

GETTING STARTED

When a pastor and perhaps some of his lay members become excited with the possibilities of this plan of evangelism, it is only normal to have a zeal and eagerness to get started, and to try to find ways to begin the program in a full blown manner, such as it was witnessed in another church where it has been in operation for some time. To attempt this would almost certainly bring discouragement and possibly even failure.

One of the perennial pitfalls of the church has been to attempt everything on a mass scale. There are some things that just don't work well that way. If anyone might have accomplished this sort of thing successfully, it would have been the Lord Himself. But realizing that in working with human beings this is not realistic, Christ called twelve men, hand-picked them and trained them to be fishers of men.

Our first inclination would be to preach a series of enthusiastic and forceful sermons of lay evangelism and to publicly invite all who respond to this challenge, and the duty of obedience, to join a training class and get involved with the program. Without doubt a series of sermons on lay evangelism will be a blessing at any time, but calling for volunteers to join the program can bring about two crippling effects:

- 1) It would result in so many volunteering that there would be no hope of training them properly. We cannot succeed in training people to do this work without the on-the-job phase of the training, and the pastor has only so many hours each week that he can devote to this work. So, until he has some laymen who can train others, he is limited to the number he can personally train by taking them out each week into the homes. If they do not receive this kind of training they will simply fail in their work and get discouraged and they will be casualties to the whole concept.
- 2) Calling for volunteers to respond most often brings the individuals who are not the best qualified and who especially are not the kind of people that could be used to train other church members, after the first training session is complete. It is so necessary that we hand-pick the kind of people who will have the qualities that will make it possible for them to follow the instruction of the apostle Paul, "The things which thou hast heard, the same commit thou to faithful men who shall be able to teach others, also." If possible, we should choose those who have a love for people, who have a winning personality, who can express themselves,—and we should choose some at least who are younger members of our con-

gregation. **It is most important for the individuals chosen to commit themselves to the full program of training and witnessing. If they are not willing to do this, they should not begin.** The trainees should be asked to sign a commitment card like the following:

TRAINEE COMMITMENT CARD

Recognizing that Christ has called me to be a winner of souls and to present His gospel to lost men and women, I solemnly commit myself to the following:

1. I will pray daily for the one who is teaching me how to be an effective witness.
2. I will attend all of the training sessions unless providentially hindered.
3. If I am thus prevented from attendance, I will notify the one in charge as soon as I know that I will be unable to attend.
4. I will faithfully do the homework assigned each week.

Date _____ Name _____

Morning _____ Evening _____

Do you have a training manual? Yes _____ No _____

Similarly those who are used as trainers in the succeeding training sessions should be asked to sign a commitment card such as the following:

TRAINER COMMITMENT CARD

Recognizing that God asks us "to teach others also" how to present His saving gospel, I solemnly commit myself to the following:

1. I will pray daily by name for my trainee and will seek to encourage and help him in every way possible to complete the program and to be a successful soulwinner.
2. I will attend all of the training sessions unless providentially hindered. If I am thus prevented from attendance, I will notify the one in charge as soon as I know that I will be unable to attend.
3. I will faithfully do the homework assignment each week.
4. When my trainee is absent, I will contact him to give him the assignment for the next week and to encourage him to be present for the next class.
5. I will seek to grow in Christ and in my ability to to present the gospel, so that I may present a proper example and be a better trainer.
6. I will assume personal responsibility according to the procedure listed in the training manual for the follow-up of those I lead to Christ and will turn in "result forms" for each profession and follow-up call.

Date _____ Name _____

Morning _____ Evening _____

Do you have a training manual? Yes _____ No _____

There follows a suggested sixteen week training program with assignments for memorization and home study and class material:

Week No.	Material to be Covered in Class	Study Assignments	Memorization Assignment
1.	A mock presentation of an ideal situation.	Chapter Personal Testimony in the textbook.	Outline of the Presentation
2.	Review the Outline out loud. Lecture: The Personal Testimony.	Prepare a three minute personal testimony.	Romans 3:23 Romans 3:10
3.	Every trainee gives a three minute personal testimony. Review the memory work.	Sections on Grace, Man and God from the presentation.	Rom. 3:11,12
4.	Review memory work. Lecture: Grace, Man and God.	Section on Christ from the presentation.	Titus 3:5 Eph. 2:8,9
5.	Review memory work. Lecture: Christ.	Section on Faith and Acceptance from the presentation.	I John 5:13 Rom. 5:6-10
6.	Review memory work. Lecture: Faith and Acceptance.	Say the section on the Gospel out loud three times during the week.	I Peter 2:24 II Cor. 5:21
7.	Review memory work. Say the Gospel in small groups.	Section on Introduction in the presentation.	Review all previous verses.
8.	Review all previous memory work. Lecture: Introduction.	Say Introduction out loud three times during the week.	John 1:12 John 1:1
9.	Review memory work. Say introduction to class in small groups.	Say Introduction and Gospel out loud three times during the week.	Isaiah 9:6 John 20:28
10.	Review memory work. Say Introduction and Gospel. (Trainee presents testimony in home.)	Section on Commitment in the presentation.	Isaiah 53:4,6
11.	Review memory work. Lecture: Commitment. (Trainee presents 6 points of gospel in home.)	Say Commitment out loud three times during the week.	Romans 6:23 Rom. 6:6,14

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| 12. | Review memory work. Say
Commitment in small groups.

(Trainee makes full presentation in home.) | Say the entire presentation three times during the week. | Review all previous verses. |
| 13. | One half of the group says the entire presentation to the other half. Lectures:
Prayer of Commitment. | Say the presentation out loud three times during the week. Study section on Difficult Problems in the notebook. | Rev. 3:20
II Cor. 5:17 |
| 14. | Lecture: Problems. The other half of the group says the entire presentation. | Say the presentation three times out loud during the week. | John 3:36
I John 1:9 |
| 15. | Lecture: Problems and Interruptions | Say the presentation out loud three times during the week. | John 6:47
II Cor. 6:2b |
| 16. | Follow-up and Reporting Forms | No study or memorization assignment. | |

It will not be long after you get a program going until you will run out of Voice of Prophecy and Faith For Today, backslider and former interest names of various kinds. Sooner or later the work will have to be taken door to door in a cold-contact fashion. This has been found very productive and is not to be dreaded. The following Opinionnaire has been used successfully as a lead-in to a presentation of the gospel. You could mimeograph these Opinionnaires or have them printed and provide them to your visiting teams. The accompanying instructions are most helpful.

PERSONAL RELIGIOUS OPINIONNAIRE GUIDE

1. HOW TO OPEN THE RELIGIOUS OPINIONNAIRES

A. Keep your introduction brief and to the point by simply stating:

(1) For use in a public place:

"Hello, my name is _____. This is (name of partner). We are conducting a survey to help determine the religious thinking of America (or the people of this community) and to assist those who are looking for a faith. Would you help us by giving us your opinions in answer to a few questions?"

(2) For use in a private home:

"Hello, Mr. Jones! (a) We are from the Adventist Church. We are visiting all the people in your community conducting a survey to help determine the religious thinking of the people of this community and to assist those who are looking for a faith. Would you help us by giving us your opinions in answer to a few questions? (b) May we come in?

(a) Try to get the person's name from a cross reference telephone directory, a city directory, mailbox or next door neighbor.

(b) If they say "no" you may say, "We have come at an inconvenient time for you. Would it be better for you if we return another day?" If they say no to this give them printed material as a gift, smile, thank them for their time and move on.

(c) If the person does not immediately invite you in, **ask** if you may come in. They may not be willing to invite you in but still be willing to answer the questions. Ask the questions and if they say "yes" to number 24 then ask again if you may come in.

B. Take the survey. You can simply take the survey by asking questions, and recording the answers, without any additional comment. If you do interact with the person in any way, to establish rapport, be sure your comments are not judgemental nor reflect upon his answers to the survey questions.

C. Do not allow the person to read the survey, or he will select the answer he wants. Say, "We want your spontaneous response."

ADDITIONAL THOUGHTS IN USING THE OPINIONNAIRE

- A. In using an organized approach like a survey, it is good procedure to have two people go together. While the one partner takes the survey and shares the Gospel, the silent partner prays and stays alert for opportunities to prevent disturbances.
- B. Be sure to alternate, so that each partner has an equal number of opportunities to take the survey and to share the Gospel.
- C. If there are two people present in a public place, "divide and conquer," each one sharing a survey and the Gospel with one.
- D. When the opinionnaire is being used in a private home and there are two or more persons, the interviewer should complete the questions through numbers 23 with each person and then proceed to question 24 with the most responsive person in the group.
- E. Be sure to maintain a neutral attitude during the survey, giving no help, nor any approval or disapproval of the answers given.
- F. Remember you asked for his opinions; he did not ask for yours. Never challenge his answers.
- G. Move through the survey quickly, not going off on tangents.
- H. Fill in appropriate space, using soft lead pencil or pen.
- I. If the person's answer is not listed, check the answer which most closely fits the one he gave. Where "Other" is one of the possible answers a word or two may be written on the line following it to give the gist of the person's answer.
- J. If a person is unable or unwilling to answer a question, move graciously on to the next question rather than press an issue.
- K. Do not make a point of learning the person's name in advance of taking the survey as this may cause him to be reluctant to participate. It is always good to learn the name, address, and phone numbers of the person interested, but this is really necessary only if he shows a genuine interest or prays with you.
- L. Remember that, if a person is not interested in hearing the Gospel, although most people are, you need not share it. This will take all the pressure off as you use the survey.
- M. In most instances, the simple introduction to the survey mentioned above will be adequate. If a person desires more information as to why you are taking the survey, be very honest and open with him, giving the name of your church or the group on whose behalf you are calling.
- N. Prepare assignments carefully and keep accurate records for follow-up, and use as a guide in systematically and thoroughly visiting each home in the community.

PERSONAL RELIGIOUS OPINIONNAIRE

1. SEX () Male () Female
2. ESTIMATED AGE () 11-15 () 16-18 () 19-21 () 22-25 () 26-30 () 31-40 () 41 & up
3. WHAT IS YOUR OCCUPATION?
() Professional Technical () Manager () Proprietor () Clerical () Sales () Skilled Labor () Unskilled labor
() Housewife () Student () Military () Unemployed () Other_____
4. ARE YOU NOW A MEMBER OF ANY RELIGIOUS GROUP OR CHURCH?
() Yes () No () Used to be () In process of joining
5. WOULD YOU CARE TO GIVE THE NAME OF THIS GROUP?
() Not a member () Assembly of God () Baptists () Buddhist () Christian () Christian Science () Church of Christ
() Congregational () Episcopal () Hindu () Independent Christian () Islam () Jewish () Lutheran () LDS Mormon
() Methodist () Nazarene () Presbyterian () Reformed () Roman Catholic () Seventh-day Adventist () Other_____
6. AT WHAT AGE DID YOU BECOME A MEMBER?
() Not a member () 0-2 () 3-5 () 6-10 () 11-15 () 16-18 () 19-21 () 22-25 () 26-30 () 31-40
() 41 and up () Not sure
7. AT PRESENT, HOW OFTEN DO YOU ATTEND SERVICES?
() More than once a week () Once a week () Once a month () Twice a month () Seldom () Never
8. WITH WHAT OTHER RELIGIOUS GROUP OR GROUPS HAVE YOU BEEN CONNECTED, OR CLOSELY ACQUAINTED?
() Not a member () Assembly of God () Baptist () Buddhist () Christian () Christian Science () Church of Christ
() Congregational () Episcopal () Hindu () Independent Christian () Islam () Jewish () Lutheran () LDS Mormon
() Methodist () Nazarene () Presbyterian () Reformed () Roman Catholic () Seventh-day Adventist () Other_____
9. ARE YOU MARRIED? () Yes () No (SKIP QUESTIONS 10 & 11 IF NOT MARRIED)
10. HOW MANY CHILDREN DO YOU HAVE? () 1 () 2 () 3 () 4 () 5 () 6 () 7 () 8 or more
11. ARE THEY ENROLLED IN SUNDAY SCHOOL? () Yes () No
12. ABOUT WHICH RELIGIOUS FOUNDER DO YOU KNOW THE MOST?
() Mohammed () Buddha () Moses () Jesus Christ () Other_____
13. WHO IS JESUS CHRIST ACCORDING TO YOUR UNDERSTANDING?
() Second Person of Trinity () Saviour () God-Man () Creator () Supreme Being () Ruler of World () Founder of Church
() Man () Leader () Teacher () Prophet () Example () Not sure () Other_____
14. IN YOUR OPINION, WHAT IS GOD?
() Impersonal force () Personal Supreme Being () Infinite () Eternal () All wise () All powerful () Creator
() Love () Holy () Agnostic () Atheistic () Other_____
15. IN YOUR OPINION WHAT IS SIN?
() Violating God's law () Not doing good () Doing what society forbids () No such thing as sin () Other_____
16. HOW OFTEN DO YOU READ THE BIBLE?
() Daily () More than once a week () Once a week () Once a month () Seldom () Never
17. FOR WHAT KIND OF THINGS DO YOU GENERALLY PRAY?
() Nothing () Everything () Health () Money () Guidance () Protection () Other people () Other_____
18. IN YOUR OPINION, HOW DOES ONE BECOME A CHRISTIAN?
() Believing in Christ as Personal Saviour () Understand and follow the teachings of Christ () Join a Church or see a Minister
() Believe the Bible () Live a good life () Hold personal convictions () Reared to be one () Baptism () Born one
() I do not know
19. ACCORDING TO EARLIER RESULTS OF THIS SURVEY, THE MAJORITY OF PEOPLE TODAY FEEL THE NEED FOR A MORE PERSONAL RELIGIOUS FAITH. WHY DO YOU THINK THEY HAVE THIS NEED?
() Don't know () Insecurity () Need guidance () Need to believe in something () Away from home and family
() Conflicting moral standards () Complex world problems () Need additional strength () Other_____
20. IN THE PAST YEAR, HAS YOUR INTEREST IN SPIRITUAL THINGS: () Increased () Decreased () Remained the same
21. HAVE YOU COME TO THE PLACE IN YOUR LIFE WHERE YOU KNOW FOR CERTAIN IF YOU WERE TO DIE TODAY YOU WOULD HAVE ETERNAL LIFE? () Yes () No () Don't believe in eternal life
22. SUPPOSE YOU WERE TO DIE TODAY AND STAND BEFORE GOD AND HE SAID TO YOU, "WHY SHOULD YOU HAVE ETERNAL LIFE?" WHAT WOULD YOU SAY? () I trust in Christ alone for my salvation () I try to do the best I can () I live by the Ten Commandments
() I live by the Golden Rule () I go to church () I love you () Other_____
23. DO YOU FEEL THE NEED FOR A MORE PERSONAL RELIGIOUS FAITH? () Yes () No
24. WOULD YOU BE WILLING TO GIVE ME A FEW MINUTES OF YOUR TIME NOW TO SHARE WITH YOU WHAT THE BIBLE STATES AS TO HOW YOU CAN KNOW FOR CERTAIN THAT YOU HAVE ETERNAL LIFE? () Yes () No
25. WOULD YOU BE WILLING FOR US TO GET TOGETHER AT ANOTHER TIME TO SHARE WITH YOU WHAT THE BIBLE TEACHES AS TO HOW YOU CAN KNOW FOR CERTAIN THAT YOU HAVE ETERNAL LIFE? () Yes () No.

INTERVIEWER'S NAME_____ DATE_____ () A.M. () 1-5 P.M. () 6-9 P.M.

WHEN USED IN PUBLIC PLACE INDICATE LOCATION _____

FOR THOSE WHO RESPOND POSITIVELY:

Name_____ Phone_____

Address_____ Street_____ Apt._____ City_____ State_____ Zip_____

WHEN USED IN HOME (List name, relationship, age of all others in the home)

Name	Relationship	Age	Name	Relationship	Age
1. _____	_____	_____	4. _____	_____	_____
2. _____	_____	_____	5. _____	_____	_____
3. _____	_____	_____	6. _____	_____	_____

RESULTS: () No opportunity () Profession () G.P. No decision () Rejection () G.P. Assurance () Literature

() Appointment: Day_____ Time_____

One of the most important features of the program is getting together after the evening's work, and each team reporting on it's experience. Those who have had success and can report a profession will, of course, be thrilled, **and impart their enthusiasm and joy to the others.** Those who are discouraged will have an opportunity to express their difficulties and receive encouragement from the other teams. There is a great tendency for those who have disappointing visits to give up after a night or two unless they can hear the success stories of those who have seen a profession. It will sometimes be difficult to arrange the program so that these report-back sessions can be convenient. Scattered over the area of a large city, it would mean considerable extra driving to return to the church, **but a great deal will be missed if this is not made an essential part of the program and it should come right at the close of the visitation. It may be nearly impossible to keep a successful program going without these reporting sessions.** We must recognize the psychological and human factors involved in motivation. **To ignore these is to prepare for failure.**

Perhaps the prospect names that are used for the group visitation period can be limited to an area that is not too far from the church to facilitate this. The names from further away can be taken by teams that have to do their work at other times of the week.

And then, of course, one of the greatest blessings that can come from the program, and a great feature that will help to continually inject life into it, will be testimonies of the newly converted given during the Sabbath service, either during the missionary service period or during the worship hour itself. These can be selected testimonies . . . one or two given at least once a month. Of course, people will show signs of nervousness and fear when they are up front for the first time, and their words will be halting and sometimes emotional, but the power of such testimony is tremendous and nothing should keep us from bringing it into the regular services of the church. Only in this way can the congregation have the joy that the Bible tells us is experienced by the angels of God over one sinner that repents.