

Vineyard Labourer Bible College

Practical Exercises Module 6

“Among the first things to be aimed at should be a correct position, both in sitting and in standing. God made man upright, and He desires him to possess not only the physical but the mental and moral benefit, the grace and dignity and self-possession, the courage and self-reliance, which an erect bearing so greatly tends to promote.” Child Guidance page 364 para 3.

“... lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!” Isaiah 40:9

“Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.” Psalm 98:4.

“Voice culture is a subject that has much to do with the health of students. The youth should be taught how to breathe properly and how to read in such a way that no unnatural strain shall come on the throat and lungs, but that the work shall be shared by the abdominal muscles.” Counsels to Parents, Teachers, and Students page 297 para 2.

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.” Genesis 2:15.

“In the cultivation of the soil the thoughtful worker will find that treasures little dreamed of are opening up before him. No one can succeed in agriculture or gardening without attention to the laws involved. The special needs of every variety of plant must be studied. Different varieties require different soil and cultivation, and compliance with the laws governing each is the condition of success.” Adventist Home page 142 para 3.

“There is a wide field of service for women as well as for men. The efficient cook, the seamstress, the nurse-- the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home.” Adventist Home page 485 para 2.

“Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply.” Testimonies for the Church vol. 9, page 161.

“Enoch walked with God, and he bore a message of warning to the inhabitants of the old world. . . . As Enoch was, so are we to be. Personal piety is to be blended with the most earnest and energetic warnings and appeals.” Christ Triumphant page 46 para 5.

“Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given.” Steps to Christ by E. White, page 91 para 1.

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[Vineyard Labourer Bible College Training for the Christian Walk](#)

6a - Evangelism

SERMON PREPARATION

As you read through this study remember that it is a practical exercise, so don't just read it - put the knowledge that you gain from it into practical everyday use.

The Christian minister is commanded to "Preach the word." (2 Tim. 4:2), because the Word testifies of Jesus Christ (John 5:39). They should learn to adapt their labours to those for whom they labour - to meet the people where they are.

"Every one, therefore who preaches the Word aright, will preach Christ. Paul, who faithfully preached God's word, said he was determined not to know (i.e., to make known) anything 'save Jesus Christ, and Him crucified.' 1 Cor. 2:2. Jonathan Edwards was once asked by a young minister what he thought of a sermon he had just preached. 'It was a very poor sermon, indeed,' said Mr. Edwards. 'Why?' asked the young minister. 'Because,' said Mr. Edwards, 'there was no *Christ* in it.' All the great truths of the Scriptures center in Christ. Rightly understood, all lead to Him. Christ, therefore, should be presented in every discourse as the alpha and omega, the beginning and the end, of the great plan of salvation." Bible Readings For The Home Circle 1915 Ed. p. 632.

"Preach the Word so that it will be easy to comprehend. Bring the people right to Jesus Christ, in whom their hopes of eternal life are centered. . . . As you bring to them the Word of God, presenting it in a simple style, the seed will grow, and after a time you will have a harvest. The seed sowing is your work; the propagation of the seed is the Lord's divine work.--Letter 34, 1896." Ev. p. 178 para. 3.

The Australian Pocket Oxford Dictionary says that a sermon is "discourse on religious or moral subject, especially delivered from pulpit and usually based on text of Scripture; admonition."

Therefore, a sermon is:-

- a speech or talk.
- prepared in an ordered form.
- prepared to meet the needs of the listeners.
- prepared to help people make a decision to accept God's leading in their lives.
- preached so that the Word of God becomes meaningful.
- presented to uplift Jesus as Lord.

A sermon also:-

- gives instruction.
- gives information.
- gives understanding.
- gives hope to sinners.
- given encouragement.
- gives reproof and rebuke.
- teaches responsibility.
- inspires action.

1. Personal Preparation.

Good sermons come from speakers who have consecrated their lives to God. Unless the speaker's life is under the control of the Holy Spirit, God will not be able to speak through him to others.

"But let none become shadows of some other man. Let them not become mere machines, to grind out certain subjects by human dictation. No sermon is to be planned out for them to preach where they go. Let them seek to be taught by God through the Holy Spirit. Let them seek help through prayer and the diligent study of God's word. If they do this, He who calls them to labor in the gospel will make it evident that they are chosen vessels. He will give them words to speak to the people." T. 6 p. 415 para. 2.

If you are regularly called upon to preach, then your life should include the following activities:-

- time to study and meditate upon God's Word in the Bible.
- a strong prayer life in which you talk with God and He reveals His will to you.
- time to read the Bible, Spirit of Prophecy, and other pioneer writings to increase your knowledge of spiritual subjects.
- time spent in improving your speaking voice.

2. Choosing a subject.

Before you decide on a topic for a sermon, think about the needs of your church members. Some of them may be careless about Sabbath keeping, dress, diet, etc. There may be some who have become discouraged. Some may be new Christians and need instruction in Christian living. The needs of your church will guide in your choice of sermon topics.

Ideas for sermons may come from the following sources:-

- from your Bible study.
- from your prayer session with God.
- from reading books or newspapers.
- from personal experiences.
- from current events - increasing disasters like droughts, floods, wars; crimes becoming more debase; calls from various governments for the keeping of Sunday; etc.
- from dreams.
- from nature.
- from visits with church members.

In choosing a sermon topic keep these inspired quotes in mind:-

"Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus will be made manifest."

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' Lift Him up, the risen Saviour, and say to all who hear, Come to Him who 'hath loved us, and hath given Himself for us.' Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the

troubled and the despondent, and show forth the grace and completeness of the Saviour." Ev. p. 185 para. 2 & 3.

"These are our themes--Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office work of the Holy Spirit, the representative of Christ, sent forth with divine power and gifts for men.--Letter 86, 1895. "His pre-existence, His coming the second time in glory and power, His personal dignity, His holy law uplifted, are the themes that have been dwelt upon with simplicity and power.--Letter 83, 1895." Ev. p. 187 para. 1 & 2.

"It should be the burden of every messenger to set forth the fullness of Christ. When the free gift of Christ's righteousness is not presented, the discourses are dry and spiritless; the sheep and the lambs are not fed. Said Paul, 'My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' There is marrow and fatness in the gospel. Jesus is the living center of everything. Put Christ into every sermon. Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon until Christ is formed within, the hope of glory. . . ."

"Let us gather together that which our own experience has revealed to us of the preciousness of Christ, and present it to others as a precious gem that sparkles and shines. Thus will the sinner be attracted to Him who is represented as the Chief among ten thousand and the One altogether lovely. The cross of Calvary is a pledge to us of everlasting life. Faith in Christ means everything to the sincere believer. The merits of Jesus blot out transgressions, and clothe us with the robe of righteousness woven in the loom of heaven. The crown of life is presented before us as the honor to be given at the end of the conflict. These precious truths are to be set forth in living characters." Ev. p. 186 para. 2 & 3.

"Repent, repent, was the message rung out by John the Baptist in the wilderness. Christ's message to the people was, 'Except ye repent, ye shall all likewise perish.' Luke 13:5. And the apostles were commanded to preach everywhere that men should repent

"The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God and faith toward the Lord Jesus Christ." Ev. p. 179 para. 4 & 5.

"Remember that great care is to be exercised in regard to the presentation of truth. Carry the minds along guardedly. Dwell upon practical godliness, weaving the same into doctrinal discourses. The teachings and love of Christ will soften and subdue the soil of the heart for the good seed of truth.--Letter 14, 1887." Ev. p. 142 para. 3.

"Learn to meet the people where they are. Do not present subjects that will arouse controversy. Let not your instruction be of a character to perplex the mind." Ev. p. 142 para. 4.

"Do not arouse opposition before the people have had opportunity to hear the truth and know what they are opposing." Ev. p. 143 para. 1.

Once you have decided what you are going to preach about, try to find as much information about your topic as you can. Always start with the Bible, and any Bible concordance, dictionary or commentary that you have. The next good place to look is through the Spirit of Prophecy which has a wealth of information which can and should be shared. The writings of the pioneers also contain much valuable information which can be used. If the study is about current events you will need to take notes from the TV news, newspapers, or Internet news.

Once you have gathered information on your topic, write down on paper the title of your sermon. Under the title, write down your aim. Your aim should include why you are preaching this sermon and what results you want to see from your preaching.

3. Preparing a sermon outline.

A sermon outline is a way of organising a sermon in an orderly and progressive manner. An outline is written in note form and does not include all that the preacher wishes to say. A sermon outline is like the skeleton of an animal. A skeleton allows the animal to stand up and walk around. Without a skeleton, the animal would collapse in a heap on the ground. The preacher takes his outline or skeleton into the pulpit. It is his guide to all that he will say. Without it, his sermon will collapse or wander aimlessly off topic.

The outline guides the thoughts of the preacher so that it keeps him on track or topic. It helps the hearers understand the meaning of the sermon and helps them remember what has been said. Whenever it is possible to prepare an outline to guide your thoughts you should do one, especially when called to speak for God. This includes such occasions as sermons, Bible studies, prayer meetings, morning and evening worship, Sabbath school lessons, etc. However, when we are brought before governors or kings for Christ's sake, to give a testimony against them then we are admonished to "take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." Matt. 10:18, 19.

4. The three parts of a sermon outline.

As with any other kind of study either written or verbal, it should have three parts - the introduction; the body; and the conclusion.

The Introduction.

The introduction of a sermon outline provides:-

- time for the congregation to settle down and be in a receptive mood for receiving what is to be said in the sermon.
- a way to arouse the interest of the hearer.
- opportunity for the speaker to tell the hearers what he is going to talk about and how he is going to present it.

The introduction may take the form of:-

- a story. Everybody enjoys stories. A story gets the attention of the listeners. This may be a Bible story or any other story that will help lead your hearers to the main topic.
- a Bible text or passage.
- a parable.
- a newspaper article.
- a question.

The introduction must be only 3 to 4 minutes. It is only the beginning of your talk.

The Body.

The body of your sermon is the part in which you will discuss your topic. In the body you should:-

- have from two to six main points.
- state clearly the main points of your outline.

- support your main points with Bible evidence.
- make clear the meaning of each main point.
- illustrate your points with stories or examples.
- move step-by-step from one point to the next.
- make bridging statements between each main point so that your hearers will know you are moving on to the next point.
- ask questions to keep your hearers thinking. This will help you to know if they are understanding what you are saying.

The Conclusion.

The conclusion is used to bring the sermon to a close. Your conclusion should:-

- be short and to the point.
- summarise quickly the main points of your sermon.
- apply the truths presented in your sermon to the lives of your listeners.
- help each of your listeners to make a positive response to the truth presented; for example, tell a short story, ask a question, read an appealing text, etc.
- finish in a positive way.
- do not introduce any new ideas in your conclusion. This will only distract your hearers from what has already been said.
- sit down.

God has given us a lot of information about preparing sermons. Here is some:-

"The Lord wishes you to learn how to use the gospel net. Many need to learn this art. In order for you to be successful in your work, the meshes of your net--the application of the Scriptures--must be close, and the meaning easily discerned. Then make the most of drawing in the net. Come right to the point. Make your illustrations self-evident. However great a man's knowledge, it is of no avail unless he is able to communicate it to others. Let the pathos of your voice, its deep feeling, make its impression on hearts. Urge your students to surrender themselves to God. . . ."

"Make your explanations clear; for I know that there are many who do not understand many of the things said to them. Let the Holy Spirit mold and fashion your speech, cleansing it from all dross. Speak as to little children, remembering that there are many well advanced in years who are but little children in understanding." Ev. p. 174 para. 4. & 175 para. 1.

"The discourses given upon present truth are full of important matter, and if these discourses are carefully considered before being presented to the people, if they are condensed and do not cover too much ground, if the spirit of the Master goes with the utterances, no one will be left in darkness, no one will have cause to complain of being unfed. The preparation, both in preacher and hearer, has very much to do with the result." Ev. p. 175 para. 3.

"The truth is so different in character and work from the errors preached from popular pulpits that when it is brought before the people for the first time, it almost overwhelms them. It is strong meat and should be dealt out judiciously. While some minds are quick to catch an idea, others are slow to comprehend new and startling truths which involve great changes and present a cross at every step. Give them time to digest the wonderful truths of the message you bear them."

"The preacher should endeavor to carry the understanding and sympathies of the people with them. Do not soar too high, where they cannot follow, but give the truth point after point, slowly and distinctly, making a few essential points, then it will be as a nail fastened in a sure place by the Master of assemblies. If you stop when you should, giving them no more at once than they can comprehend and profit by, they will be eager to hear more, and thus the interest will be sustained.--Letter 39, 1887." Ev. p. 177 para. 1 & 2.

"It is harder to reach the hearts of men today than it was twenty years ago. The most convincing arguments may be presented, and yet sinners seem as far from salvation as ever. Ministers should not preach sermon after sermon on doctrinal subjects alone. Practical godliness should find a place in every discourse." Ev. p. 178 para. 4.

"We are not to cringe and beg pardon of the world for telling them the truth: we should scorn concealment. Unfurl your colors to meet the cause of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of waverings: the world has a right to know what to expect of us.--Manuscript 16, 1890." Ev. 179 para. 2.

6b - Evangelism

DELIVERING A SERMON

As you read through this study remember that it is a practical exercise, so don't just read it - put the knowledge that you gain from it into practical everyday use.

1. Be prepared to preach.

"The men who come before the people to present the truth shall be in earnest, and shall reveal that God is with them. There must be a special seeking after God, that the work of the meeting may be carried on under the deep movings of the Holy Spirit. There must be no mingling of the wrong with the right." Ev. 169 p. 4.

"The tameness and monotony of our service for God repels many who are looking to see in us a deep, earnest, sanctified zeal. Legal religion will not answer for this age. We may perform all the outward acts of service, and yet be as destitute of the quickening influence of the Holy Spirit as the hills of Gilboa were destitute of dew and rain. We need spiritual moisture; and we need also the bright beams of the Sun of Righteousness to soften and subdue our hearts." R. H. 26 May, 1903 para. 3.

"Those who labor for Christ should be men and women of great discretion, so that those who do not understand their doctrines may be led to respect them, and regard them as persons void of fanaticism, void of rashness and impetuosity. Their discourses and conduct and conversation should be of a nature that will lead men to the conclusion that these ministers are men of thought, of solidity of character, men who fear and love their heavenly Father. They should win the confidence of the people, so that those who listen to the preaching may know that the ministers have not come with some cunningly devised fable, but that their words are words of worth, a testimony that demands thought and attention. Let the people see you exalting Jesus, and hiding self." R. H. 26 April, 1892 para. 2.

Be spiritually prepared. Feel God's touch in your life. Make right:-

- known sins that have not been confessed.
- dishonest practices.
- careless speech.
- refusal to follow God's commands.
- unresolved disagreements with other people.

The preacher should:-

- spend time every day in Bible study and prayer.
- have an earnest desire to overcome sin.
- be careful to follow God's standards of behaviour both in public and in private.
- live at peace with others.

When we enter the pulpit, there must be a fire in our hearts like the two disciples had on the road to Emmaus when they had been talking with Christ (Luke 24:32). This fire comes from an indwelling of the Holy Spirit into a heart made right with God, a conviction that our message comes from God, the assurance of the Holy Spirit, and the confidence of knowing our topic well."

"I will here quote a few words that have come under my notice just now: 'I always know by the length of Cannon's sermon whether he has been much from home during the week,' said one of his flock. 'When carefully studied, his discourses are of a moderate length, but it is almost impossible for his hearers to forget the teachings conveyed in them. When he has had no time for preparation, his sermons are unreasonably long, and it is equally impossible to get anything out of them which will stick to the memory.'"

"Another able minister was asked how long he was accustomed to preach. 'When I prepare thoroughly, half an hour; when only partially, an hour; but when I enter the pulpit without previous preparation, I go on for any length of time you like; in fact, I never know when to stop.'" Ev. p. 176 para. 1 & 2.

2. Speak correctly.

"The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected." T. 4 p. 404 para. 3.

Because the voice is very important in preaching, we should be very careful to use it in the best way possible. Take care of the following things:-

Volume- Always speak loud enough so that all may hear you. However, do not shout for you will offend people. Speak slowly so that people will be able to understand you. The easiest speaking voice to listen to is the one that varies slightly in volume. You may speak loudly at times, and sometimes you may speak quietly. Change the volume to fit what you are saying, but make sure that your quiet speaking is still easily heard by all.

Tone and pitch- Someone who speaks through their nose or in a high pitched, squeaky voice is very hard to listen to. Practise speaking in your own house. Practise so that your voice comes out round and full. Listen to yourself on a tape-recorder. Push from your diaphragm and open your mouth so that the sound will come out clearly.

Speak clearly- Many speakers have lazy tongues. Pronounce each word carefully, distinctly, and clearly. Open your mouth and let the words come out. Many people lip read to help them understand what others are saying, so opening your mouth properly may help those with poor hearing. Do not mumble with your mouth half closed. If you do not speak clearly, God's truth will not be clearly understood.

Speak slowly- Often, carefully prepared sermons are not understood by the listeners because the preacher speaks too quickly. Slow down your speaking so that you can clearly pronounce each word. This will help your listeners to understand what you are saying. Listen to yourself on a tape-recorder. Ask your wife or a friend to tell you if you are speaking too quickly. Then practise speaking more slowly

"By earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes uttering every syllable clearly, placing the force and emphasis where it belongs. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost. Into what you say put the spirit and life of Christ. . . . To those who hear, the gospel is made the power of God unto salvation. Present the gospel in its simplicity." Ev. p. 175 para. 2.

3. Speak positively

- be positive, do not express doubts in the pulpit.
- be truthful and accurate in all that you say.
- be respectful of the feelings and opinions of others. Never condemn or speak disrespectfully of another person.

- be humble. Do not give the impression that you know everything. You do not.
- be earnest. Preach to the hearts of the people. Preach for decisions for Jesus.
- uplift Jesus, not yourself (2 Cor. 4:5).

"On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, Archbishop of Canterbury, the Archbishop said to him, 'Pray, Mr. Betterton, tell me why it is that you actors affect your audiences so powerfully by speaking of things imaginary.' 'My lord,' replied Betterton, 'with due submission to Your Grace, permit me to say that the reason is plain; it all lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real; and you in the pulpit speak of things real as if they were imaginary.'" Ev. p. 179 para. 1.

"But the ministers and workers who proclaim the truth must show certainty and decision. They are to go forth in faith, and present the Word as though they believed it." Ev. p. 169 para. 1.

"Let every minister learn to wear the gospel shoes. He who is shod with the preparation of the gospel of peace will walk as Christ walked. He will be able to speak right words, and to speak them in love. He will not try to drive home God's message of truth. He will deal tenderly with every heart, realizing that the Spirit will impress the truth on those who are susceptible to divine impressions. Never will he be vehement in his manner. Every word spoken will have a softening, subduing influence.

"In speaking words of reproof, let us put all the Christlike tenderness and love possible into the voice. The higher a minister's position, the more circumspect should he be in word and act." Ev. p. 174 para. 1 & 2.

4. Hold the attention of your hearers.

- look your listeners in the eye. Do not stare out the window or at the ceiling as you talk. Let your eyes move around to each of the listeners. Let them know that you are talking to them.
- smile as you preach. Be careful not to look angry. Do not condemn or speak harshly to your listeners. If they see anger in your face, they will cut themselves off from what you are saying. Show a friendly, happy face to your listeners. This will make it much easier for them to accept your sermon.
- ask questions. Make them think. By their answer you will know whether or not they understand what you are saying.
- ask them to open their Bibles and turn to the texts. Ask church members to help those who are having trouble finding the text. Involve them in the Scripture readings.
- use hand gestures.

5. Use illustrations and stories.

One way to hold the interest of your listeners is to tell stories. During His ministry on earth, Christ told many stories using them as parables and object lessons. The stories we use should be of a similar nature. They must be appropriate to tell in God's house, applicable to the sermon that you are taking, and have an object lesson in them. Do not tell a story just to keep the interest of your listeners.

Other good ways of holding the interest of your listeners is to use charts, pictures, drawings, or even objects. What did Christ do before He told us that we must become as little children to enter in His kingdom? He called a child to Himself, and set him in the midst of His disciples (Matt. 18:1-3).

We should follow Christ's example and that of some of the pioneers who made up charts and other objects which Ellen White commended:

"We should seek to follow more closely the example of Christ, the great Shepherd, as He worked with His little company of disciples, studying with them and with the people the Old Testament Scriptures. His active ministry consisted not merely in sermonizing but in educating the people. As He passed through villages, He came in personal contact with the people in their homes, teaching, and ministering to their necessities. As the crowds that followed Him increased, when He came to a favorable place, He would speak to them, simplifying His discourses by the use of parables and symbols." Ev. p. 203 para. 1.

"You have given much study to the matter of how to make the truth interesting, and the charts you have made are in perfect accord with the work to be carried forward. These charts are object lessons to the people. You have put intensity of thought into the work of getting out these striking illustrations. And they have a marked effect as they are presented to the people in vindication of truth. The Lord uses them to impress minds. Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth. And these illustrations should be made still more impressive by words showing the importance of obedience."

"Brother S dwells especially upon the prophecies in the books of Daniel and the Revelation. He has large representations of the beasts spoken of in these books. These beasts are made of papier-mache, and by an ingenious invention, they may be brought at the proper time before the congregation. Thus he holds the attention of the people, while he preaches the truth to them. Through this effort hundreds will be led to a better understanding of the Bible than they ever had before, and we trust that there will be many conversions." Ev. p. 204 para. 2 & 3.

"By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the Word of God. But when the worker makes his labors so expensive that others are unable to secure from the treasury sufficient means to support them in the field, he is not working in harmony with God's plan." Ev. p. 206 para. 2.

"Through the imagination He [Christ] reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the seed, the shepherd and the sheep,--with these objects Christ illustrated immortal truth; and ever afterward, when His hearers chanced to see these things of nature, they recalled His words. Christ's illustrations constantly repeated His lessons." D. A. p. 254 para. 3.

"The minister is using strange fire when he mixes storytelling with his discourses. . . . You have men of all classes of minds to meet, and as you deal with the Sacred Word, you should manifest earnestness, respect, reverence. Let not the impression be made upon any mind that you are a cheap, surface speaker. Weed out storytelling from your discourses. Preach the Word. You would have had more sheaves to bring to the Master if you had constantly preached the Word. You little understand the soul's great need and longing. Some are wrestling with doubt, almost in despair, almost hopeless. . . ." Ev. p. 210 para. 1.

"Keep your stories to yourself. The people are not soul-hungry for these, but they want the bread of life, the word that liveth and abideth forever. What is the chaff to the wheat? --Letter 61, 1896." Ev. p. 210 para. 3.

"Amusement is not to be interwoven with instruction in the Scriptures. When this is done, the hearers, amused by some cheap nonsense, lose the burden of conviction. The opportunity passes away, and no one is drawn by the cords of love to the Saviour.-- Manuscript 83, 1901." Ev. p. 211 para. 1.

"Our message is a solemn and sacred one, and we must watch unto prayer. The words uttered must be of such a character that through them God can make an impression on heart and mind. Let

the ministers of the gospel be sanctified through the truth.--Letter 356, 1906." Ev. 211 para. 3.

6. Use the blackboard or whiteboard.

By using the blackboard or whiteboard, your message will enter the minds of your listeners through their eyes as well as their ears. The action of writing will capture their interest.

On the board you can write key words, list Bible texts, list your main points, or draw pictures and charts.

Even though you may not be able to write neatly or draw well, still use the board. However, make sure your spelling is correct or people will be more likely to remember a misspelling than the point you are trying to make. Whatever you write or draw will strengthen what you have said in your listener's thinking.

7. Develop your theme logically.

As you preach your sermon which is made up of the introduction, the body, and the conclusion, develop your theme. Make your point, then carefully explain it. Be alert to the reactions of your listeners. Ask them if what you have said is clear. Then move on to your next point. State each main point clearly. Repeat your main points in different ways so that they become clear. Build bridges between your main points so that your listeners will understand where you are heading in your talk. Part way through your sermon, summarise the main points you have already covered. Move step-by-step through the sermon joining together your main points.

"Christ seldom attempted to prove that truth is truth. He illustrated truth in all its bearings, and then left His hearers free to accept or reject it, as they might choose. He did not force anyone to believe. In the sermon on the mount He instructed the people in practical godliness, distinctly outlining their duty. He spoke in such a manner as to commend truth to the conscience. The power manifested by the disciples was revealed in the clearness and earnestness with which they expressed the truth. "In Christ's teaching there is no long, far-fetched, complicated reasoning. He comes right to the point. In His ministry He read every heart as an open book, and from the inexhaustible store of His treasure house He drew things both new and old to illustrate and enforce His teachings. He touched the heart, and awakened the sympathies.--Manuscript 24, 1891." Ev. p. 171 para. 1 & 2.

8. Read Bible verses carefully.

Often the power of God's Word is lost by poor reading. While reading the Bible, many preachers stumble over some words and pronounce others incorrectly. While you are preparing your sermon, practise reading the Bible texts. Read them out aloud using the right expression and pronunciation. In the pulpit, do not look down as you read. Hold the Bible up in your hands and read clearly. You are handling God's Word. Read it carefully and correctly.

9. Other points to consider when delivering a sermon.

"I see that great reformation must take place in the ministry before it shall be what God would have it. Ministers in the desk have no license to behave like theatrical performers, assuming attitudes and expressions calculated for effect. They do not occupy the sacred desk as actors, but as teachers of solemn truths. There are also fanatical ministers, who, in attempting to preach Christ, storm, halloo, jump up and down, and pound the desk before them, as if this bodily exercise profited anything. Such antics lend no force to the truths uttered, but, on the contrary, disgust men and

women of calm judgment and elevated views. It is the duty of men who give themselves to the ministry to leave all coarseness and boisterous conduct outside the desk at least."

"Awkward and uncouth gestures are not to be tolerated in the common walks of life; how much less, then, are they to be endured in the most sacred work of the gospel ministry. The minister should cultivate grace, courtesy, and refinement of manner. He should carry himself with a quiet dignity becoming his elevated calling. Solemnity, a certain godly authority, mingled with meekness, should characterize the demeanor of him who is a teacher of God's truth."

"Ministers should not make a practice of relating anecdotes in the desk; it detracts from the force and solemnity of the truth presented. The relation of anecdotes or incidents which create a laugh or a light thought in the minds of the hearers is severely censurable. The truths should be clothed in chaste and dignified language; and the illustrations should be of a like character."

"Were the gospel ministry what it should and might be, the teachers of Christ's truth would be working in harmony with the angels; they would be co-laborers with their great Teacher. There is too little prayer among the ministers of Christ, and too much self-exaltation. There is too little weeping between the porch and the altar, and crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." There are too many long doctrinal sermons preached, without one spark of spiritual fervor and the love of God. There is too much gesticulation and relation of humorous anecdotes in the pulpit, and too little said of the love and compassion of Jesus Christ. "It is not enough to preach to men; we must pray with them and for them; we must not hold ourselves coldly aloof from them, but come in sympathy close to the souls we wish to save, visit and converse with them. The minister who conducts the work outside the pulpit in a proper manner will accomplish tenfold more than he who confines his labor to the desk."

Review and Herald, Aug. 8, 1878.

"Avoid Jesting and Joking.--This spirit of jesting and joking, of lightness and trifling, is a stumbling block to sinners and a worse stumbling block to those who give way to the inclination of the unsanctified heart. The fact that some have allowed this trait to develop and strengthen until jesting is as natural as their breath, does not lessen its evil effects. When anyone can point to one trifling word spoken by our Lord, or to any lightness seen in His character, he may feel that lightness and jesting are excusable in himself. This spirit is unchristian; for to be a Christian is to be Christlike. Jesus is a perfect pattern, and we must imitate His example. A Christian is the highest type of man, a representative of Christ." Ev. p. 640 para 1 - p. 641 para. 2.

"The minister may make a high range into the heavens, by poetical descriptions and fanciful presentations which please the senses and feed the imagination, but which do not touch the common life experience, the daily necessities; bringing home to the heart the very truths which are of vital interest. The immediate requirements, the present trials, need present help and strength--the faith that works by love and purifies the soul, not words which have no real influence upon the living daily walk in practical Christianity."

"The minister may think that with his fanciful eloquence he has done great things in feeding the flock of God; the hearers may suppose that they never before heard such beautiful themes, they have never seen the truth dressed up in such beautiful language, and as God was represented before them in His greatness, they felt a glow of emotion. But trace from cause to effect all this ecstasy of feeling caused by these fanciful representations. There may be truths, but too often they are not the food that will fortify them for the daily battles of life.--Manuscript 59, 1900."

Ev. p. 182 para. 1 & 2.

6c - Evangelism

DECISION MAKING TIME

As you read through this study remember that it is a practical exercise, so don't just read it - put the knowledge that you gain from it into practical everyday use.

"It was the will of God that none should perish, but that all should have eternal life through faith in the sacrifice of Christ." (S. T. 3 June, 1897 para. 9.)

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. " 2 Peter 3:9.

God gives to His people the privilege of leading others to Himself. The greatest thing that can happen to a person in their entire life, is for them to accept Jesus Christ as their personal Saviour. Because of these two facts it is important for us to know how to bring people to this point in their life.

1. Firstly we need to pray for the help of the Holy Spirit. The Holy Spirit is our teacher, convicts of sin, and is the One who brings about a change for the better in a person's life (John 14:26; 16:8; 3:8).

"It is the work of the Holy Spirit to convince the soul of its need of Christ. Many are convicted of sin, and feel their need of a sin-pardoning Saviour; but they are merely dissatisfied with their pursuits and aims, and if there is not a decided application of the truth to their hearts, if words are not spoken at the right moment, calling for decision from the weight of evidence already presented, the convicted ones pass on without identifying themselves with Christ, the golden opportunity passes, and they have not yielded, and they go farther and farther away from the truth, farther away from Jesus and never take their stand on the Lord's side." Ev. p. 283 para. 1.

"His method has been to make scripture explain scripture; and the Holy Spirit has convinced many hearts of the truth. The people can but accept a plain Thus saith the Lord." Ev. p. 283 para. 3.

"It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements. .. To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. ... The Spirit is given as a regenerating agency, to make effectual the salvation wrought by the death of our Redeemer. The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures." A. A. p. 52 para. 2 – 4.

"It is not always the most learned presentation of God's truth that convicts and converts the soul. Not by eloquence or logic are men's hearts reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. It is the still, small voice of the Spirit of God that has power to change the heart." P. K. p. 169 para. 1.

We, as presenters of God's Holy Word, also need the Holy Spirit in us or the work we are doing will not have the effect on the heart of those we are trying to reach that it should have.

"If you will seek the Lord, putting away all evil speaking and all selfishness, and continuing instant in prayer, the Lord will draw nigh to you. It is the power of the Holy Spirit that gives efficacy to your efforts and your appeals. Humble yourselves before God, that in His strength you may rise to a higher standard.-- Manuscript 20, 1905." Ev. p. 285 para. 2.

2. The only way to bring people to accept God's offer of salvation is to uphold Jesus Christ who is the only way, truth and life (John 14:6). Christ said, " And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

"Now the minister is not merely to present the Word of God in such a manner as to convince of sin in a general way, but he is to lift up Christ before his hearers. Christ's claims upon them are to be made plain. The people should be urged to decide just now to be on the Lord's side.--Letter 29, 1890." Ev. p. 283 para. 2.

"Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as we behold the Lamb of God upon the cross of Calvary, the mystery of redemption begins to unfold to our minds and the goodness of God leads us to repentance. In dying for sinners, Christ manifested a love that is incomprehensible; and as the sinner beholds this love, it softens the heart, impresses the mind, and inspires contrition in the soul." S. C. p. 26 para. 4.

3. The sinner needs to be taught that they are in need of saving, that without Jesus Christ they are lost for eternity because sin destroys and all have sinned and come short of the glory of God (Rom. 6:23; 3:23). They need to be shown that no matter how hard they try they cannot of themselves please God because they are carnal and the carnal mind is at enmity with God (John 5:30; Rom. 8:7). It is only through Jesus Christ that we can have life (1 John 5:12).

"With an unction of the Holy Spirit upon him, giving him a burden for souls, he will not dismiss a congregation without presenting before them Jesus Christ, the sinner's only refuge, making earnest appeals that will reach their hearts. He should feel that he may never meet these hearers again until the great day of God." T. 4, p. 315 para. 2.

4. Once the sinner is convinced that they are sinners in need of saving then a loving, merciful Saviour needs to be shown them as their only hope. Jesus will give them strength to overcome sin, put wrongs right, and start a new life (Phil. 4:13). He will bring rest to their troubled souls (Matt. 11:28, 29). Tell them that God did not send Jesus to condemn this world, but that the world or anyone who believes might be saved through Him (John 3:16, 17).

They need to be assured that their sins which may be many and horrible, can be forgiven only by God if they are confessed to Him (1 John 1:9; Luke 5:21). Jesus will also remove their guilt and so they can stand justified before God (Rom. 8:1; Rom. 5:8,9). Not only this, but once we are converted we are then called the sons and daughter of God (1 John 3:1).

"Christ gave Himself to a shameful, agonizing death, showing His great travail of soul to save the perishing. Oh, Christ is able, Christ is willing, Christ is longing, to save all who will come unto Him! Talk to souls in peril and get them to behold Jesus upon the cross, dying to make it possible for Him to pardon. Talk to the sinner with your own heart overflowing with the tender, pitying love of

Christ. Let there be deep earnestness; but not a harsh, loud note should be heard from the one who is trying to win the soul to look and live. ... Get them to look away from their poor, sinful selves to the Saviour, and the victory is won. They behold for themselves the Lamb of God that taketh away the sin of the world. They see the Way, the Truth, the Life. The Sun of Righteousness sheds its bright beams into the heart. The strong tide of redeeming love pours into the parched and thirsty soul, and the sinner is saved to Jesus Christ." T. 6 p. 66 para. 4.

"Be instant in season and out of season, warning the young, pleading with sinners, with the love for them that Christ has. When there comes from the lips of the sinner the cry, 'Oh, my sins, my sins, I fear that they are too grievous to be forgiven,' encourage faith. Hold Jesus up higher and still higher, saying, 'Behold the Lamb of God, which taketh away the sin of the world.' When the cry is heard, 'God be merciful to me a sinner,' point the trembling soul to a sin-pardoning Saviour as a refuge. --Manuscript 138, 1897." Ev. p. 291 para. 3.

5. There are four main parts to conversion:-

- 1) Repentance or sorrow for sin - David was sorry for his sin and his prayer asking for forgiveness is recorded for us in Psalm 51:1-14. Acts 3:19 tells us to repent so that our sins can be blotted out. There is no pride or self-glory in repentance, but a solemn sometimes tearful remorsefulness for sin and a turning away from it (Luke 18:13; 24:47; 2 Cor. 7:10).

"Many are asking the same question as did the multitude on the Day of Pentecost, when, convicted of sin, they cried out, 'What shall we do?' The first word of Peter's answer was, 'Repent.' Acts 2:37, 38. At another time, shortly after, he said, 'Repent, . . . and be converted, that your sins may be blotted out.' Acts 3:19. .. Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life." S. C. p. 23 para. 1 & 2.

- 2) Confession and forgiveness - If we try to hide our sins they will be found out, but if we confess and forsake them we shall have mercy (Num. 32:23; Prov. 28:13). Jesus promises complete forgiveness for all of our sins that we confess to Him (1 John 1:9; Isa. 1:18). He will remove our sins far from us, even to the bottom of the sea (Micah 7:19). However, if we want God to forgive us we must forgive others (Mark 11:25, 26; Matt. 6:12; Luke 11:4). There is only one sin that cannot be forgiven and that is blasphemy or speaking against the Holy Spirit (Matt. 12:31, 32; Mark 3:29). As the Holy Spirit is the agent that convicts of sin, and brings the offer of pardon through the Word, the denial of the Spirit's work is the refusal of pardon. In other words, the only unpardonable sin is the sin which refuses to be pardoned.

"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty." S. C. p. 38 para. 1.

- 3) Trust or believe in God that He will do what He promises - We must believe that God is and that He rewards those who diligently seek Him (Heb. 11:6). We must believe God or what we ask for will not come to pass and we are not truly His disciples (John 4:47 - 50; Matt 8:13; John 8:31). All are saved by grace through faith that works and purifies the soul (Eph. 2:8; James 2:17; C. H. p. 355 para. 2). Trust your whole life to Jesus (Prov. 3:5).

"You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins and give yourself to God. You will to serve Him. Just as surely as you do

this, God will fulfill His word to you. If you believe the promise,--believe that you are forgiven and cleansed,--God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it. .. Do not wait to feel that you are made whole, but say, "I believe it; it is so, not because I feel it, but because God has promised." S. C. p. 51 para. 1 & 2.

- 4) Consecration - We are all bought with a price and should glorify God in our body and spirit, presenting ourselves as living sacrifices to God (1 Cor 6:19, 20; Rom. 12:1). Once we accept Jesus Christ as our Saviour our bodies become the temple of the Holy Ghost and we should act accordingly (1 Cor. 6:19).

"The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: 'Dead in trespasses and sins;' 'the whole head is sick, and the whole heart faint;' 'no soundness in it.' We are held fast in the snare of Satan, 'taken captive by him at his will.' Ephesians 2:1; Isaiah 1:5, 6; 2 Timothy 2:26. God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him." S. C. p. 43 para. 2.

"There is no repentance without reformation. Repentance is a change of mind; reformation is a corresponding change in life." Bible Reading for the Home Circle 1915 Ed., p. 90.

"The conversion of the human soul is of no little consequence. It is the greatest miracle performed by divine power. Actual results are to be reached through a belief in Christ as a personal Saviour. Purified by obedience to the law of God, sanctified by a perfect observance of His holy Sabbath, trusting, believing, patiently waiting, and earnestly working out our own salvation with fear and trembling, we shall learn that it is God that worketh in us to will and to do of His good pleasure. --Manuscript 6, 1900." Ev. p. 289 para. 2.

"When truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character.--Review and Herald, Feb. 14, 1899." Ev. p. 291 para. 1.

For more information about genuine and counterfeit conversion see Ev. p. 286 - 288.

6. At the end of your study help the people to make a decision to accept the truths that have been presented. Make a call for some decision like - "From what we have studied today it is clear from God's Word that Jesus is the only way of salvation, isn't it? I am sure you would like to accept God's only offer of salvation, don't you?"

By helping people to make little decisions as you study with them, it will help them to make bigger decisions later. Appeal to them to dedicate their lives to God and to follow His will for them as revealed in the Bible. Answer any questions they have from the Bible, and help them see past any obstacles they may bring up.

Pray for them, and ask them to pray with you. Your prayer should include - thanking Jesus for paying the penalty of my sins; asking Jesus to forgive my sins; surrendering my life to Jesus; stating belief in the fact that Jesus has forgiven me and thanking Him for this; acknowledgement that I am now a child of God; and request assistance for follow God and obey His will.

"Present the plain 'Thus saith the Lord' with authority, and exalt the wisdom of God in the written Word. Bring the people to a decision; keep the voice of the Bible ever before them. Tell them you speak that which you do know, and testify that which is truth, because God has spoken it. Let your preaching be short and right to the point, and then at the proper time call for a decision. Do not present the truth in a formal manner, but let the heart be vitalized by the Spirit of God, and let your words be spoken with such certainty that those who hear may know that the truth is a reality to you.--Letter 8, 1895." Ev. p. 296 para. 2.

7. As you lead others to Christ be Christlike yourself - loving, kind, patient, forgiving, persevering, and understanding.

"There are souls in every congregation who are hesitating, almost persuaded to be wholly for God. The decision is being made for time and for eternity; but it is too often the case that the minister has not the spirit and power of the message of truth in his own heart, hence no direct appeals are made to those souls that are trembling in the balance. The result is that impressions are not deepened upon the hearts of the convicted ones; and they leave the meeting feeling less inclined to accept the service of Christ than when they came. They decide to wait for a more favorable opportunity; but it never comes." T. 4. p. 446 para. 3.

"Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often, who is now willing, as they have heard the words of God, pointing out their duty, to consecrate their hearts and minds, with all their affections, to Christ Jesus.--Letter 8, 1895." Ev. p. 284 para. 4.

"At our camp meetings there are far too few revival efforts made. There is too little seeking of the Lord. Revival services should be carried from the beginning to the close of the meeting. The most determined efforts should be made to arouse the people. Let all see that you are in earnest because you have a wonderful message from heaven. Tell them that the Lord is coming in judgment, and that neither kings nor rulers, wealth nor influence, will avail to ward off the judgments soon to fall. At the close of every meeting, decisions should be called for." T. 6. p. 64 para. 3.

"There are two extremes to be avoided, one is the shunning to declare the whole counsel of God, and running into the spirit of revivalists in this age of crying, "Peace, peace; when there is no peace," and weaving into the labors an element which moves the feelings and leaves the heart unchanged. . . ."

"The second extreme is to be always hammering at the people and in a harsh un-Christlike manner talking in a way that they think you are provoked."

"In the past the work of Brother _____ has been represented to me in figures. It has seemed as if he was holding out to the people a vessel filled with most beautiful fruit, but that while offering this fruit to them, his attitude and manner were such that no one wanted any. Thus it has too often been with the spiritual truths that he offers to the people. In his presentation of these truths, a spirit sometimes crops out that is not heaven born. Words are sometimes spoken, reproofs given, with a drive, a vim, that causes the people to turn away from the beautiful truths that he has for them." Ev. p. 281 para. 3 - 5.

"When conviction is disregarded, when evidence is rejected, men are forced to take a position of active opposition and stubborn resistance.--Manuscript 13, 1892." Ev. p. 282 para. 2.

Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often, who is now willing, as they have heard the words of God, pointing out their duty, to consecrate their hearts and minds, with all their affections, to Christ Jesus.--Letter 8, 1895." Ev. p. 284 para. 4.

"Jesus watched with deep earnestness the changing countenances of His hearers. The faces that expressed interest and pleasure, gave Him great satisfaction. As the arrows of truth pierced to the soul, breaking through the barriers of selfishness, and working contrition, and finally gratitude, the Saviour was made glad. When His eye swept over the throng of listeners, and He recognized among them the faces He had before seen, His countenance lighted up with joy. He saw in them hopeful subjects for His kingdom. When the truth, plainly spoken, touched some cherished idol, He marked the change of countenance, the cold, forbidding look, which told that the light was unwelcome. When He saw men refuse the message of peace, His heart was pierced to the very depths." D. A. p. 255 para. 1.

6d - Evangelism

DIFFERENT OUTREACH PROGRAMS

As you read through this study remember that it is a practical exercise, so don't just read it - put the knowledge that you gain from it into practical everyday use.

God have given each and every person one or more talents which He expects them to use in reaching out to other people and giving them the Gospel message (Matt. 25:14 - 28; 1 Cor. 12:28 - 30; Eph. 4:11 - 13). These various talents enables different people to do different types of outreach work, but enables everyone to do something.

"There are plenty of necessary, useful things to do in our world that would make the pleasure amusement exercise almost wholly unnecessary. Brain, bone, and muscle will acquire solidity and strength in using them to a purpose, doing good, hard thinking, and devising plans which shall train them to develop powers of intellect and strength of the physical organs, which will be putting into practical use their God-given talents with which they may glorify God." A. H. p. 509 para. 3.

"While it is in the order of God that chosen workers of consecration and talent should be stationed in important centers of population to lead out in public efforts, it is also His purpose that the church members living in these cities shall use their God-given talents in working for souls. There are rich blessings in store for those who surrender fully to the call of God. As such workers endeavor to win souls to Jesus, they will find that many who never could have been reached in any other way are ready to respond to intelligent personal effort." A. A. p. 158 para. 2.

The following list are ideas of what people can do in your local community. Using your God given talent choose a program and start organising your outreach today.

1. House-to-house visitation.

Not only is the truth to be presented in public assemblies, but house-to-house work is to be done. Let this work go forward in the name of the Lord. This house-to-house labour, searching for souls, hunting for the lost sheep, is the most essential work that can be done. (Ev. p. 431).

House-to-house is an excellent way of finding people who are interested in knowing God's truth. You can start by asking if a person is a Christian, and if they would like to discuss religious issues with them. Whether they are Christian or not you can still share the Gospel with them.

If they accept your offer don't tell them they are wrong when they bring up beliefs which you know contradict Scripture. Rather tell them that you believe or see it differently and tell them what you believe giving Scriptural support. At the end of the discussion thank them for their time, and try to make an appointment to go back.

If they don't accept you offer thank them for their time, and wish them a good day. Always keep the conversation as friendly as possible.

"If they will not come to the gospel feast to which the call of Christ invites them, then God's messengers must accommodate themselves to the circumstances and bear the message to them in

house-to-house labor, thus extending their ministry to the highways and byways, giving the last message to the world.--Letter 164, 1899." Ev. p. 433 para. 4.

"All who can, should do personal labor. As they go from house to house, explaining the Scriptures to the people in a clear, simple manner, God makes the truth powerful to save. The Saviour blesses those who do this work.--Letter 108, 1901." Ev. p. 442 para. 1.

2. Bible readings and/or prayer meetings.

These two types of outreach can be joined together or done separately. For Bible readings you would spend most of the time reading and discussing Scripture while only opening and closing with prayer. On the other hand for a prayer meeting you may only want a very short Bible reading with an opening pray, but leaving enough time for everyone to pray at the end.

Both of these are very easy to arrange. Simply invite people to your house for the Bible reading and/or prayer meeting. Give a start and finish time, and be punctual with both. At the end ask if someone else would like the meeting in their house next week. This way the meeting can move around making it easier for some people to come. Also ask all attending to invite others who might be interested. In this way the group may grow quickly and may need to split up into smaller groups.

"Become acquainted with the people and read to them the precious words of Christ. Lift up Jesus crucified among them, . . . This is the time to present the reasons of our faith, with meekness and fear, not a slavish fear, but a cautious fear lest you should speak unadvisedly. Present the truth as it is in Jesus, with all meekness and lowliness, which means with simplicity and in sincerity, giving meat in due season, and to every man his portion of meat.--Letter 18, 1898." Ev. p. 432 para. 3.

"Take time to teach, to hold Bible readings. Get the points and texts fastened in the minds of the hearers. Let them ask questions, and answer them in the plainest, simplest manner possible, so that the mind can grasp the truths presented." Ev. p. 441 para. 3.

3. Working for the aged.

More often than not aged people are lonely. They love to talk, share their life experiences, and reminisce about old times. In visiting them you can show them the love of God, and tell them of His power to save, comfort, and help.

"There are many souls yearning unutterably for light, for assurance and strength beyond what they have been able to grasp. They need to be sought out and labored for patiently, perseveringly. Beseech the Lord in fervent prayer for help. Present Jesus because you know Him as your personal Saviour. Let His melting love, His rich grace, flow forth from human lips. You need not present doctrinal points unless questioned. But take the Word, and with tender, yearning love for souls, show them the precious righteousness of Christ, to whom you and they must come to be saved.--Manuscript 27, 1895." Ev. p. 442 para. 2.

"It is wonderful how many aged people the workers find who need but little labor to lead them to receive the truth, Sabbath and all. Why, they say, this is what we have been praying for. We knew that the Scriptures had much to say upon subjects that the clergymen did not and could not explain to us. These do little else but rejoice in the light and in the truth. Their joy seems to be full.--Letter 18, 1898." Ev. p. 446 para. 3.

4. Street or market witnessing.

These are two ways to reach a lot of people at one time, but not usually as effective in winning souls for Christ. You will need at least one or more people who can speak loudly as loud speaker may not usually be allowed or available. Always ask permission of the landowner or the civil authority to witness in a public place.

In choosing a location for street witnessing consider these places - footpath; a park or open space beside a busy walkway; a car park or bus station; the back of a truck beside a footpath; inside a large store; or beside a wharf.

In choosing a location for a market site consider these things - where other entertainment is going on as you may get drowned out with other's noise; a part of the market where a lot of people walk; what the stalls near you are promoting, e.g. pagan religions and gods, plants, food, etc.; and when the market is held, e.g. either Sunday or a week day.

Both witnessing programs can be similar in presentation - talks, singing, free and low cost books, CD's and DVD's, personal testimonies which are no longer than 5 minutes, Bible readings, short sermons which are no longer than 10 minutes, and make calls for people to give their lives or to rededicate the lives to God, praying with those who do.

The whole program does not need to be long, as it can be repeated over and over several times in a day as different people come by. As you do this in a market keep in mind that the people in the stalls near you will be receiving this message several times, so you might want to vary it a little for them.

"In the open-air meetings there cannot be that complete work done in binding off the work that he may present every man perfect in Christ Jesus. Sometimes great good may be done by this manner of labor. But as a practice it is better to reach the people in some other way." Ev. p. 587 para. 1.

"The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches." G. W. p. 193 para. 2.

"I have frequently stood in the open air to speak to companies gathered to hear me. I have seen women with children in their arms standing for an hour to listen to me. There were men and women all around me. I have asked them, "How many of you have an intelligent faith in Jesus Christ? How many are Christians? Those who are, hold up your hands." Not a hand would be raised. Did they not need Christ? Did they not need a knowledge of the truth? Did they not need to learn lessons of temperance? Indeed they did." Ev. p. 587 para. 3.

5. Visiting the sick and hospitals.

In Matthew 25:31 - 40 Christ told a story about people who did good deeds including visiting the sick. These were called blessed of My Father because they cared for their fellow men and Christ considered the work as if it had been done to Himself.

If the person is a believer then we are admonished in Scripture to call the elders, have prayers for the sick and anoint them with oil (James 5:14 - 16). However, much care should be taken in praying for a non-believer or those not living up to all the light that they have (read M. H. p. 226 - 233).

Apart from prayer there are other things one can do for the sick. Some things you can do are - give them a small gift such as flowers, food, reading material, etc.; read promises from the Bible; give them hope and encouragement; sing hymns to them; or simply sit and talk with them. You might also be able to leave uplifting literature such as *Steps to Christ* in the hospital chapel, but you will need to get permission from the Chaplain.

With sick people don't be noisy, don't bump beds, don't sit on a broken leg, and don't disturb patients who are resting or sleeping. Before you make any hospital visits check with the hospital authority or the sister on duty for permission to enter the wards.

6. Prison work.

Scripture tells us that God looks down from His Sanctuary above to hear the groans of the prisoners (Psa. 102:19, 20; 79:11). If God cares so much for the sin sick souls, then so should we, and the same blessing which is pronounced on those who visit the sick is also pronounced on those who visit the prisoners (Matt. 25:31 - 40).

Prisons are very fruitful places to Christian witnessing as many prisoners need hope and freedom from guilt. Prison authorities often allow church groups to visit prisoners and conduct worship services, so ask if you may visit the prison.

There are several different types of programs you can run in a prison. These include - worship services; visit with individuals; leave reading material and Bibles; tell prisoners that Jesus can give them hope, and reading to them the promises of the Bible about God's forgiveness.

Remember that prisons have many rules and regulations, so always follow the directions of prison warders.

7. Sabbath School.

This can be run in a house, outdoors, community hall or school. Invite and encourage whole families to come and worship God. Set a time that would be suitable like Sabbath morning 9 am to 10 am or afternoon 2 pm to 3 pm. Be punctual with both opening and closing the meeting.

Make the program suitable for all ages by including children's songs and hymns, a Bible story for the children with a suitable picture to colour and a Bible study for the adults. If you keep the group small children can stay with their parents which will eliminate legal problems in some countries.

A suggested program would be :-

- Song service before commencement time.
- Commencement time - Welcome and opening prayer.
- 4 Children's songs - some with actions.
- Share a short personal experience.
- Hymn.
- Bible story for the children.
- Hand out pictures and pencils for the children to colour.
- Hymn.
- Bible study for adults.
- 4 Children's songs - some with actions.
- Closing prayer.

Should there be no issues with separating children and adults, this can also be done. The program can easily be altered to be more suitable for whatever group you have by adding more activities and songs for children, or replacing the first lot of children's songs with hymns for adults. Keep meetings simple and uplifting.

8. Cooking demonstrations/food tasting.

Our health message is the right arm of the Three Angel's Messages, and is an entering wedge, making a way for other truths to reach the heart (C. M. p. 131; C. D. p. 73). Use this opening wedge to spread the gospel news and literature far and wide

There are many rules and regulations in regards to cooking demonstrations in a lot of places today, but many of these can be overcome if you simply ask another family over for a meal, have a party for something, or a special meal and offer the recipes to all who come. You could also invite a group of women over for a lunch and let them take home the recipes and samples of the food for their families to try.

Make the food simple and healthful following all of Ellen White's counsels. Tell the people how simple it is to make and offer to show them some time if they would like. This can be done individually or as a group. Get those interest to help make the food, don't just show them.

9. General things to remember when witnessing:

- ask for the Holy Spirit to accompany you.
- dress and act as Christians should.
- carefully prepare each part of the witnessing program.
- uplift Jesus before the people.
- avoid arguments, or criticising of other people or churches.
- respect the right of other people - God gave us all free choice.
- show courtesy for community laws and customs.
- watch for people who are searching for truth. Talk with them, encourage them and lead them to Jesus.

6e - Evangelism

PREPARATIONS FOR A PUBLIC OUTREACH PROGRAM

As you read through this study remember that it is a practical exercise, so don't just read it - put the knowledge that you gain from it into practical everyday use.

1. Choose.

Select an outreach program that suits the abilities of the people and the needs of the community. Refer to the previous study for ideas of what you can do, and how to do it. Remember, these are only ideas. Pray for guidance from God and ask Him to tell you which sort of outreach would best suit.

2. Location.

Select the location where you will conduct the outreach. These might include your home, community hall, school, open air, tent, town park, main street, church building, hospital, market place, nursing home, or prison. Always check with local authorities and/or the owner of the building to get approval and any rules or laws that must be obeyed.

3. Support

Choose the people with the talent needed to run the program. With most programs there will be people out the front, but many more behind the scenes making everything run smoothly and actually work. Some of the people out the front may be preachers, teachers, announcers, singers, and musicians. Some of the people behind the scenes may be program leaders, song leaders, ushers, projector, generator and/or sound equipment operators - if such equipment is used, security people, and a prayer group - Godly people who dedicate specific time both together and separately, to pray for the outreach program.

4. Equipment.

Different kinds of evangelistic outreach require different equipment. Don't go out and spend large amounts of money buying equipment unless it is absolutely necessary. Something can be hired, borrowed, or purchased second hand. Improvise with what you have available to you - a table can be a box covered with a piece of material; planks of wood on brick or bails of hay can be used for seats; a white sheet of laminex is an excellent whiteboard; a piece of plywood painted mat black is a good chalkboard; etc.

Here is a list of some things that you may need or need to improvise for:- blackboard, chalk, loud-speaker, generator with fuel, lights, prophecy charts, music equipment, movie/slide projector, computer with power point facilities, screen, preaching desk or table, literature to give out, and advertising of your program.

5. Personal and group preparation.

Everyone involved in outreach needs to spend much time in spiritual preparation, especially those in the forefront. There should be much prayer that God will use these people and give them the right words to speak at the right time, that He will bring conviction to the hearts of the listeners, and reach the unsaved. Sermons, Bible studies, public testimonies, musical items, etc. that are to be used in the outreach program should be carefully prepared well ahead of time.

Christ-centered sermons and revival meetings need to be held so that the whole group/church is spiritually prepared not just for the outreach, but to help those who are reached by this program. The whole church needs to discuss the needs of their community and choose what kind of outreach programs will best meet those needs.

If training courses are not part of your church already, then start them. Teach everyone about witnessing methods, public speaking, giving Bible Studies, and how to win others to Jesus. Encourage all members to support the outreach program by attending and using their God-given talents to help in every way possible.

6. Advertising.

How much and what kind of advertising you do will depend greatly on how much you can spend on it. You may be able to get free advertising on a local radio or in a local newspaper, so take advantage of these. A cheap way of advertising is to do up an advertisement on a computer and get it photocopied on colour paper. This can be handed out to people on the street, put in letter boxes, or given out door to door. Posters can be made up and placed in stores, public notice boards, and on trees in the area. People can go door to door offering an invitation to all to come to the meeting. All church members should be encouraged to tell their friends, work colleagues, and neighbours giving them the invitation to come.

7. Sample program.

Here is a guideline for what can be done during a public evangelism series - remember to change this to suit your needs, abilities, and area.

6.30 pm	- recorded music
6.45 pm	- singing
7.00 pm	- welcome/introductory remarks
	- announcements
	- prayer
	- musical item
	- evangelistic sermon of about 30 - 40 min.
	(if a live speaker is not available consider a video)
	- musical item
	- prayer
8.00 pm	- short announcement for next meeting and wish all good night.

8. Remember.

- plan the whole program carefully. God is a God of order, not of carelessness, confusion, and chaos.
- make sure you have all the equipment needed well ahead of time. Don't leave things to the last minute or you might not be able to get what you need.

- make sure that everyone involved knows and understands their duties. Assuming that people know and understand can lead to a disastrous outreach program.
- be punctual for all appointments, meetings, and ending times.
- dress appropriately and always maintain a Christian spirit no matter what happens - remember what you do speaks louder than what you say.
- preach from the Bible, have a 'thus saith the Lord' for everything, and always uphold Jesus.
- present truth in all its beauty and error will be exposed. Refrain from condemning, follow Christ's example always.
- pray continually for guidance and help.

9. Counsel from Ellen White.

"Some are to labor in one way, some in another. The Lord desires that the cities shall be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they be led astray. As laborers together with God they should seek to be in harmony with one another. There should be frequent councils and earnest, wholehearted co-operation. Yet all are to look to Jesus for wisdom, not depending upon men alone for direction." T. 9 p. 109 para. 1.

"There must be something ventured, and some risks run by those on the field of battle. They must not in every movement feel that they must receive orders from headquarters. They must do the best they can under all circumstances, all counseling together with much earnest prayer to God for His wisdom. There must be union of effort.--Letter 14, 1887." Ev. p. 97 para. 1.

"The striking feature of divine operations is the accomplishment of the greatest work that can be done in our world by very simple means. It is God's plan that every part of His government shall depend on every other part, the whole as a wheel within a wheel, working with entire harmony. He moves upon human forces, causing His Spirit to touch invisible chords, and the vibration rings to the extremity of the universe.--Manuscript 22, 1897." Ev. p. 93 para. 1.

"God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not in a careless, haphazard manner. He would have His work done with faith and exactness, that He may place the seal of His approval upon it." P. P. p. 376 para. 1

"It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with His cause should be carried forward with order, forethought, and earnest prayer." R. H. 18 March, 1884 par. 14.

"God's people are to maintain the elevated character of His work. They are to carry forward this work in His lines. Christ is their pattern, and He says, 'Whosoever will come after me, let him deny himself, and take up his cross, and follow me.' Let us remember that we are laborers together with God. We are not wise enough to work by ourselves. God has made us His stewards, to prove us and to try us, even as He proved and tried ancient Israel. He will not have His army composed of undisciplined, unsanctified, erratic soldiers, who would misrepresent His order and purity." R. H. 8 October, 1901 par. 13.

"In every large city there should be a corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work. . . . Each company of workers should be under the direction of a competent leader, and it should ever be kept before them that they are to be missionaries in the highest sense of the term. Such systematic labor, wisely conducted, would produce blessed results." M. M. p. 300 para. 5 & 301 para. 2.

"As workers, let us seek the Lord together. Of our own selves we can do nothing; but through Christ we can do all things. God intends that we shall be a help and blessing to one another, and that we shall be strong in the Lord and in the power of His might. . . . God lives and reigns; and He will give us all the help we need. It is our privilege at all times to draw strength and encouragement from His blessed promise, 'My grace is sufficient for you.'" Ev. p. 98 para. 2.

6f - Evangelism

OUTREACH PROGRAMS FOR CHILDREN AND YOUTH

As you read through this study remember that it is a practical exercise, so don't just read it - put the knowledge that you gain from it into practical everyday use.

In the realm of souls, lambs are of more worth to God's cause than sheep. Why? Because their soul is worth so much more with a lifetime before it than with the end of life's journey already in sight. Consider some children from the Bible like Miriam, David, Samuel, and the little maid who worked for Naaman, to name a few. How differently would the Bible have read if these youth had not been instructed in truth and righteousness, and dedicated their lives to God? Then there are many of the pioneers of the SDA church who were in their teens to early twenties when they first started preaching the message for their day. Also the children some no more than six to eight years of age, in Scandinavia during the Reformation who preached when it was illegal for men to preach (G. C. p. 366 - 7). Reflect on these children and youth and you will be challenged to labour for youth because of the wonderful possibilities wrapped up in their young lives.

"In the children who were brought in contact with Him, Jesus saw the men and women who should be heirs of His grace and subjects of His kingdom, and some of whom would become martyrs for His sake. He knew that these children would listen to Him and accept Him as their Redeemer far more readily than would grownup people, many of whom were the worldly-wise and hardhearted. In teaching, He came down to their level. He, the majesty of heaven, answered their questions and simplified His important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in after years would spring up and bear fruit unto eternal life. "When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages,--to officers of the church, ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, 'Suffer them to come'; as if He would say, They will come, if you do not hinder them." Ev. p. 579 para. 2 & 580 para. 1.

"As the Holy Spirit moves upon the hearts of the children, co-operate with His work. Teach them that the Saviour is calling them, that nothing can give Him greater joy than for them to give themselves to Him in the bloom and freshness of their years. "The Saviour regards with infinite tenderness the souls whom He has purchased with His blood. They are the claim of His love. He looks upon them with unutterable longing. His heart is drawn out, not only to the best-trained and most attractive children, but to those who by inheritance and through neglect have objectionable traits of character." D. A. p. 517 para. 4 & 5.

"The lessons taught to children and youth make an impression upon their minds which influences their characters in a far greater degree than older persons imagine. In my childhood a minister who came to my father's house at Poland, Maine, read the chapter in Acts in regard to the deliverance of Peter, when an angel of God took the prey from the enemy who had determined to destroy him. The chapter was read slowly and solemnly, and it made an impression on my young mind that has kept the narrative vividly before me to this day. ... All should feel the importance of the scheme of educating the youth to understand the Scriptures. Let the work be taken hold of in the very simplicity of the truth itself. Lead the minds of the youth from truth to truth, up higher and higher, showing them how scripture interprets scripture, one passage being the key to other passages. Thus the Scripture itself will be the educating power, holding the thoughts in captivity to Christ. - Letter 27a, 1892." Ev. p. 580 para. 5 & 581 para. 1.

"Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period when they shall be old enough to repent and believe the truth. If properly instructed, very young children may have correct views of their state as sinners and of the way of salvation through Christ. Ministers are generally too indifferent to the salvation of children and are not as personal as they should be. Golden opportunities to impress the minds of children frequently pass unimproved." T. 1 p. 400 para. 1.

1. Sabbath School.

A children's Sabbath school can be as simple as singing a few songs, telling a Bible story, telling an object lesson, and colouring in a hand drawn picture while memorising a Bible verse; to a more complex meeting by singing with musical instruments and having appropriate things to hold like candles, sheep, stop signs, etc. or action songs, putting up felts on a board or holding up picture cards or a book with pictures as you tell a Bible story, telling an object lesson with the object present, and colouring in a picture that has been photocopied with a memory verse written on it.

The pictures can be varied by adding word puzzles of various kinds, dot-to-dot pictures, or leave something missing that the children need to draw themselves. Simple craft constructions like Noah's Ark, a manger, paper angels, etc. can be made, or a simple jigsaw puzzle can be completed. Stories can be told with a sandpit, peg people, and plastic animals, trees, and rocks; with the children helping to move the items around. Song sheets can be made up with the words written in large type so that all the children can see them and those who can read can do so. Place pictures on the song sheets, in this way younger children can recognise what song is going to be sung by the pictures. When singing with younger children you can point to the words, helping them to recognise them. Encourage the children to sing nicely and choose songs that they like, as well as to learn new ones.

As the children learn the songs and their memory verses you can plan to take them to nursing homes to do a concert for the elderly people. Make inquiries at nursing homes to see if this can be done and when. Then prepare the children. Plan what songs you will sing and what memory verses the children will recite. Then get the children to learn the songs really well - without the words is best - even if they sing out of tune, and have each child learn a different Scripture. Make sure the children are dressed appropriately for the outing, and it will bring much joy to the elderly, as well as reinforce in the minds of the children much of what they have learned.

"Parents who can be approached in no other way are frequently reached through their children. Sabbath school teachers can instruct the children in the truth, and they will, in turn, take it into the home circle. But few teachers seem to understand the importance of this branch of the work." T. 4 p. 70 para. 1.

Taking the statement point by point we can arrive at the following conclusions :-

1. One of heavens appointed methods for reaching souls is to work through non-Advent children.
2. This means is so effective that through it can be reached individuals who would not otherwise be reached.
3. This work is not being done, because but very few recognize it as an effective means for saving souls.

Those who step out in a God given plan, after careful preparation and prayer, will be rewarded by Heaven with results comparable to their faith and effort. The fact that the plan is not being followed need not frighten a worker if the plan is Heaven inspired and the worker follows divine leading. The goals one might expect to attain in this work are :- 1. The instruction and conversion of

children. 2. The instruction of parents by the children. 3. The use of children as an advertising agent to bring adults to evangelistic meetings.

"Pride, self-esteem, and boldness are marked characteristics of the children of this day; and they are the curse of the age. . . . The most sacred lessons of modesty and humility are to be taught to the children, both at home and in the Sabbath school." C. G. p. 144 para. 2.

"The Sabbath school, if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth. It is not the best plan for teachers to do all the talking, but they should draw out the class to tell what they know. Then let the teacher, with a few brief, pointed remarks or illustrations, impress the lesson upon their minds. Under no circumstances should teachers go through the lesson mechanically, and then sit down, leaving the children to stare about, or whisper and play, as we have seen them do. Such teaching is not beneficial; it is often injurious. If the teacher is properly prepared, every moment can be used to profit. The active minds of the children should be kept constantly employed. Their ideas should be drawn out and corrected, or approved, as the case may require. But never should the teacher sit down, saying, 'I am through.' There is no such thing as getting through with the lesson." C. S. W. p. 115 para. 2.

"Lessons should be taught in the Sabbath school that will shed light into the chambers of heart and mind. And that this may be accomplished, the teachers must be under the influence of the Holy Spirit, that all selfishness may be subdued, that no hasty word may be spoken, no inconsiderate action may be performed, but that the grace of God may be manifested as working with human effort for the salvation of souls. This should be the great end of Sabbath school work. The Sabbath school should not be made a place for controversy; it is not the place to make differences of opinion manifested. Let all this kind of work be kept out of the school, and let harmony be maintained. If ideas are advanced that are questioned by members of the school, let not a combative spirit arise and discussion and controversy follow." C. S. W. p. 117 para. 1.

"The object of Sabbath school work should be the ingathering of souls. The order of working may be faultless, the facilities all that could be desired; but if the children and youth are not brought to Christ, the school is a failure; for unless souls are drawn to Christ, they become more and more unimpressionable under the influence of a formal religion." C. S. W. p. 61 para. 1.

"By request I spoke about thirty minutes, warning them against letting their Sabbath school degenerate into a mere mechanical routine. We should not seek to imitate Sunday schools, nor keep us the interest by offering prizes. The offering of rewards will create rivalry, envy, and jealousy; and some who are the most diligent and worthy will receive little credit. Scholars should not try to see how many verses they can learn and repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged."

"Try none of these methods in your Sabbath schools; but let superintendents and teachers make every effort to have life and interest in their schools. What a blessing it would be if all would teach as Jesus taught! He did not aim to attract attention by eloquence or by overwhelming grandeur of sentiment. On the contrary, His language was plain, and His thoughts were expressed with greatest simplicity; but He spoke with loving earnestness. In your teaching be as near like Him as possible. Make your exercises interesting. Let the teachers show that they have thoroughly learned the lesson, and are intensely interested in it. Let there be no frivolous or superficial interpretations of the Scriptures, but let each be prepared to go to the bottom of the subject presented." C. S. W. p. 182 para. 1 & 2.

2. Youth meetings.

The meetings for youth can be mostly run by youth with just a couple adults for supervision and to give advise. Ellen White gives us a list of different things that may be contained in these valuable meetings:-

"Before I presented these matters [holding meetings in Australia] to the students of the Avondale school, a few had been diligently engaged in missionary effort, visiting families, distributing reading matter, and holding Bible readings in places from one to five miles away; . . ." R. H., October 4, 1898 par. 9.

"Sabbath and Sunday afternoons, from sixteen to twenty students are engaged in holding prayer meetings, Bible readings, young people's meetings, and preaching services, in from six to ten different places. One result of this work we already see,--the workers are greatly blessed. Other results may be seen in the future." R. H., October 4, 1898 par. 13.

"It is your privilege to lead your companions and associates to Christ. You can not tell what an influence you may have with the young of your own age. You can give them an example, and the older ones can help the children who want to give their hearts to God. You can have little prayer-meetings. I remember how in my childhood I used to go a mile to attend a little prayer-meeting in a family, and then another day we would go to another, and then to still another family. In these little meetings we used to read the Bible, sing a hymn, pray, and then speak to one another, relating experiences, and telling how we could love and serve God." Y. I., November 3, 1908 par. 17.

These meeting when not held on Sabbath, can also be used to plan helping bees for special people in the community. Sometimes elderly or sick people need help cleaning up their gardens, washing or painting their houses, chopping down small dangerous trees (large ones should be left to professionals), etc. The youth could be included in an excursion with the children to a nursing home for a concert.

The youth may want to raise money for pamphlets or missionaries and could do this by offering cheap car washes, letter boxing pamphlets for others or phone books, mow lawns for able bodied persons for a small fee, etc. This will in tern open doors later on for missionary outreach by the youth.

3. General instructions for children and youth.

The teaching of children and youth must be "here a little, and there a little", otherwise not much will be gained (Isa. 28:10). Instead of giving the instruction as a stereotyped, exhaustive study on a doctrinal subject, the youth should be taught in an interesting manner. Object talks, drills, songs and choruses, projector films and slides, charts and diagrams, and other means can be used to cover definite subjects, dropping thoughts here a little and there a little, each point in its proper setting.

The fundamentals of the Christian faith and also present truth must be taught, but these doctrines must be exceedingly simplified to be appreciated by the child mind. There should be an emphasis on the principles of kindness, honesty, and virtue. Stories and example interesting and applicable to this age level will make such instruction a most pleasurable part of the class. These make their right appeal and provide the proper setting for prayer, which should become a part of each lesson. Such stories reap a rich harvest in years to come.

"Our camp meetings are one of the most important agencies in our work. At every camp meeting work should be done for the children. Let suitable workers be constantly educating the children. Ask the blessing of the Lord on the seed sown, and the conviction of the Spirit of God will take hold of even the little ones. Through the children many parents will be reached. --Manuscript 52, 1900." Ev. p. 584 para. 2.

"Meetings for the children should be held, not merely to educate and entertain them, but that they may be converted. And this will come to pass. If we exercise faith in God we shall be enabled to point them to the Lamb of God, which taketh away the sin of the world. All who attend our large

gatherings are to be labored for. The high and the low, the rich and the poor, are to be reached by this class of labor.-- Manuscript 6, 1900." Ev. p. 582 para. 1.

"Children's meetings were held twice a day. After the morning lesson, on pleasant days, teachers and children took a long walk, and during the walk, by the banks of the river, or in the grassy fields, a halt was called, and a short lesson from nature given. It was noticeable that on those days when the children had a ramble in the fields, they were very quiet and orderly in the camp." Ev. p. 584 para. 1

"There were their little tables, there were their little children from five years old and upward. They were being educated on the kindergarten plan: how to work and how to manage. They had a great pile of sand of a proper quality, and they were teaching the children how to work together, how to make Noah's ark, and how to make the animals that enter into the Noah's ark. They were all doing this kind of work. It takes something. . . ." 3 S. M. p. 218 para. 2.

For further instructions on meetings for children and youth please read T. 6 p. 105 - 109 and R. H. 19 April, 1899 para. 5 - 1.