift. If you would be inspired with the most lofty ambition to secure the highest spiritual attainments, draw your inspiration from Jesus Christ. Glory not in self, or in success; but consecrate everything to him who has loved us, and washed us from our sin in His own most precious blood. Lift Him up, the Man of Calvary. You have been doing this; but do it more purely, more devotedly, more entirely. Do not be discouraged in the least; but I tell you as I have done before, be careful; weed out from your discourses all needless, extravagant words that will be caught up by those who have a disposition to carry things to the extreme. Give them no excuse for doing this for their extravagance will react upon you sometime. But so long as you and Elder Waggoner shall live, give the trumpet a certain sound, and be yourselves living epistles known and read of all men.

May the Lord give you wisdom, and give wisdom to all who are teaching the truth to others in Biblical institutes, or in any other place, that they may know how to communicate that which they have learned to perishing souls. If those who have heard the precious truth, which has been spoken in the demonstration of the Spirit, will lay hold upon God by living faith, and be vitalized by His Holy Spirit, and take up the work right where they are, lifting up Jesus before their own family that all may behold Him, they will do the very work that God calls upon them to do. Those who take up their home responsibilities, will also trade upon the Lord's goods by extending their efforts into the neighborhood and into the church. They will increase in tact and wisdom; for the Holy Spirit will cooperate with a willing, God-fearing, humble worker.

Warnings must be given, and entreaties must be made, dangers must be pointed out, and the landmarks of truth must be made plain. God will not give any man this work unless he is making a practical application of the truth to his own soul and revealing the fact that he has the faith that works by love and purifies the soul. O, how precious are these words, "I write unto you, little children (these newly come to the faith), because your sins are forgiven you for his names' sake." 1 John 2:12.

Brethren Jones and Prescott, you have expressed ardent faith and joy in the Lord. This you have a right to do. You may encourage them to have their hearts aglow with the love of God, as they see how rich is His treasure of truth and grace for those who believe in Him. Impress upon them the fact that if they would keep fresh and strong their first love, they must give to others who are not in the faith and knowledge which they have received; for as God works in them to will and to do of His good pleasure, they must work out their salvation with fear and trembling. Heavenly agencies are working with human agencies, and the doer of the word is justified before God. There can be no more pleasant tidings to ascend to God, than the tidings that sinners are turning from error to truth, from sin to righteousness. Every one must pray to God and believe that God is, and that he is a rewarder of them that diligently seek Him.

"I write unto you, fathers because ye have known Him that is from the beginning." 1 John 2:14. These are the old disciples who are the warriors of the faith. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." 1 John 1:1-4.

Every channel that God has used through which to communicate truth is to be respected. God has appointed human agents whom He has made channels through which the waters of life have flowed down through the ages of the past to our times. God has made them the depositories of sacred truth, and they have been co-laborers with Jesus Christ diffusing the light and truth that has made the church what it is today.

Let God alone specify the mistakes that they have made; but let us be silent concerning what we may think is a defect. . . We have enough to do to learn the lessons He would have us learn. Increased light has come to us from God as we

Letter to A. T. Jones

page 4

have searched the living oracles. We have discovered gems that were more precious than gold and silver, and these rich treasures have been pointed out to us by men who are now laid away in the grave. Let us not depreciate one of God's workmen. If God in His great mercy has traced the imperfection of any of His workmen, it is for the purpose of leading the church to shun his defects, and to imitate his virtues.

Let us cherish the truth which has been spoken to us and the counsel that has been given to us by men through whom God has manifested His will in a marked manner. Let us be grateful that there were men who appropriated the grace of Christ, and bore the burden in the heat of the day, whose lips are now silent. The Lord Jesus bade John to write of them, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." We should be careful how we handle the names of the precious and blessed ones who sleep in Jesus.

It has been at very great cost that the truth has been brought before the people. The third angel's message was established through various difficulties; for every conceivable obstruction was in the way of its proclamation at first. Those who have seen the truth at a later date, who have had no experimental knowledge as to what it cost to become a Seventh-day Adventist when all the believers could be numbered within a small compass, should be guarded in their expressions in regard to the men through whom the Lord wrought as pioneers in His work. These men gave not only themselves, but all that they possessed to advance the precious truth. It cost them more than it costs many today who take it upon themselves to speak so freely of the mistakes the servants of God made in their youth and inexperience. The Lord loved them and valued them; for they had fervor and honesty of soul, and He took them by the hand and led them in safe paths, planting their inexperienced feet upon the Rock of Ages.

Now let every one who loves God, love and respect those whom God has loved and honored. "Them that honor Me, I will honor, and they that despise me shall be lightly esteemed." 1 Samuel 2:30.

These are the words of the Lord, and they point out the fact that we should not lightly esteem those who honor God.

Copied from L.B. #3, pp. 477-484
March 5, 1934

Recopied 4/24/75

SABBATH SCHOOL EVANGELISM

(Used to present plan to officers & church board)

"The object of Sabbath School work should be the ingathering of souls."
CSSW p.61

In fact

"The Sabbath School should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ." CSSW p.10

How can this be more of a reality in our Sabbath School? It would be well to look at some of the needs presented by the Spirit of Prophecy.

MISSIONARY SPIRIT MUST SUPPLANT ROUTINE

"The Sabbath School is a missionary field, and very much more of a missionary spirit should be manifested in this important work than has been manifested in the past. CSSW p.10

It appears that we will need to watch lest we become content with going through certain routines and merely attending services as somewhat of a spectator. We are told

"To be laborers together with God means a great deal more than merely to go to Sabbath School, and attend the services, and take part in the work of teaching, and in bearing testimony in the social service....to be a laborer together with God means that your heart is drawn out in strong desire for the salvation of sinful souls for whom Christ has died." (Emphasis supplied)
CSSW p.120

In view of the above counsel and others like it our church is studying a plan to enrich our Sabbath School by really endeavoring to organize, pray, and work to make the local Sabbath School the greatest instrumentality in bringing souls to Christ.

TEACHERS WILL TAKE THE LEAD

"Those who are satisfied with following a certain dry order, of going through a round, will miss the mark and fail of the work that should be done by a Sabbath School teacher; but if those who engage in this important branch of God's cause are Christians in the full sense of the word, doing the work given them of God in His fear, working with love for souls, for whom Christ died, they will be laborers together with God." (Emphasis supplied.) CSSW p.104

In fact, it appears that one of the key aptitudes for teaching is a love for souls. This is brought out in CSSW p.116.

"In some Sabbath Schools, positions are given to persons who have no aptitude to teach. They have no earnest love for souls." CSSW p. 116

We believe that our Sabbath School teachers wish to be the kind of teachers that Christ can really use. They will be moved by the following challenge:

"No one should study or work that he may be considered a superior teacher, or a person of unusual ability, but that he may lead souls to Christ."
CSSW p.121

CLASSES SHOULD BE SHEPHERDED TOWARD INVOLVEMENT

After careful study by the church elders and Sabbath School teachers a plan can be put into operation whereby everyone will become part of a Sabbath School class and/or division with the elders working side-by-side with the teachers. This plan can also endeavor to involve those presently not attending Sabbath School. This program will follow the pattern given to us in CSSW p.71:

"For Christ's sake let the teachers and the leading workers in your Sabbath School be men and women who realize the responsibility of their position, as those who are watching for souls and must render an account to God for the influence they exert over those under their charge."

A natural outgrowth of this plan is spelled out in the following quote:

"Let the teacher learn of Christ's meekness and lowliness of heart, that he may be a true teacher, and win his pupils to Christ, that they, in turn may become faithful missionaries in the great harvest field."
(Emphasis supplied) CSSW p.106

THIS INVOLVEMENT DEVELOPS INTO A SOUL-WINNING CHURCH

In spite of the fact that many good things have been done for God in the past, it is the belief that God would like to move the church toward a deeper and fuller involvement. The Lord has a reason for this. We are reminded:

"The Lord would have working Christians in His church; for the workers have fewer temptations than those who have little to do." CSSW p.122

The various officers of the church can work together in the development of more workers for God. The Spirit of Prophecy tells us that

"It is important that every worker should understand that conviction and conversion of souls follow the cooperation of the human effort with the Divine Power." CSSW p.157

A wealth of material will be available to develop this program.

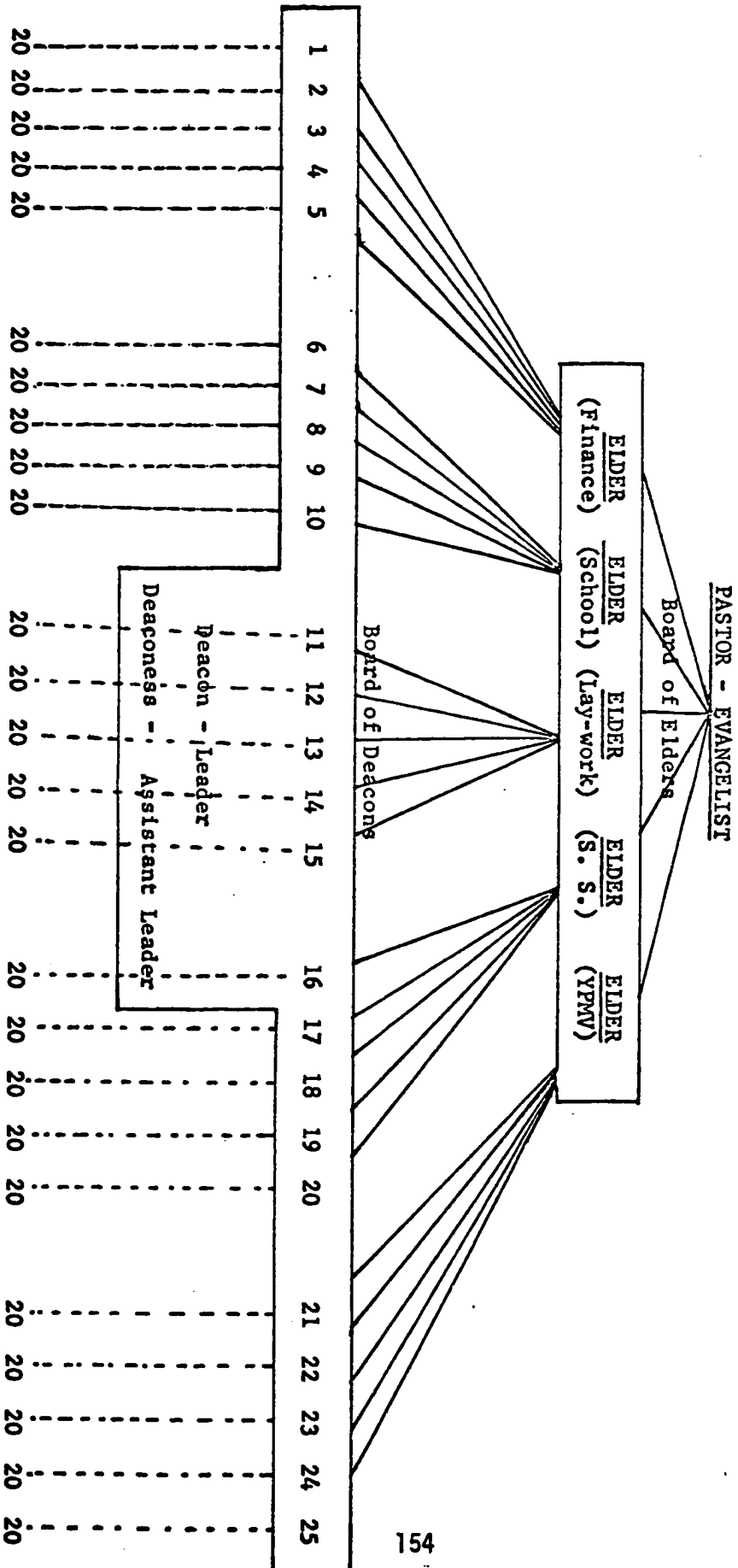
In all of this we must remember the inspired comment given after Ellen White spoke of Jesus giving the great commission.

"He made full provision for the prosecution of their work and took upon Himself the responsibility of its success." A.A. p.29

SUMMARY OF THE PLAN

1. The Sabbath School is supposed to be one of the most effective instruments in winning souls.
2. Teachers and elders must take the lead in making the Sabbath School a soul-winning organization.

(SUGGESTED ORGANIZATION FOR A CHURCH OF 500 MEMBERS)



Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

(4)

PROFILE SHEET FOR THE ADULT SABBATH SCHOOL CLASS
AS A SHEPHERDING - EVANGELISTIC UNIT FOR THE CHURCH

A. Officers

1. Teacher-shepherd
2. Assistant teacher-shepherd
3. Class secretary
4. Assistant class secretary, if possible

B. Program structure

Time schedule

- | | |
|-------------|--|
| 9:15- 9:30 | Song service |
| 9:30- 9:55 | Sabbath School program |
| 9:55-10:00 | Teacher Shepherding (either teacher or secretary should offer quarterlies to those who need them) |
| 10:00-10:35 | Lesson study |
| 10:35-10:40 | Closing of Sabbath School |
| 10:40-10:45 | Organist begins playing immediately or Sabbath School pianist plays softly until organist is ready |
| 10:45-10:55 | King's Business (announcements and Lay Activities) |
| 10:55-11:00 | Prelude |

C. Teacher Responsibilities

1. Really shepherd your class and those assigned to you
2. Our responsibility is not just to occupy about 30 minutes time. We must make the class feel a loyalty to its members and concern for others, along with the study of the Bible.

D. Duties of the class secretary

1. Sit as near the place where your class meets as possible.
2. Get acquainted with the members of the class.
3. Take the record, or be responsible to see that it is taken.
4. See that prospective members have a quarterly and have an opportunity to join the class. (You should see that the quarterlies are prepared with welcome cards.)
5. Cooperate with teacher (if asked) in calling individuals to remind them of special class functions or projects.

E. Possible shepherding ideas to be used as the program develops

1. Have special prayer requests given and use five minutes for prayer
2. Send birthday cards to members
3. Occasional Sabbath School class social
4. Give impetus to the various programs of the church
5. Keep moving forward to class outreach

This is a skeleton of the program used in introducing the program.
Some points are enlarged upon later.

THE SHEPHERDING AND EVANGELISTIC UNIT OF THE CHURCH
(Summary sheet given to S. S. teacher-shepherds)

In a very real sense you are one of the most important officers in the church. If you teach rather regularly you will be spending about the same time with your segment of the congregation (your class) as the pastor does. Both have about 30 minutes. It is because of this importance and also because of what the Spirit of Prophecy teaches that your church board is considering a vote to use the concept of the Sabbath School class as the shepherding unit of the church.

PROGRAM FOR BUSY PEOPLE - Study the profile sheet and you will notice that several things are being done to make the program feasible. Time is given in Sabbath School to shepherd the class. Provision is also made for help by involving a Sabbath School class secretary and assistant as well as an assistant shepherd.

STARTING THE PROGRAM - Begin looking now and appoint as soon as possible a class secretary and assistant. Put their names in the offering envelope so our division secretary can compile a list of the class secretaries. The next step is to make sure that you have complete information (names, addresses and phone numbers) on the class members. New record cards will be provided. Possibly one of the first shepherding periods could be devoted to having all the people introduce themselves. This will help you to know the class members and help the secretary learn the names as well as get the class members acquainted.

KEEP BUILDING YOUR CLASS AS A UNIT - It will take continued effort to make the people feel they really belong. When someone sits in your class, they should really feel that you want them to become a member of your class. If you truly believe that you are the shepherd of that group of people, God will give you ideas and concepts to make this program grow.

HELP IS AND WILL BE AVAILABLE - Remember you are not alone in this program. The pastor, the Elders & the various departments of the church are cooperating together.

SHEPHERDING IDEAS
(Given to S. S. teacher-shepherds)

HAVE PRAYER FOR SPECIAL PEOPLE OR GROUPS OF PEOPLE

1. Ask for the hands of those who have children in school; where are they? Then pray especially for these young people.
2. Pray for the boys in Service, particularly if some member of your class has a serviceman.
3. Pray for the local church school.
4. Pray for the pastor and/or other church leaders.

SHARE WITH YOUR CLASS SOME EXPERIENCE YOU HAVE HAD

1. This could be a soul-winning experience.
2. A personal testimony about some program of the church would fit. It also could be something you may have gained by sitting on the Church Board or church committee.

CONTINUALLY KEEP WORKING ON THE NAMES OF YOUR CLASS

1. It may be necessary to have the class members introduce themselves as often as once a quarter.
2. Make sure the secretary keeps accurate up-to-date records; use the enrollment card with the Sabbath School quarterly for new members. It may be wise to check addresses with the church clerk or church office periodically.

GIVE PERSONAL EMPHASIS TO THE CHURCH PROGRAM

1. Look over the church calendar and note the special campaigns or events to which you can give emphasis.
2. Illustrate how your class can participate.

KEEP MOVING FORWARD TO CLASS OUTREACH

1. Class member visitation
2. Missing member visitation
3. Church members who are not Sabbath School members visitation
4. Special visitation assignments

SABBATH SCHOOL TEACHERS

In the lobby there is a display of literature racks. These are for your use to place in your favorite beauty shop, laundromat, barber shop or other area where people are likely to pick up something to read. Please take a rack home from church with you today and place it. For further information please call or see Jim Cregger.

THESE TIMES campaign is here. There is a special rate of \$3.50 during the campaign. For new subscriptions you get one free for every five new subscriptions placed.. Please fill your sheet you recieved in the mail this week and put it in the offering or send to the church office. To send a gift of THESE TIMES to a friend is the nicest thing that you can do, for today and for eternity.

There are IBM printouts for those who had a subscription list last year. To renew your subscriptions you simply check to be sure that the name and address are correct and remit \$3.50 for each subscription. If you had a list last year please pick up your renewal copy from Miss Farney at the literature table after church.

Have the class secretary make a list of missing members and present members sign below to call or write the missing member during the week. Faithful follow through in this way may help some who are discouraged.

MISSING MEMBER

VISITING MEMBER

LITERATURE - There is a supply of literature available to give to your friends and neighbors. This literature is also for visitors to read. Please feel free to use the literature from the table in the foyer after church. You may want to carry a few radio logs or Bible course cards.

ASK FOR EXPERIENCES from class members in witnessing.

NEEDED, A FOSTER HOME until the end of school for a non-SDA, 14-year-old girl who wants to attend TA. Is presently in a shelter home. This would be an OPPORTUNITY TO DO MISSIONARY WORK in your home. Contact the church office.

FAMILY LIFE SEMINAR - The Potomac Conference is sponsoring a Family Life Seminar at Blue Ridge Youth Camp, dedicated to the strengthening of Adventist homes with teenaged children. Application forms are available on the bulletin board in the foyer of the church.

ABSENT MEMBERS - After the record card is filled out, all absent members will be listed on the spaces below by the class secretary. Then this sheet should be passed to have members present choose the missing members they will call, write or visit this week to let them know that they are missed.

Missing Member

Visiting Member

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

SHEPHERDING RECOMMENDATIONS FOR THE MONTH1st Sabbath - Another Record Emphasis Sabbath

- Being this is the first Sabbath of the quarter we are suggesting that the teacher call the roll and carefully mark the card.
- Try to get the names of others who are joining your class.
- If time permits you may wish to mention that each person should fill out the tear-off sheet from the bulletin. We need the missionary report at least once a month, preferably this should be done each week.

2nd Sabbath - Communion Promotion

- Please give a little spiritual promotion for each of your class members to plan now to attend our communion service next Sabbath afternoon at 5:30.
- Emphasize the importance of each person participating.

3rd Sabbath - THESE TIMES Evangelism

- It might be well just to have your class join in a special word of prayer about our THESE TIMES ministry.
- Each person needs guidance to select the proper names.
- Further guidance is needed to select the priority names for the church list.
- Suggest that money can be turned in by individuals who wish to sponsor names taken out of the church interest file.

4th Sabbath - Announcement of Health Seminars

- Identical sessions held on Monday and Tuesday at 7:30 p.m.
- These sessions will continue for four weeks with a different topic each week.
- First week's topic entitled "Coping With Your Daily Tensions."

GENERAL OBSERVATIONS:

Remember to plan to carry on your work as your position implies-- Teacher-Shepherd. The above suggestions can be enlarged upon or abbreviated as you sense what your class needs. Always be alert to the person in your class who needs special help.

FURTHER INFORMATION ON SABBATH SCHOOL CLASS SECRETARY

The class secretary is more than just someone to mark the record card. She is one who really assists in the shepherding concepts and plans of the class. An illustration of this is the use of the welcome card with the current Sabbath school Quarterly. With these cards clipped to the cover of the current quarterly she is prepared to welcome anyone who should sit in the class. Immediately the person gets the feeling that he is wanted and that he can become a class member. Note the sample of the card affixed below.

WELCOME TO OUR SABBATH SCHOOL CLASS	
We would like to have you as a member of our class, but we need your help. Please check one of the following:	
<input type="checkbox"/>	I would like to become a member of this class.
<input type="checkbox"/>	I have not fully decided about Sabbath School Class membership.
<input type="checkbox"/>	I am just visiting here today.
Name	Phone
Address	
Please return to Sabbath School teacher or secretary.	

What about the teacher-shepherd's wife being the class secretary?

There are some advantages to this idea, however, it may be better to involve more families in the office unit of the class. We also must remember that when the teacher-shepherd has to be gone, usually the wife is too. This means that 2 of the most important officers of the class are missing.

POSSIBLE SHEPHERDING - EVANGELISTIC PROGRAMS

Once the true concept of the teacher-shepherd permeates the Sabbath many ideas will be developed which center around the local church. I am presenting some that we have used which seem to have been successful.

1 - VISIT OF FRIENDSHIP

Class secretary prepares a simple 3x5 card (sample of one we have used affixed below) with the name and address of the person to be visited. This card is attached to an instruction sheet (sample on page 8) With the visits made up like this the teacher-shepherd can distribute the visitation assignments very quickly during the 5 minute shepherding period.

SPECIAL VISITATION CARD

"I was sick and ye visited me." Matt. 25:36.
"Let us go and visit our brethren and see how they do." Acts 15:36.

Will you please visit the following named person in District No.

Name of person to be visited.

Address

The following check will guide you in your visit.

<input type="checkbox"/> Sick	<input type="checkbox"/> New Member	<input type="checkbox"/> Member not Attending
<input type="checkbox"/> Sorrow or trouble	<input type="checkbox"/> Prospective Member	<input type="checkbox"/> Moved to Above Address
<input type="checkbox"/> Stranger in midst	<input type="checkbox"/> Desires Join Church	<input type="checkbox"/> Should be in S. School
<input type="checkbox"/> A Good Christian Call is Needed		

REPORT OF VISITOR

I have visited the above named person and find

.....

Signed

Date Please return to Pastor.

VISIT OF FRIENDSHIP

WHEN:

This visit should be made this afternoon if at all possible, but surely this weekend! You may have to try many, many times.

WHAT TO SAY:

Explain that you are from the church and that you are a member of Brother _____'s Sabbath school class (mention your class). You wanted to stop by to get acquainted and to invite them to become a member of your class. Also take a handbill and mention coming evangelistic meetings. Make your visit brief but urgent. If possible have prayer.

WHERE TO REPORT:

Return the card next Sabbath. You can leave it at either of the church booths as you come into church. This is very important, therefore we hope that you will feel the sacred obligation and privilege that you have!

(Used with backsliders or appropriate interests or with church members who are not Sabbath School members.)

2 -PRAYER POWER PROGRAM

This was the slogan of a general program of visitation carried out for one quarter. The goal was for someone from class staff to visit each person in the class. The card attached below was used. The special requests were then turned over for use at prayer meeting. Interestingly, we found our attendance at prayer meeting swelled also!

MY PRAYER REQUEST:	P RAYER O WER R OGRAM
<hr/> <hr/>	
<p>"HE SHALL CALL UPON ME, AND I WILL ANSWER HIM..." Psalm 91:15</p>	
Date	Signed
Visitor	

3 - FAITH IN ACTION VISITATION

Attached below is a reproduction of a card we used for several quarters. The cards were filled out by the class secretary and distributed to class members for appropriate action.

Front

FAITH IN ACTION VISITATION CARD

Date Class Secy.

"Let us go and visit our brethren and see how they do." Acts 15:36
(Instructions on reverse side)

Name Phone

Address

- () Card should be sent
- () Telephone call needed
- () Visit should be made
- () Member should be encouraged to attend our class
- ()

Report of Visitor

IMPORTANT: Return to your Sabbath School Class by next Sabbath.

Remarks:
.....

Visitor Signature
(over)

Back

WHAT TO SAY OR WHAT TO DO

You are being asked to make contact with the individual(s) listed on the other side. This is a sacred responsibility and should be taken care of early in the week.

Telephone Call — Explain that you are a member of their Sabbath School class and you missed them last week. Find out if they are sick, they may have been on vacation or just out of town, the call is important anyway.

Card Sent — A plain postcard or letter will meet the need, unless sympathy or get well card is called for.

Visit — Used if person has missed 2 or 3 Sabbaths or if not attending Sabbath School. Make it clear that you want to see them in your class. See that they get a quarterly if needed.

YOUR VISIT IS IMPORTANT

We believe that the lay visit is very important and that the layman's time is valuable. Therefore in order to add importance to the work and to accomplish some good on a visit where the individual is not at home we have prepared a piece of material to be used by the layman. This is printed on pressure sensitive paper.



Friendship is one of the great treasures of mankind. Whatever our walk of life we can be of help to one another. We stopped by to visit and are sorry that we missed you. It is our hope that we can enjoy fellowship with you soon.

SEVENTH-DAY ADVENTIST CHURCH

SUGGESTIONS FOR PRIORITIES - TAKOMA PARK CHURCH

Strengthening Our Homes

If we decide on this as a priority, there are a number of possibilities that can be used to implement it.

1. A Family Home Night, for example, setting aside Monday night as a time for the family. No meetings or programs planned at the church.
2. Special workshops and sermons could be planned.

Shepherding and Evangelism Through the Sabbath School

Essentially, this concept has been voted on by the elders, deacons, Sabbath school teachers, and Church Board earlier. Now it is up to us to implement the program. (See Profile Sheet attached.)

Just think of some of the avenues of the church program that would be benefited by just one phase of the above emphasis, that of personal home visitation.

1. Additional leadership would be discovered.
2. Finding children who should be getting a Christian education in JNA.
3. Encouragement leads to faithfulness in stewardship.
4. Keeping close contact with the elderly.

Special Attention Given to "Eye Ball to Eye Ball" Evangelism

Probably a better term would be "Face to Face" Evangelism. All the programs of evangelism are important, but it seems that the programs of witnessing and opening the Bible to our friends needs strengthening all across our nation. The same is true here in our Takoma Park church. We have a faithful few who seem to be participating, but many more are needed.

Items to be explored:

- * More involvement appealing to various types of personalities and interest groups.
- * Witnessing priorities.

Uniting to Accomplish the Building of Our New Church Center

God has really blessed with the development of the plans. It is hoped that the final blueprints will be on display for our April meeting. Committees are at work to present a timetable for groundbreaking and construction.

Pray earnestly about these items!

**PROFILE FOR THE ADULT SABBATH SCHOOL CLASS
AS A SHEPHERDING-EVANGELISTIC UNIT FOR THE CHURCH**

A. Class officers

1. Teacher-shepherd
2. Assistant teacher-shepherd
3. Class secretary
4. Assistant class secretary

Additional support for class work:

1. A church elder in addition to regular teacher-shepherd
2. Two or three deacons

B. Program structure

Song service

Sabbath school program

Teacher shepherding (either teacher or secretary should offer quarterlies to those who need them)

Lesson study

Closing of Sabbath school

Organist begins playing immediately or Sabbath school pianist plays softly until organist is ready

King's Business (announcements and Lay Activities)

Prelude

C. Teacher responsibilities

1. With the assistance from other church leaders, really shepherd your class and those assigned to you
2. Our responsibility is not just to occupy about 30 minutes time. We must make the class feel a loyalty to its members and concern for others, along with the study of the Bible.

D. Duties of the class secretary

1. Sit as near the place where your class meets as possible
2. Get acquainted with the members of the class
3. Take the record, or be responsible to see that it is taken
4. See that prospective members have a quarterly and have an opportunity to join the class. You should see that the quarterlies are prepared with welcome cards
5. Cooperate with teacher (if asked) in calling individuals to remind them of special class functions or projects

E. Possible shepherding ideas to be used as the program develops

1. Have special prayer requests given and use five minutes for prayer
2. Send birthday cards to members
3. Occasional Sabbath school class social
4. Give impetus to the various programs of the church
5. Keep moving forward to class outreach

This is a skeleton of the program used in introducing the program. Points will be enlarged upon later.

THE HAND OF FRIENDSHIP DINNER

Takoma Park Seventh-day Adventist Church

To stimulate Christian fellowship, on most Sabbaths one of our adult classes sponsors a "Hand of Friendship Dinner" for our visitors about 10 minutes after the close of the 11 o'clock service. The bulletin announces the host class for the current week and for the next Sabbath.

Some convenience foods are kept on hand for emergency use when there are more visitors than food, but please do not depend on this.

OTHER MEMBERS WITH VISITORS Other members with guests who wish to eat at the church may bring food for their families (an entree, a vegetable, and a salad or a dessert) and join the Hand of Friendship group.

TABLEWARE The church provides stainless flatware and serving spoons and disposable cups and plates.

PREPARATION OF FOOD No one is to miss the service to prepare dinner. BRING FOOD READY TO EAT. Cut cakes, pies, loaves, etc. before bringing to church. This is not to be done at the church!

PUNCH Punch base is provided. Some have found it good to make the punch before Sabbath and store in the refrigerator.

WHEN TO BRING FOOD Take food into the kitchen BEFORE Sabbath School begins. There should be no hustle and bustle after church to get the food to the kitchen.

WHERE TO TAKE FOOD Take food to the kitchen. Place hot foods on top of stove or in oven, to be warmed later. Put cold foods in the refrigerator.

SETTING UP TABLES Serving tables: Between services, deacons and class leaders set up the serving tables. It is suggested that two men from the host class should be assigned to assist the deacons immediately after the Sabbath School classes are dismissed.

Other tables: If time is a factor, the tables used for eating can be set up by the men while the ladies put the food on the table. Visitors may want to help with the tables.

DUTIES OF THE HOST CLASS:

HOST (teacher or alternate) Stands at entrance to Keystone Room. Directs visitors. Instructs visitors to form lines at the opposite end of the serving tables.

HOSTESS (teacher's
wife or alternate)

Turns oven on just before 11 o'clock.

Assigns class members to specific duties.

Directs kitchen and serving activities. Improvises with added casseroles from stock food supplies in an emergency.

Informs pastor and/or host when meal is ready, which should be about 10 minutes after the close of worship.

After dinner, sees that kitchen is left clean, with supplies in place.

Specific duties will be given on another sheet by your teacher or host.

ANNOUNCING THE
DINNER TO THE CLASS

The dinner should be announced in each Sabbath School class one week before your class is scheduled to serve. Two people should be appointed to call the members in the class to remind them during the week that they will be having the dinner on the coming Sabbath.

REMINDER OF WHAT
TO BRING

It is suggested that each person or family bring an entree, a vegetable, and a salad or dessert. Let the size of your family be the guide. Since these dinners are church sponsored, we should keep them vegetarian.

We hope that everyone will be patient and understanding as we move along. If you have any questions, please direct them to our Hand of Friendship Committee.

COMMUNION SERVICES BY SABBATH SCHOOL CLASSES

The early Christians often met as small groups to participate in communion. We hope by means of special Sabbath School class services to learn more of what those first services were like. They will develop closer unity and help our church prepare for Elder Mittlieder's evangelistic series which begins next month. Also, we may be able to reach out to some who may not attend the regular Communion service.

Sabbath School classes will meet according to the following schedule in the Primary Sabbath School Room on the lower level of the church for a devotional message and preparatory service. From there they will go to the Keystone Room for the Lord's Supper, seated at tables.

Friday, Jan. 23, 7:30 p.m.: R. McMillan, M. Israel, D. Hilderbrandt
 Sabbath, Jan. 24, 2:30 p.m.: R. Mole, B. Martin
 Sabbath, Jan. 24, 4:00 p.m.: F. Froom, L. Lind
 Wednesday, Jan. 28, 8:00 p.m.: A. Dart, S. Johnson
 Friday, Jan. 30, 7:30 p.m.: D. Mansell, W. Morgan, A. Brown
 Sabbath, Jan. 31, 2:30 p.m.: W. Coffman, D. Froelich
 Sabbath, Jan. 31, 4:00 p.m.: R. Hegstad, D. Dick

"Lord Lay Some Soul Upon My Heart"



"A working church in travail for souls, will be a praying church, a believing church, and a receiving church. A church whose members are found upon their knees before God, supplicating His mercy, seeking Him daily, is a church that is feeding upon the bread of life, and drinking of the waters of life. The promise, 'Whatsoever ye shall ask the Father in My name, He will give it you', will be certified to them."

Testimonies to Ministers p. 205

Personal Prayer Commitment

Name _____

Address _____

*With God's Help I Will Daily Remember
the Above Interest in Prayer*

The praying member

"Lord Lay Some Soul Upon My Heart"



"A working church in travail for souls, will be a praying church, a believing church, and a receiving church. A church whose members are found upon their knees before God, supplicating His mercy, seeking Him daily, is a church that is feeding upon the bread of life, and drinking of the waters of life. The promise, 'Whatsoever ye shall ask the Father in My name, He will give it you', will be certified to them."

Testimonies to Ministers p. 205

Personal Prayer Commitment

Name _____

Address _____

*With God's Help I Will Daily Remember
the Above Interest in Prayer*

The praying member

Fill out both cards & turn this one in at church

APPENDIX 3

SERMON OUTLINES

BACKGROUND SERMON SAMPLE preached in early part of the project. Writer was endeavoring to focus on the real work of the church. Below is given an amplified draft of the sermon outline as preached at the Takoma Park Seventh-day Adventist church. The sermon was actually preached while I was standing in the empty baptistry.

WHEN SILENCE IS NOT GOLDEN

Introduction. Somewhat strange preaching from the baptistry. This is the most important area of our church. Why?

1. Answers why we exist in this city.
2. Answers to the confusion about, tongues, devil worship.

- Silence is not golden

Proposition - Listen to God's call and understand how that call affects God and us.

I. God's Call

- A. Show FORTH the praises of him who hath called us. 1 Peter 2:9
- B. FULFILL the great commission. Matt. 28:19,20.
- C. Be FRUITFULL in the work. Col. 1:10.
 1. Much fruit.
 2. Fruitful in salvation of souls. 6T447-48.

II. Our Response

- Put God first, really. Ps. 16:8.
1. Above everything else. 5T 460.
 2. No neutral position. 1T 485.

III. God's Part

- A. He is ABLE. 2 Cor. 9:8.
- B. Sends ANGELS. Heb. 1:14.
- C. "Lo, I am with you."

IV. Our Part

- A. Recognize OUR CONDITION. Rom. 7:24

- See ourselves as we are (Week of Prayer reading Dec. 14, 1912).

B. Recognize we are EARTHEN VESSELS.

1. My impression of some prominent leaders

- Love of the Lord the issue.

2. YOU

- Large work to be done by you. AA 111.

C. WORK as Christ worked.

1. Dealt with his favorite subject

- Jesus kept the Sabbath, taught death as a sleep, etc., but favorite - love of God.

2. Use his method. COL 229.

Conclusion. What was noted above calls for:

A. Prayer and passion for souls.

B. Organization for service (teacher-shepherd plan suggested).

C. Guidance for me from you.

1. Prayer

2. Need your ideas on where this church should go

- Closing appeal. III. Christ sold for \$770,000 story of famous painting. If Christ worth that much on canvass, how much more worth in the heart and shared.

- Silence is not golden.

QUOTATIONS FOR "WHEN SILENCE IS NOT GOLDEN"

"Those who are truly converted are called to do a work that requires money and consecration. The obligation that binds us to place our names on the church roll holds us responsible to work for God to the utmost of our ability. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength. Christ has brought us into church capacity that He may engage and engross all our capabilities in devoted service for the salvation of souls. Anything short of this is opposition to the work." Testimonies, vol. 6, pp. 447-48.

"Everyone who connects himself with the church makes in that act a solemn vow to work for the interest of the church and to hold that interest above every worldly consideration." Testimonies, vol. 5, p. 460.

"No one occupies a neutral position, doing nothing to encourage others and doing nothing to hinder them. Says Christ: They that gather not with Me scatter abroad. Take heed, old and young; you are either doing the work of Christ, to save souls, or the work of Satan, to lead them to perdition." Testimonies, vol. 1, p. 485.

"Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfilment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory. 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'" Acts of the Apostles, p. 111.

"To a great degree this must be accomplished by personal labor. This was Christ's method. His work was largely made up of personal interviews. He had a faithful regard for the one-soul audience. Through that one soul the message was often extended to thousands." Christ's Object Lessons, p. 229.

BACKGROUND SERMON SAMPLE. Preached to help to see source available in the project work.

COUNSELOR WHEN YOU REALLY NEED IT

Introduction

1. People today willing to go to any length, any source to get advice to help in living.
 - (1) Consult others - like palm readers and fortune tellers working with Senators.
 - (2) Consult self - like guides in Family Circle, "How to Interpret Your Own Dreams."
 - (3) Consult pseudoreligion - tongues, etc. (RH articles)
2. Stress today seems to make search more acute.

Explanation

1. Stress for Jesus's followers described in early part of John 16
 - (1) Put out of church
 - (2) Jesus not there in person
2. Help for Jesus's followers
 - (1) "Advantage for you that I go away"
 - (2) Rely on ministry of Counselor - meaning "paraklete," one called to the side in time of stress
3. Message for Jesus's followers - twofold
 - (1) World
 - (2) Christian - speaking of counselor, "I will send him to you" 16:7

Prop.: 4. Message studies today - The Holy Spirit counsels troubled saints

T.S. In the stress of today's world we can receive the helpful counsel of the Holy Spirit by noting the ways this counsel is given in John 16:8-11.

- I. The Holy Spirit convinces of sin, John 16:8
 1. Nature of sin is - disbelief in Christ, John 16:9, "because they believe not on me."
 2. Manifestation of sin is - kill Christians in God's name. -Shows how deceptive sin is.
 3. Stress time - How is this helpful in the times we live?
 - (1) Shows what is right and wrong.
 - Ill. Homosexual in Chicago complaining because two men can't hold hands in public.
 - (2) Reveals deceptive behaviour - lack of self-control, humility, pride, etc.
 - Ill. Sincere compliment needed, but how do we react when passed by.
 - (3) Causes us to turn to someone outside self.

4. (Appl.) Concern that others keep the Sabbath; when will we?
III. Kids looking at parents' sin; worker looking at boss's sin; boss looking at worker.
5. Accept the counselor convincing us of sin.
III. RH, March 22, 1887: "There is nothing that Satan. . . upon a languishing church and an impenitent congregation."

II. The Holy Spirit convinces us of righteousness, John 16:8

1. Nature of righteousness - is the perfect righteousness of Christ.
2. Manifestations of righteousness.
 - (1) "because I go to My Father," John 16:10.
 - (2) Christ had finished his work, John 17:4
 - No sin in Him, became the propitiation my sins
3. Stress time - How is this helpful?
 - (1) Not the sin question, but Son question - Prayer from Tozers',
 "Pursuit of God": "I want to want thee;
 I long to be filled with longing;
 I thirst to be made more thirsty still."
 page 20

"To most people God is an inference, . . . He remains personally unknown to the individual." page 49

- (2) Gone to be our high priest, advocate
4. (Appl.) Only remedy for my sin is Christ's righteousness.

III. The Holy Spirit convinces us of judgement, John 16:8

1. Nature of judgement - God's upon the devil, John 16:11, "because of this world is judged."
2. Manifestation of judgement
 - (1) Devil cast out, John 12:31
 - (2) He knows he has a short time, Rev. 12:12
 - (3) We are not in bondage, but sons, Rom. 8:15
3. Stress time - How is this helpful?
 - Appears as if evil is winning, Ps. 73
4. (Appl.) Whatever your immediate problem, future secure because devil suffered God's judgement

Conclusion - Therefore as Christians in whatever state we find ourselves, let us accept the personal counsel of the Holy Spirit.

1. He wishes to convince of our sin.
2. He wishes to convince of Christ's righteousness.
3. He wishes to convince of God's judgement.

Counsel us to great works for God,

8T 19: "There is no limit to the usefulness. . . and lives a life wholly consecrated to God."

1 Cor. 15:58: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord,"

BACKGROUND SERMON SAMPLE. Used to continue to keep in focus the project in the church.

HEARTBURN

Introduction

1. New appreciation for water - whiskey bottle - and our hope
 - (1) New appreciation for water after being without it.
 - (2) New appreciation for our hope after experiencing others.
 - We have this hope that "burns within our hearts."
 2. Contrast heartburns
 - (1) Too many have the heartburn that Tums and Roloids care for.
 - (2) Did not our "hearts burn within us."
 3. Message and background in Colossians (RSV used)
 - (1) Written to a group of faith, 1:2.
 - Heard of your faith, 1:4 (thank God in prayer)
 - Want you to be filled with the knowledge of His will and lead a life worthy of the Lord, 1:9,10
 - (2) Problem of the letter
 - Danger of philosophies leading away some from within the church
 - Danger of influence of heathenism
 - Legalistic religions, full of routines and taboos, 2:16-19
 - (3) Appeal of the letter, 2:6
 - AA 473: "Surrounded by the practices. . . Christ as the only safe guide."
 4. Application to us
 - (1) Problem - "Tums heartburn" or "Christ heartburn"
 - (2) Living in Him, 2:6
- Prop. - Consider elements involved in the heartburn of Christ, 3:1-15

Introductory statement

- vs. 1 - If then (Greek "since then" no doubt implied)
- vs. 1 - Seek - the drive of the will (habit of)
- vs. 2 - Set - continually pay attention (not a static experience)

I. Put on the New Man (Nature), vs. 10

1. Contrast between once and for all of old nature "you have put off," vs. 9
and new

- Which being - a continual process - (picture gradual development)
- Knowledge - is the experiential realization
- Its creator - the creator of new nature as Christ, image of Father, us as like Christ

2. Growth in new man - "Christ is all", 3:11B

Ill. Saw at GC mission pageant - Jordan delegate marching near Israel. Mentioned "In Christ no East or West"

3. Application - Growth - things of God by beholding Christ

Ill. Preparation of sermon on prayer for first service

- Focus on Christ for first sermon back home

MH 425: "The knowledge of God. . . impart to the whole being a spiritual power that is divine.

II. Put on Forbearance, vs. 12, 13A

1. Attitude toward others
2. Motive "as the Lord has forgiven you," 13B
3. Application

(1) Problems between members in this church

- feelings, impatience

Ill. Minister's time spent dealing with hurt feelings

(2) Remember how patient and forgiving Christ has been to you

III. Put on Love, vs. 14

1. "Binds everything together"
2. Word study
 - (1) Bond or Bind - ligaments
 - (2) Rule - literally "to be the umpire"
 - the peace that comes from Christ makes the decisions in our lives
 - (3) Application - must be a reality

Conclusion

I was praying at sundown in St. Peter's Square

1. Put on the New Man - Christ is all
2. Put on forbearance - Christ has forgiven us
3. Put on love - Christ is harmony and peace (binds up the life)

He burns within our hearts.

APPENDIX 4

SURVEYS

THE CHURCH AND THE SABBATH SCHOOL

The Sabbath School is a regular part of the Sabbath morning church activities. Whether you attend regularly or not, your response is kindly solicited to help in a study being done by a practicing pastor as a Doctor of Ministry project. The material gathered from this questionnaire will be used to evaluate and/or improve present Sabbath School practice. Please consider this questionnaire and turn it in today. Other Seventh-day Adventist churches are also being contacted; however, your response is definitely needed.

We would be happy for visitors and non-members to look over the questionnaire, but for accuracy's sake, we would ask that only members of this church respond today.

Real openness is solicited as you respond to the points on this sheet of paper. Your name is not required, and the questionnaire goes directly to the student doing the project, with the tabulated results to be presented without the churches' being identified. Thank you for your interest in the forward movement of God's work.

1. The size of my church falls somewhere in the following category.
(If you don't know, guess.)
 - a. Below 50 members.
 - b. 51-100 members.
 - c. 101-200 members.
 - d. 201-500 members.
 - e. Above 500 members.

2. What do you consider to be your greatest personal problem?

3. When was the last time that an elder and/or deacon has been in your home for a Christian visit? (Other than social or money call).
 - a. During the last month.
 - b. About three months ago.
 - c. About six months ago.
 - d. About one year ago.
 - e. Over one year ago.
 - f. Never.
 - g. Other (specify) _____

4. If you could make one change in the Sabbath School, what would it be?

5. I don't attend Sabbath School on a weekly basis because:

6. Do you know if you are a member of a specific Sabbath School class?
 Yes No ?

(If you don't attend Sabbath School rather regularly, the rest of the questionnaire will not really apply. While you are waiting for the others to finish, would you be so kind as to use one of the backs of these sheets to write about some pleasant or unpleasant experience that you remember about Sabbath School, either as a child or as an adult.)

7. Does your Sabbath School teacher know your name? (Guess if not sure.)
_____ Yes _____ No _____ ?
8. Is there a church elder in your class? (Guess if not sure.)
_____ Yes _____ No _____ ?
9. Of the people attending your class on a regular basis, approximately what percent do you know by name?
- _____ a. About 10%
_____ b. About 25%
_____ c. About 50%
_____ d. About 75%
_____ e. About 100%
10. If for some reason or other you suddenly stopped attending Sabbath School, how long do you estimate it would be before you might be missed?
- _____ a. After one week.
_____ b. After two weeks.
_____ c. After three weeks.
_____ d. After one month.
_____ e. After three months.
_____ f. Later (specify) _____
11. If you were asked to make Christian calls at the home of members of the church, or those interested in our church, what factor or factors might keep you from making these calls?
-
12. Place yourself in the position of a visitor coming to your Sabbath School class; what do you think would bother him or her the most?
-
13. Rate the most meaningful part of the Sabbath School to you personally. (Make a choice even if it seems that you like them all about the same.)
- _____ a. Song service, hymns, and musical selections.
_____ b. Prayer.
_____ c. Mission emphasis.
_____ d. Lay Activities emphasis. (Our Church in Action)
_____ e. Lesson study.
14. Rate the least meaningful part of Sabbath School to you personally. (Make a choice even if it seems that you like most items.)

- _____ a. Song service, hymns, and musical selections.
- _____ b. Prayer.
- _____ c. Mission emphasis.
- _____ d. Lay Activities emphasis. (Our Church in Action)
- _____ e. Lesson study.

15. How many people, including the teacher, usually take part in class discussion?

Give number _____, and percent _____.

16. If you were to list the three purposes for the existence of Sabbath School, what would they be?

THE CHURCH AND THE SABBATH SCHOOL

The Sabbath school is considered by many as a regular part of the Sabbath morning church activities. Whether you attend regularly or not, your response is kindly solicited to help in a study being done by our Sabbath school and as a Doctor of Ministry project by Pastor Jaecks. The material gathered from this questionnaire will be used to evaluate and/or improve present Sabbath school practice. Please complete this questionnaire and turn it in before you leave today's service. You will be given time at the close of worship to fill out this questionnaire, but it would be well to start now.

We would be happy for visitors and non-members to look over the questionnaire, but for accuracy's sake, we would ask that only members of this church respond today.

Real openness is solicited as you respond to the points on these sheets of paper. Please do not give just the expected answer, but really express how you feel. Your name is not required, and the questionnaire goes directly to the student doing the project. Thank you for your interest in the forward movement of God's work.

(Please try to answer every question, and mark only one answer unless otherwise indicated.)

1. If you were asked to make Christian calls at the homes of members of the church or those interested in our church, which of the following would keep you from doing it? (Check one.)

- 12 a. Does not apply; already doing it regularly.
17 b. Have not been asked.
2 c. Know my church office involves visiting, but I don't know where to start.
21 d. Willing, but not trained.
20 e. Really rather not do it.
12 f. Doing other church work.
16 g. Other (specify) _____

2. Of the choices listed below, and from your viewpoint, what do you think is the greatest personal problem facing a member of this congregation?

- 20 a. Loneliness.
59 b. Being too busy.
5 c. Family problems.
4 d. Finances.
12 e. Other (specify) _____

3. When was the last time that a member of your Sabbath school class, an elder, or a deacon has been in your home for a Christian visit (other than social or money call)?

- 3 a. During the last month.
4 b. Two to three months ago.
6 c. About six months ago.
6 d. About one year ago.
11 e. Over one year ago.
48 f. Never.
12 g. Other (specify) _____

4. Do you know if you are a member of a specific Sabbath school class?

89 Yes 8 No 3 ?

5. I attend Sabbath school:

73 a. Always.
20 b. Usually.
4 c. Seldom.
3 d. Never.

6. I don't attend Sabbath school very often because:

80 a. Does not apply; I attend rather regularly.
1 b. It is uninteresting.
4 c. It is too noisy.
1 d. I don't see the importance.
1 e. I don't like the lessons.
1 f. Quality of teaching.
13 g. Other (specify) _____

(If you answered "seldom" or "never" on the above question 5 about Sabbath school attendance, the rest of the questionnaire will not really apply. While you are waiting for the others to finish, would you be so kind as to use the back of these sheets to write about some pleasant or unpleasant experience that you remember about Sabbath school, either as a child or as an adult.)

7. I attend Sabbath school regularly. (Check the one that most closely applies.)

17 a. From force of habit.
4 b. I bring the children.
51 c. I need the Bible study program.
5 d. I am an officer.
23 e. Other (specify) _____

8. Does your Sabbath school teacher know your name? (Guess if not sure.)

71 Yes 11 No 6 ? 12 I am a teacher and/or officer.

9. Is there a church elder in your class? (Guess if not sure.)

67 Yes 13 No 7 ? 13 I am in a children's or youth division.

10. Of the people attending your class on a regular basis, approximately what per cent do you know by name?

24 a. About 10%.
16 b. About 25%.
20 c. About 50%.
22 d. About 75%.
18 e. About 100%.

11. How many people, including the teacher, usually take part in class discussion by contributing orally?
- Give number _____, and select per cent: _____ a. About 10%.
 _____ b. About 25%.
 _____ c. About 50%.
 _____ d. About 75%.
 _____ e. About 100%.
12. Would you be so kind as to indicate which one of the following most nearly indicates your use of the Sabbath school quarterly.
- 6 a. Do not usually get a quarterly.
16 b. Usually get quarterly, but rarely bring it to church.
25 c. Bring the quarterly to Sabbath school to follow along with what the teacher is presenting, but use it little in personal study before the class meeting.
53 d. Use the quarterly rather regularly in my personal Bible study.
13. If for some reason or other you suddenly stopped attending Sabbath school, how long do you estimate it would be before you might be missed?
- 42 a. After one week.
16 b. After two weeks.
11 c. After three weeks.
9 d. After one month.
6 e. After three months.
16 f. Later (specify) _____
14. Place yourself in the position ("shoes") of a visitor coming to your Sabbath school class. What do you think he would enjoy the most? (Check one.)
- 7 a. Provision for personal Bible study program.
35 b. Opportunity to belong and fellowship in a smaller Bible study class within a big church.
26 c. Opportunity for more participation than in a formal worship service.
5 d. Other (specify) _____
27 e. Listening to a person of experience enlarge upon Bible truths.
15. Place yourself once again in the position of a visitor coming to your Sabbath school class. What do you think would bother him or her the most? (Check one.)
- 3 a. Subject of the lesson being discussed.
18 b. No study guide available. (Sabbath school quarterly not readily available.)
15 c. Not knowing what really will happen in the class.
37 d. Feeling of being uneasy in a new place.
26 e. Other (specify) _____

16. Check the part of the Sabbath school most meaningful to you personally. (Make a choice even if it seems that you like them all about the same.)

19 a. Song service, hymns, and musical selections.
5 b. Prayer.
16 c. Mission emphasis.
2 d. Lay Activities emphasis (Our Church in Action).
59 e. Lesson study.

17. Check the part of Sabbath school least meaningful to you personally. (Make a choice even if you enjoy each part.)

22 a. Song service, hymns, and musical selections.
2 b. Prayer.
17 c. Mission emphasis.
51 d. Lay Activities emphasis (Our Church in Action).
8 e. Lesson study.

18. If you could make one change in the Sabbath school, what would it be?

NA - 35, ANSWER - 65

19. If you were to list the three purposes for the existence of Sabbath school, what would they be?

NA - 29, ANSWER - 71

APPENDIX V SECTION 3
THE CHURCH AND YOU

A number of months ago the congregation graciously participated in filling out a questionnaire relative to our Sabbath school and its general program. The responses proved to be very helpful to the lay leadership as well as to the pastoral staff. Now, if you would be so kind, we would like to get your further reactions in order to evaluate and/or improve present practice. We would appreciate getting responses from all our church members, even though you did not fill out the first survey. Please complete the questionnaire and turn it in before you leave today's service. You will be given time for this at the close of worship, but it would be well to start now.

We would be happy for visitors and non-members to look over the questionnaire, but for accuracy's sake, we would ask that only members of this church respond today.

Real openness is solicited as you respond to the points on these sheets of paper. Please do not give just the expected answer, but really express how you feel. Your name is not required. Thank you for your interest in the forward movement of God's work.

(Please try to answer every question, and mark only one answer.)

I. Early last year the congregation filled out a similar questionnaire. The response below best indicates my relation to it. (Check only one.)

- 47 1. I remember filling it out.
- 11 2. I was not a member of this congregation at the time.
- 17 3. I was a member, but apparently not present on the day the first questionnaire was given out.
- 22 4. I really don't remember if I filled out one or not.
- 4 5. Other (specify) _____

II. When was the last time that a member of your Sabbath school class, an elder, or a deacon was in your home for a Christian visit (other than social or money call)?

- 17 1. During the last month.
- 21 2. Two to three months ago.
- 13 3. About six months ago.
- 6 4. About one year ago.
- 5 5. Over one year ago.
- 34 6. Never.
- 4 7. Other (specify) _____

III. When was the last time that a member of the pastoral staff was in your home for a Christian visit (other than social or money call)?

- 12 1. During the last month.
- 8 2. Two to three months ago.
- 9 3. About six months ago.
- 7 4. About one year ago.
- 19 5. Over one year ago.
- 35 6. Never.
- 10 7. Other (specify) _____

IV. Are you a member of a specific Sabbath school class?

- 1. 92 Yes
- 2. 7 No
- 3. 1 ?

V. I attend Sabbath school:

- 84 1. Always.
16 2. Usually.
0 3. Seldom.
0 4. Never.

VI. Does your Sabbath school teacher know your name? (Guess if not sure.)

1. 76 Yes 2. 8 No 3. 7 ? 4. 9 I am a teacher and/or officer.

VII. Approximately what percent of the people attending your class on a regular basis do you know by name?

- 17 1. About 10%.
11 2. About 25%.
17 3. About 50%.
33 4. About 75%.
22 5. About 100%.

VIII. Please indicate which one of the following most nearly indicates your use of the Sabbath school quarterly.

- 1 1. Do not usually get a quarterly.
13 2. Usually get quarterly, but rarely bring it to church.
29 3. Bring the quarterly to Sabbath school to follow along with what the teacher is presenting, but use it little in personal study before the class meeting.
57 4. Use the quarterly rather regularly in my personal Bible study.

IX. If for some reason or other you suddenly stopped attending Sabbath school, how long do you estimate it would be before you might be missed?

- 38 1. After one week.
19 2. After two weeks.
4 3. After three weeks.
12 4. After one month.
11 5. After three months.
16 6. Later (specify) _____

APPENDIX 5

MISCELLANEOUS MATERIALS

PROGRAMMING IN ADULT DIVISION

Suggestions on breaking up the "dry order" which sometimes exists in Sabbath School

There are certain areas which must be very closely guarded in the Sabbath School program. One is the mission emphasis and second is the lesson study time. However, there is still room for variety.

Note these suggestions for the preliminary program in the adult division. Remember now that it is stated that these are suggestions for variety. This doesn't mean there has to be a special feature every week.

1. BAND CONCERT. At one time the writer actually had the church school put on a band concert (20-23 minutes) in the adult division one Sabbath. It took some careful preparation, but with well thought out numbers and a narration telling the story of Sabbath School it proved to be one of our most moving Sabbath School appeals.

2. MISSION DAY. When one has the privilege to have a missionary direct from some field, why not give the whole time to him or her.

3. DIVISION FEATURE. It has been found to be very effective to use one children's division a quarter to give the entire program in the adult division. People are amazed that even the kindergarten division can do well if they know well in advance about the program to be given.

CARRYING THE SHEPHERDING CONCEPTS
TO THE CHILDREN'S DIVISIONS

This is an area that can be expanded. The importance of work in the children's divisions is emphasized with the following quote:

"Parents who can be approached in no other way are frequently reached through their children." (Emphasis supplied.)
CCSW, p. 114

Couple the above quote with the following challenge:

"Never rest till every child in your class is brought to the saving knowledge of Christ." CSSW, p. 125

As a start to meet these needs, a shepherding secretary could be appointed for each division. This can be one of the regular leaders, but it is best if another person is appointed.

- Duties:
1. Be at Sabbath School early to welcome folk.
 2. Keep accurate records.
 3. Send papers to missing members.
 4. Register new children (Southeastern California has some excellent forms).

APPENDIX 6

**MINUTES OF NORTH AMERICAN
SABBATH SCHOOL ADVISORY**

APPENDIX 6

EXCERPT FROM MINUTES OF NORTH AMERICAN SABBATH SCHOOL ADVISORY October 20, 1974

The Sabbath School was developed to teach the gospel of Jesus Christ in response to the command of Jesus, and in the setting of the Three Angels' Messages. In loyalty to this original purpose the Sabbath School continues to communicate the Good News with the objective to win, hold, and train for Jesus Christ, men and women, youth, boys and girls, in all the world. Therefore it was

VOTED that this objective be carried forward through the following four areas of emphasis:

Faith Emphasis

The Faith Emphasis shall include:

1. Making the saving gospel of Jesus Christ central in all Sabbath School plans, projects, and programs, ensuring that all activities and materials are Christ-centered, Bible-based, and person-oriented.
2. Cultivating the attitude of prayer and devotion on the part of all members; also making certain that the one chosen to pray publicly has opportunity for careful preparation to make prayer truly meaningful.
3. Fostering spiritual growth and maturity of Christian faith through personal, deep, prayerful, and regular study of the Word of God, and through sharing the faith with others.

Fellowship Emphasis

The Fellowship Emphasis shall include:

1. Fostering a friendly and genuine interest in people, on the part of officers, teachers, and members.
2. Working together to develop and implement programs and projects for recruiting new members.
3. Enlisting the help of all leaders, teachers, and regular members in making friendly, spiritual contacts with missing church members and absentee Sabbath School members, assuring them of the church's love and spiritual concern, and helping to restore them to regular attendance and active participation in the life of the church.
4. Manifesting true Christian hospitality, giving to all who attend Sabbath School a cordial welcome; and whenever possible, making sure that all guests are entertained for Sabbath lunch.
5. Making praise and occasional testimonies a meaningful part of the Sabbath School.

6. Encouraging teachers to arrange occasional meetings of their classes for more informal prayer, study, and/or social activities.

7. Carefully nurturing the spiritual interests of newly-baptized members, involving them as soon and continuously as possible in active and meaningful service for Christ and His church.

8. Recognizing that Christian fellowship rightly permeates every aspect of the weekly Sabbath School program and the auxiliary activities of the department.

Community Emphasis

The Community Emphasis shall include:

1. Making every phase and feature of the Sabbath School program and teaching contribute to the Christian experience of each member so that he serves as a spiritual magnet to draw others to Christ.

2. Making certain that all teaching is purposefully and tactfully soul-winning and soul-holding in nature.

3. Strengthening the church's concern for the spiritual needs of the community and encouraging each member to become trained in the art of visitation and personal witnessing for Christ.

4. Making opportunities, and taking advantage of special days and occasions, to invite members of the community to share in Bible study and worship.

5. Encouraging each class to set a goal for souls, and actively fostering and supporting the regular community outreach programs carried on under the auspices of the Sabbath School.

6. Being alert to opening providences that present to the Sabbath School or its individual members, opportunities for soul winning.

World Emphasis

The World Emphasis shall include:

1. Maintaining a clear and far-reaching vision of the global mission of the church.

2. Constantly fostering in children, youth, and adults a desire to serve in gospel promulgation wherever the Lord may lead.

3. Teaching and promoting systematic and self-denying stewardship in support of world missions.

APPENDIX 7

ORGANIZATION FOR MINISTRY

Charge to the Church: ". . .preach the gospel to every creature." March 16:15.

ORGANIZATIONAL CHART FOR AREAS OF MINISTRY AND ADVISORY DUTIES

L. D. Jaecks	D. L. Hilderbrandt	B. F. Anderson	M. B. Hill
<p>Major preaching responsibility General church administration (Associate in Stewardship emphasis)</p>	<p><u>GENERAL AREAS OF MINISTRY</u> Treasury responsibilities Associate in church administration (Prayer meeting schedule) (Pastoral platform assignments) Stewardship Building plans Hospital visits</p>	<p>Lay training Witnessing Bible studies</p>	<p>Youth ministry Pastoral visitation</p>
<p><u>ADVISOR TO SPECIFIC COMMITTEES AND CHURCH DEPARTMENTS</u></p>			
<p>Elders Church Board Sabbath School School Board Reception Committee Special Social Functions Committee Church Clerk (membership problems)</p>	<p>Finance Committee Deacons House Committee Electronics Committee Deaconesses Church Organization Committee Permanent Nominating Committee Music Council Organ Maintenance Committee</p>	<p>Outreach Council Lay Activities Committee Community Services Committee Dorcas Health Committee Stairway (Young Adult Sabbath School)</p>	<p>Youth Council Keystone Council Social Committee Communications Committee Fellowship Dinner Committee Vespers Special visitation Pathfinders</p>
<p>" I N C H R I S T W E C A R E "</p>			

Dear Member(s) of the Park Church:

As pastors we are endeavoring to serve as effectively as possible. This seems to necessitate division of responsibility. After a period of trial, it appears to us that the distribution of responsibilities listed on the reverse side of this sheet works well. We are publishing this breakdown for several reasons:

1. If there are suggestions or problems, you will know whom to refer to first for help and guidance.
2. It will also help you to know how to pray for the various ministries being conducted in our congregation.
3. It is also hoped that seeing this will enable each of us to give priority to the winning of souls. We need your encouragement and support in this.

We want each member of our church to know that as a staff we are most anxious to function in unity as do the various parts of the body, even though we have different responsibilities.

So, while we are desirous of serving in any need of the church, we believe that we can serve most effectively when each of us gives first priority to his areas as outlined. Obviously, if one of us is out of town or if emergencies come up, please understand we are ready to help any time.

In Christ's service,

The Pastoral Staff

dsm
February 5, 1976

BIBLIOGRAPHY

- Bayly, Joseph T. "Adult Lay Movement and the Local Church." Adult Education in the Church. Edited by Roy B. Zuck and Gene A. Getz. Chicago: Moody Press, 1970.
- Beach, Walter R. Dimensions in Salvation. Washington, D.C.: Review and Herald Publishing Association, 1963.
- Beyerhaus, Peter. "Syncretism in the Old Testament." Christianity Today, July 5, 1974, pp. 49-50.
- Bieber, Richard E. Vital Christianity. Fort Washington, Penn.: Christian Literature Crusade, 1966.
- Bietz, Arthur L. Conquering Personal Problems. Mountain View, Calif.: Pacific Press Publishing Association, 1948.
- Bisagno, John R. How to Build an Evangelistic Church. Nashville, Tenn.: Broadman Press, 1971.
- _____ ; Chafin, Kenneth L.; Freeman, C. Wade; and Others. How to Win Them. Nashville, Tenn.: Broadman Press, 1970.
- Bonhoeffer, Dietrich. Ethics. New York: The Macmillan Company, 1949.
- _____. Life Together. New York: Harper and Row, 1954.
- _____. True Patriotism. New York: Harper and Row, 1958.
- Butler, J. Donald. Religious Education, the Foundation and the Practice of Nurture. New York: Harper and Row, 1962.
- Chafin, Kenneth. Help! I'm a Layman. Waco, Tex.: Word Books, 1966.
- _____. People-Centered Evangelism. Nashville, Tenn.: Broadman Press, 1971.
- Classen, Willard. Learning to Lead, 5th ed. Newton, Kan.: Faith and Life Press, 1970.
- Dederen, Raoul. "Toward a Seventh-day Adventist Theology of Revelation-Inspiration." Paper presented at the General Conference of Seventh-day Adventists North American Division Bible Conferences, 1974.

- Dobbins, Gaines S. A Ministering Church. Nashville, Tenn.: Broadman Press, 1960.
- Drucker, Peter F. The Effective Executive. New York: Harper and Row, 1967.
- Eddy, Sherwood. Maker of Men. New York: Harper & Bros., 1941.
- Edge, Findley B. The Greening of the Church. Waco, Tex.: Word Books, 1971.
- Eleventh International Sunday-School Convention. The Development of the Sunday-School, 1780-1905. Boston: Executive Committee of the International Sunday School Association, 1905.
- Evans, William. The Great Doctrines of the Bible. Chicago: Moody Press, 1970.
- Fickett, Harold L., Jr. Hope for Your Church. Glendale, Calif.: Regal Books Division, G/L Publications, 1972.
- General Conference of Seventh-day Adventists. Church Manual. Washington, D.C.: Review and Herald Publishing Association, 1971.
- _____. Minutes of the North American Division Sabbath School Advisory Council, 1974.
- General Conference of Seventh-day Adventists Sabbath School Department. The Sabbath School: Its History, Organization, and Objectives. Rev. ed. Washington, D.C.: Review and Herald Publishing Association, 1938.
- Gerber, Vergil. God's Way to Keep a Church Going & Growing. Glendale, Calif.: Gospel Light Publications, 1973.
- Geyer, Nancy, and Noll, Shirley. Team Building in Church Groups. Valley Forge, Penn.: Judson Press, 1970.
- Gilkey, Langdon. How the Church Can Minister to the World Without Losing Itself. New York: Harper and Row, 1964.
- Graham, Billy. The Secret of Happiness. New York: Doubleday and Company, Inc., 1955.
- A Group of Seventh-day Adventist Leaders, Teachers, and Editors. Seventh-day Adventists Answer Questions on Doctrine. Washington, D.C.: Review and Herald Publishing Association, 1957.
- Hammond, T. C. In Understanding Be Men. London: Inter-Varsity Press, 1970.

- Haney, David. The Idea of the Laity. Grand Rapids, Mich.: Zondervan Publishing House, 1973.
- Hasel, Gerhard. "General Principles of Biblical Interpretation." Oral presentation at a Bible Conference, Andrews University, Berrien Springs, Mich., June 3-11, 1974.
- Hauck, Friedrich. "Kolvos, etc." Translated and edited by Geoffrey W. Bromiley. Theological Dictionary of the New Testament. Edited by Gerhard Kittel. 9 vols. Grand Rapids, Mich.: Eerdmans, 1965.
- Havlik, John F. People-Centered Evangelism. Nashville, Tenn.: Broadman Press, 1971.
- Hendricks, Howard G., with Miller, Ted. Don't Fake It. . . Say It With Love. Wheaton, Ill.: Victor Books, 1973.
- Hiltner, Seward. Preface to Pastoral Theology. Nashville, Tenn.: Abingdon Press, 1958.
- Hollingsworth, Jane. Discovering the Gospel of Mark. Downers Grove, Ill.: Inter-Varsity Press, 1943.
- Hoon, Paul Waitman. The Integrity of Worship. Nashville, Tenn.: Abingdon Press, 1971.
- Hordern, William. A Layman's Guide to Protestant Theology. New York: The Macmillan Company, 1968.
- Howard, Walden. Nine Roads to Renewal. Waco, Tex.: Word Books, 1969.
- Hudnut, Robert K. Arousing the Sleeping Giant. New York: Harper and Row, 1973.
- Hyde, Gordon M., ed. A Symposium on Biblical Hermeneutics. Washington, D.C.: Review and Herald Publishing Association, 1974.
- Jensen, Joseph. God's Word to Israel. Minneapolis, Minn.: Dimension Books, 1972.
- Johnston, George. Doctrine of the Church in the New Testament. London: Cambridge University Press, 1943.
- Jones, Charles E. Life is Tremendous. 7th ed. Wheaton, Ill.: Tyndale House Publishers, 1971.
- Kelley, Dean M. Why Conservative Churches are Growing. New York: Harper and Row, 1972.
- Kraemer, Hendrik, A Theology of the Laity. Philadelphia: The Westminster Press, 1958.

- Larson, Bruce. Setting Men Free, 4th ed. Grand Rapids, Mich.: Zondervan Publishing House, 1969.
- Leslie, Robert C. Sharing Groups in the Church. New York: Abingdon Press, 1971.
- Leyboldt, Martha M. 40 Ways to Teach in Groups. Valley Forge, Penn.: Judson Press, 1967.
- Lindgren, Alvin J. Foundations for Purposeful Church Administration. Nashville, Tenn.: Abingdon Press, 1965.
- Little, Paul E. How to Give Away Your Faith. Downers Grove, Ill.: Inter-Varsity Press, 1966.
- _____. Know Why You Believe, 5th ed. Downers Grove, Ill.: Inter-Varsity Press, 1971.
- Macdonald, M.E. The Need to Believe. New York: Scribner's Sons, 1959.
- McGavran, D. A. How Churches Grow. New York: Friendship Press, 1959.
- McGavran, Donald A., and Arn, Win C. How to Grow A Church. Glendale, Calif.: Gospel Light Publications, 1974.
- Michael, Rev. Oscar S. The Sunday-School in the Development of the American Church. Milwaukee, Wis.: The Young Churchman Company, 1904.
- Minear, Paul S. Images of the Church in the New Testament. Philadelphia: The Westminster Press, 1960.
- Minor, Harold D., ed. Techniques and Resources of Guiding Adult Groups. Nashville, Tenn.: Abingdon Press, 1972.
- Moore, Waylon B. New Testament Follow-up. Grand Rapids, Mich.: Wm. B. Eerdmans Company, 1963.
- Nash, Gerald R. Evangelism Through the Sabbath School. Washington, D.C.: Review and Herald Publishing Association, 1964.
- _____. Planning Better Sabbath Schools. Washington, D.C.: Review and Herald Publishing Association, 1965.
- Noorbergen, Rene. Charisma of the Spirit. Mountain View, Calif.: Pacific Press Publishing Association, 1973.
- Nyquist, James F. Leading Bible Discussions. Downers Grove, Ill.: Inter-Varsity Press, 1967.
- Oglesby, William B., Jr., ed. The New Shape of Pastoral Theology. Nashville, Tenn.: Abingdon Press, 1969.

- Olsson, Karl A. Seven Sins and Seven Virtues, 2nd ed. New York: Harper and Brothers, 1962.
- Oosterwal, Gottfried. Mission: Possible. Nashville, Tenn.: Southern Publishing Association, 1972.
- Pease, Norval F. By Faith Alone. Mountain View, Calif.: Pacific Press Publishing Association, 1962.
- Pittenger, Norman. The Christian Church as Social Process. Philadelphia: Westminster Press, 1971.
- Plummer, Mrs. L. Flora. From Acorn to Oak: A History of the Seventh-day Adventist Sabbath School Work. Washington, D.C.: Review and Herald Publishing Association, 1922.
- Raines, Robert A. New Life in the Church. New York: Harper Brothers, 1961.
- Reid, Clyde. Groups Alive--Church Alive. New York: Harper and Row 1969.
- Reity, Rudiger. The Church in Experiment. Nashville, Tenn.: Abingdon Press, 1969.
- Richards, Lawrence O. Creative Bible Teaching. Chicago: Moody Press, 1970.
- _____. A New Face for the Church. Grand Rapids, Mich.: Zondervan Publishing House, 1970.
- _____. A Theology of Christian Education. Grand Rapids, Mich.: Zondervan Publishing House, 1975.
- Russell, Letty M. Christian Education in Mission. Philadelphia: The Westminster Press, 1967.
- Scarborough, L. R. How Jesus Won Men. Grand Rapids, Mich.: Baker Book House, 1972.
- Schaller, Lyle E. The Impact of the Future. Nashville, Tenn.: Abingdon Press, 1969.
- _____. The Local Church Looks to the Future. Nashville, Tenn.: Abingdon Press, c. 1968.
- Schein, Edgar H. Organizational Psychology, 2nd ed. Englewood Cliffs, N.J.: Prentice-Hall, 1970.
- Schuller, Robert H. Move Ahead With Possibility Thinking. New York: Doubleday and Company, Inc., 1967.

- Shenk, W. R., ed. The Challenge of Church Growth: A Symposium. Elkhart, Ind.: Institute of Mennonite Studies, 1973.
- Simpson, Edward D., and Simpson, Frances F. "Adult Education Beyond the Sunday School." Adult Education in the Church. Edited by Roy B. Zuck and Gene A. Getz. Chicago: Moody Press, 1970.
- Stedman, Ray C. Body Life. Glendale, Calif.: Regal Books Division, G/L Publications, 1972.
- Stott, John R. W. Basic Christianity. Downers Grove, Ill.: Inter-Varsity Press, 1971.
- _____. One People. Downers Grove, Ill.: Inter-Varsity Press, 1971.
- _____. Our Guilty Silence. Downers Grove, Ill.: Inter-Varsity Press, 1971.
- _____. The Preacher's Portrait. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1965.
- Tippet, A. R. Church Growth and the Word of God. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1970.
- Tozer, A. W. The Pursuit of God. Harrisburg, Penn.: Christian Publications, Inc., 1948.
- Vaughn, B. N. Y. Structures for Renewal. London: A. R. Mowbray, 1967.
- Vigevano, H. S. Jesus the Revolutionary, 4th ed. Glendale, Calif.: Regal Books Division, G/L Publications, 1970.
- Wald, Oletta. The Joy of Discovery. Minneapolis, Minn.: Bible Banner Press, 1956.
- Washington, D.C. Ellen G. White Estate. Letters and Manuscripts.
- White, Ellen G. An Appeal to Our Churches in Behalf of Missionary Work. Lay Activities Leaflet No. 9. Washington, D.C.: General Conference of Seventh-day Adventists, n.d.
- _____. Christian Service. Washington, D.C.: General Conference of Seventh-day Adventists, 1947.
- _____. Counsels to Parents, Teachers, and Students. Mountain View, Calif.: Pacific Press Publishing Association, 1913.
- _____. Counsels On Sabbath School Work. Washington, D.C.: Review and Herald Publishing Association, 1938.
- _____. The Desire of Ages. Mountain View, Calif.: Pacific Press Publishing Association, 1940.

- _____. Evangelism. Washington, D.C.: Review and Herald Publishing Association, 1946.
- _____. The Faith I Live By. Washington, D.C.: Review and Herald Publishing Association. 1958
- _____. Fundamentals of Christian Education. Nashville, Tenn.: Southern Publishing Association, 1923.
- _____. The Great Controversy. Mountain View, Calif.: Pacific Press Publishing Association, 1888.
- _____. "The Duty of the Minister and the People." Review and Herald, 72, no. 28 (July 9, 1895), pp. 433-434.
- _____. "Every Christian's Work." Review and Herald, 79, no. 9 (February 28, 1893), pp. 129-130.
- _____. "Faithful Stewardship Required." Review and Herald, 70, no. 10 (March 7, 1893), pp. 147-148.
- _____. "God's Means for Diffusing Light." Review and Herald, 68, no. 12 (March 24, 1891), pp. 177-178.
- _____. "Go Ye Into All the World." Review and Herald, 72, no. 24 (June 11, 1895), pp. 369-370.
- _____. "The Importance of Personal Effort." Review and Herald, 74, no. 3 (January 19, 1897), pp. 33-34.
- _____. "The Missionary Work." Review and Herald, 65, no. 44 (November 6, 1888), pp. 695-696.
- _____. "Missionary Work in the Neighborhood." Review and Herald, 65, no. 21 (May 22, 1888), pp. 321-322.
- _____. "The True Missionary Spirit." Review and Herald, 60, no. 28 (July 10, 1883), pp. 433-434.
- _____. "Words to Ministers." Review and Herald, 79, no. 33 (August 19, 1902), pp. 7-8.
- _____. Selected Messages, Book 2. Washington, D.C.: Review and Herald Publishing Association, 1958.
- _____. Steps to Christ. Washington, D.C.: Review and Herald Publishing Association, 1908.
- White, James. "An Address." The Youth Instructor, 1, no. 1 (August 1852), 1.
- Wieland, Robert J. In Search of the Cross. Mountain View, Calif.: Pacific Press Publishing Association, 1967.

Worley, Robert C. Change in the Church: A Source of Hope.
Philadelphia: Westminster Press, 1971.

VITA

The author of this report was born into a nominally Lutheran family in the State of Wisconsin. When he was a teenager, his parents accepted the message of the Seventh-day Adventist Church. About a year later he was baptized.

After taking the last two years of secondary school work at Wisconsin Academy, he entered what is now Andrews University (then Emmanuel Missionary College) and graduated in 1955 with a B.A. degree with a major in religion. Upon graduation, the author taught two years in Milwaukee, Wisconsin. Since that time he has been engaged in full-time pastoral ministry, except for the school year 1960-1961 when he was again enrolled at Andrews University where he received a Master of Arts degree.

His first term of service as a minister was in Wisconsin, where he served a number of churches. From there he was called to a San Bernardino, California, congregation. Next, he accepted a call to the Hinsdale Seventh-day Adventist Church, and is currently serving as senior pastor at the Takoma Park, Maryland, church. This church has a membership of about fourteen hundred and is often referred to as "the Headquarters Church" since it is located across the street from the Seventh-day Adventist world offices and many of the world leaders are members of the congregation.

Since finishing the M.A. degree the writer has been engaged in a personal program of continuing education. This has been done through

extension schools from Andrews University and through seminaries near the churches served. This continued study led to the completion of a Master of Divinity equivalency, after which the writer was admitted to the Doctor of Ministry program in the fall quarter of 1974. Through special arrangements with the Potomac Conference, the writer has had some additional staff help in pastoring the church. This has allowed him the advantage of pursuing his studies in the context of the actual practice of ministry.

The writer is married and has two sons who are twenty-one and nineteen years of age. In addition to pastoral responsibilities, he has been and still is, one of the charter lecturers of the Academy of Adventist Ministers Seminar. This is an in-service continuing education program for parish pastors which is convened about two or three times a year in various parts of the United States. The writer also served for a time as editor of Aspire, which is the news quarterly of the continuing education program of the Academy of Adventist Ministers.