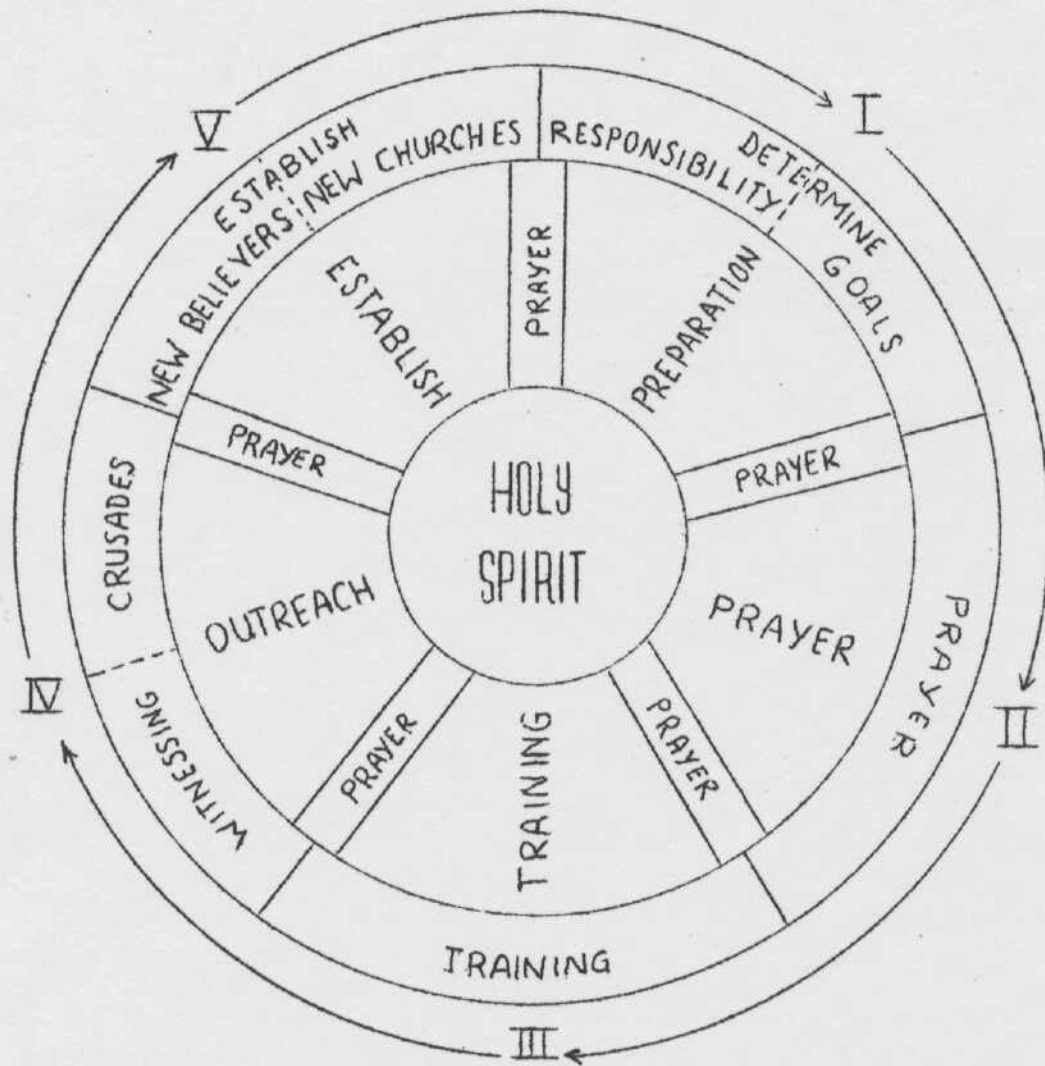


From

EVANGELISM DEEP and WIDE



EVANGELISM DEEP & WIDE PROGRAM
OF THE EVANGELICAL CHURCH OF VIET NAM
ADAPTABLE - CONTINUOUS - PROGRESSIVE



"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. Acts 5:42

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Zechariah 4:6

EVANGELISM DEEP AND WIDE

I

INTRODUCTION

Jesus Christ came into this world to save mankind, degenerate sinners, deserving only of eternal punishment in hell. But because of His love for man He paid the penalty of man's sin in man's stead; then overcame the result of sin, which is death, by His resurrection. He provided for all men salvation which could not be attained by any other means. He returned to His place in everlasting glory where He intercedes for His children until the time that He will return and establish His Kingdom on earth.

The motive that gives us the incentive to spread the Gospel must be the same as Jesus had. He saw the souls of lost men suffering perpetually in hell. He also saw the wonderful joy and glory provided for men in His Father's house. We too, must have this vision of lost souls, of God's provision of salvation and the reward for those who obey Him. It will cause all the glory and prestige of this world to fade away into insignificance and spur us on to the only really important work that we have to do while here on earth, which is winning souls to the Lord.

Because we know from the Bible and current events that Jesus Christ will soon return we should never let an opportunity slip by, but should constantly be about the work of bringing men to Christ.

The sole purpose of EVANGELISM DEEP AND WIDE is to train His Church to effectively obey the Lord's command to go into all the world and preach the Gospel to every creature - winning them, discipling them and baptizing them in the name of the Father, Son and Holy Spirit. Along with the command is the promise that He will be with us, even to the end of the world. Constant obedience brings with it the constant presence of Christ. But, unless the whole Church is involved in continuous evangelism, it is not obeying the Lord's command. The Lord Jesus established the Church to carry on and complete the work which He had begun. He sent the Holy Spirit to infill the Church and give it the vitality needed to do His command.

II

BIBLE BASIS FOR CHURCH GROWTH

In Ephesians 1:4-7 we see how God laid a plan for redeeming mankind, and has chosen us from before the foundations of the world. He adopted us to be His children through the work of Jesus Christ and brought praise and glory to Himself by our being made acceptable to Him. His plan of redemption is His method of gathering to Himself a people. This plan He has made known to us so that we would be able to be His instruments in accomplishing His work.

God's instrument to prepare for His redemptive work was the nation of Israel. God called Abraham to found a nation which would be a complete culture in itself. In the milieu of this culture the purposes of God would be manifested, preserved and projected until, in the fullness of time, Jesus Christ would come and do His work of redemption on the Cross.

After Jesus Christ came, a new process was established, beginning with 120 men and women on the day of Pentecost. From here on the plan of God for the peoples, races, tongues and tribes of earth, would be forwarded through the Church, which is so constructed as to be able to exist and work in any culture and society, calling men out to become members of the eternal society of Heaven.

To accomplish His plan, God insisted that His Church be convinced that Jesus Christ had risen from the dead. For this reason it was necessary that the centurion

have Christ's body speared - to prove that the pronouncement of His death was true. Then the placing of a guard at the grave would provide evidence that Jesus' body was not stolen. This was done that there would be no doubts concerning Jesus' death and resurrection. It was necessary to convince the Church that Jesus was alive, so He appeared to them many times and in different settings to be sure that they were absolutely convinced that He had risen from the dead.

This was done so that the Church would have the courage and drive to continue through the centuries to accomplish God's plan. It must be absolutely sure that its Lord and Master was alive, and, although He could not be seen by human eyes, was there just the same. Because it was God's plan to extend His rule on earth through the Church it was necessary that the Church have the fortitude needed to face up to all the attacks that Satan would bring against her.

Jesus Christ gave the command to His Church to be witnesses to Him, the risen Saviour, in all the earth. He told them to wait until the Holy Spirit had come upon them; then they were to witness about Him. The small group of believers did this and on the day of Pentecost, launched a program of evangelism which has continued until today.

The early Church grew rapidly from 500 members to 500,000 over an area reaching from Spain to India. To find out how they did this, let us look at the attitudes and methods of these early Christians.

A. The mood of the early Church was one of expectancy. To them, the Gospel was relevant to everyday life. They expected men to respond to Christ and never questioned that men were winnable.

B. They had a sense of dependency. They were humble and had no confidence in themselves. This caused them to spend much time in prayer. God was given all the glory as they believed God was working in them and through them.

C. The method they used was witnessing. Every Christian must exercise his God-given responsibility and tell others about Jesus Christ.

D. They were creative. As a new need arose in the Church, they created a new rule to cope with it. By the time the period written about in Acts 13 came around, the original spontaneous growth had run its course and growth had leveled off. They then developed missions. A mobile team was formed to bridge over to those in other cultures who were receptive. For this reason Paul and Barnabas were sent out on a missionary journey.

E. A sense of urgency spurred by belief in the imminent coming of Jesus Christ kept the Church continually seeking out the responsive areas. A sovereign God guided Paul in all his goings.

F. As the Church began to grow, the apostles began training men who would lead the Church in the future. Barnabas and Paul apprenticed John Mark in Antioch. He failed, but the idea of on-the-job training was established. Paul later apprenticed Silas, Timothy, Titus and others.

G. The early Church was sensitive to the leading of the Lord. They always had before them the idea of advance, or Church growth. Paul wrote to the church at Rome for the purpose of persuading some to accompany him on his proposed journey to Spain. He wanted them to share in the responsibility of spreading the Gospel of Jesus Christ to all the world.

III

OBJECTIVES IN CHURCH GROWTH

There are two main objectives in Church growth. The one is for individuals to make a decision for Christ. The other is the establishing of communities of those who have made a positive decision for Christ. This is the planting of churches.

The only reason for missions is to witness to what you know to someone to cause him to make a decision for Christ. The decision that he must make contains three main concepts:

- A. The acceptance of the Bible as the revealed Word of God and the necessity of its becoming one's rule of life.
- B. The acceptance of the fact that God has offered to man salvation by the atoning work of Jesus Christ and that this is made known to the world through His human agents. People must either accept it or reject it.
- C. The acceptance of the fact of a Church. There is no churchless ministry. The "Church" may be a small group of believers meeting in someone's home - or - a large congregation meeting in a cathedral. The important thing is that the sinner must come out of his society into the fellowship of other believers in order to grow, to learn, and in turn, to go out and evangelize.

IV

OBSTACLES TO CHURCH GROWTH

The crucial problem which we must always keep before us is that of NO GROWTH. Certain things which are or can be obstacles to Church growth are:

A. Lack of vision

Many Christians have a lack of vision for lost souls. To their credit they are concerned about the size of their congregation and Sunday School. They have big plans for the improvement of the church educational unit. They are interested in the work of missions. They are very conscious of the sanctity of the church sanctuary. They are able evaluators of the many preachers they hear and they are faithful in prayer meetings and Bible classes. But, like the disciples of old, they have never noticed the many unsaved around them as their own special responsibility. They lack a vision for lost souls eternally doomed to hell unless THEY tell them of Jesus Christ.

B. Modernism

Modernism basically is not accepting the Bible as the final Word of God. It tries to substitute lines of action that sound good, logical and virtuous, such as service to men instead of the proclamation of the Gospel. It proclaims the Saviour but de-emphasizes redemption. It proclaims the Saviour only as the means to "help" mankind. This is as far as the teaching goes. Its social works are always done in the name of the Saviour, but it does not tell a man he must repent or be eternally lost. It emphasizes a cultural achievement rather than a conversion.

C. Institutionalism

On the mission field, institutions are often inadvertently obstacles to Church growth. They always make it possible to give a report of what you have been doing, and, as they do not directly bring about Church growth, no questions are ever raised by the fact that it is not mentioned. They are expensive and rarely self-supporting, so that much of the propaganda effort for fund raising must be geared to them. This makes people more aware of this phase of the over-all work. Institutions have a tendency to attract away from the local church, as many people, in viewing the plant structure of the institution, will conclude that it is the more important segment of the work. Those working in the institution may be looked upon as having a more important position than the pastor of the local church. If any institution finds itself in the above position, it is a hindrance to Church growth, but if it is kept as servant of the Church, and not the leader, then it can help the Church in the work of Church growth.

D. Wrong proportion of leaders

To be adequately staffed to meet all possible needs for growth, the Church needs the following five classes of leaders.

1. Unpaid leaders working within the Church

Their responsibilities would be as elders, deacons, Sunday School teachers, ushers, those who prepare for church social gatherings, visit the sick, etc. They are both voluntary and church appointed.

2. Unpaid leaders working out from the Church

Their responsibility is not to existing Christians, but to go out to non-Christians. They do open-air preaching, personal witnessing alone or with others, city hospital or mission services, jail services and lead prayer meetings for the unsaved.

3. Paid leaders of small churches

By and large they are not university graduates and are willing to live on a lower wage scale. We must remember that the Church almost always grows by small groups. The typical "small" church took the Gospel of Jesus Christ over the entire world. Little churches have the capacity of growing into large churches.

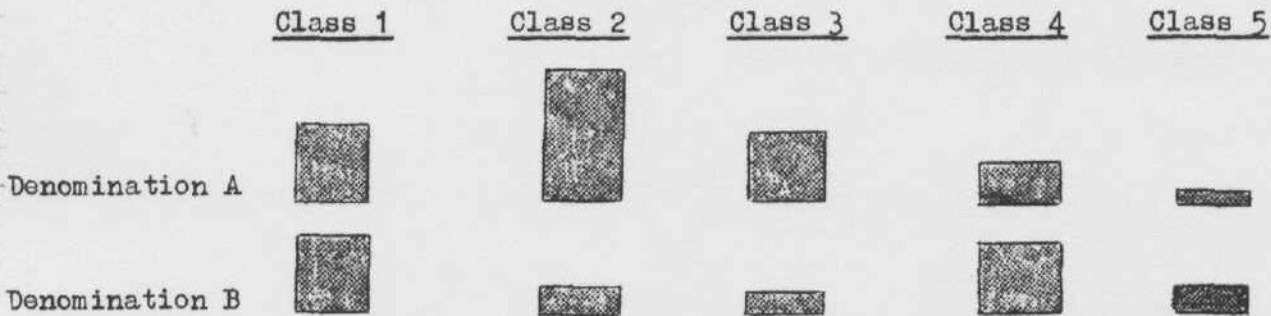
4. Paid leaders of large churches

The pastors of these churches must be men of higher education and achievement. Their congregations include well educated and professional people so they must be leaders who are peerless in the ministry.

5. International leaders

The Church must fit local congregations, but there must also be international leaders of every colour. These leaders must be created in the local churches of their respective countries.

The proportion of leaders of each of these 5 classes should be properly regulated else the growth of the Church will be hampered. The following charts will give two examples of how different churches proportion their leadership.



Denomination A is structured for growth, but Denomination B would have to change its proportions in leadership in order to become a growing Church. Class 2 of Denomination B would have to be increased initially, then as growth began to come, Class 3 would have to be augmented.

In all churches Class 1 and Class 2 leaders must be developed, not squelched. The paid leader must be conditioned to develop unpaid leaders. The more unpaid leaders in any church, the more life there will be in it.

V

ATMOSPHERE CONDUCIVE TO CHURCH GROWTH

The atmosphere necessary to produce Church growth is one of unity. God's children must all pull together for this one common cause. The first way to begin producing this atmosphere is through prayer.

Prayer is indispensable in any program of Church growth or evangelism, for in the spiritual realm men are completely dependent on the Holy Spirit. In the work

of evangelism we are not warring with flesh and blood, but we are against the principalities and powers of the spirit realm of Satan. We cannot see them or hear them, but we know that we have no power in ourselves that can stand up to them. Even the archangel, Michael, when disputing with Satan about the body of Moses, said, "The LORD rebuke thee."

Thus, we must first establish an attitude and atmosphere of complete dependence on God, calling on Him at all times for guidance in special situations, in long range plans, in attitudes toward Him, in relationships to people (both Christian and non-Christian), in understanding God's Word and just for fellowship with Him. The most important element in achieving growth is prayer, both private and with others.

We must pray for the salvation of souls and that the Lord of the Harvest will send labourers into His harvest field. This is the only way that we can expect to be led to the areas of the harvest where it is ripe. Also, in this way, the Holy Spirit will single out more and more of His chosen workers for the various jobs that must be done.

The entire plan must be immersed in prayer, upheld by prayer and followed up by prayer. Without prayer nothing can be accomplished, for the Bible says, "Except the Lord build the house, they labour in vain that build it;" and, it is "Not by might nor by power, but by my spirit, saith the Lord."

The second thing necessary to produce an atmosphere conducive to Church growth is to have a correct estimate of what our present situation is, and what it is going to be in the future. This estimate must be based on the Scriptural analysis of our day (Matt. 24:6-24, II Peter 3:7-9), the direct leading of the Holy Spirit and the command of Jesus Christ to the Church. It must not be based on our cultural situation or our personal prejudice.

For example, let us look at the Congress of Missions which met at Willingdon, England, in 1953, which came up with the assessment that missions were doomed. For the next decade or so this was accepted as true and most mission boards made decisions in conformity to this estimate. It was a philosophy of defeat. This estimate turned out to be completely wrong, as this era was one of many victories. Conventional missions remained static, but many others had phenomenal growth. Some stood still while others grew rapidly. We must then estimate the future correctly and plan accordingly so that tomorrow we will see great growth in the Church of Jesus Christ.

Another thing necessary for Church growth is to have able men who are completely convinced of the importance of Church growth. These men must have the burden of Church growth already. Then, when they are trained, there will be good results. It is relatively easy to add training to ability, but very difficult to add ability to training. We must concentrate on training those who will be productive in the work of evangelism. It is absolutely necessary to have men in dead earnest about Church growth in order to have a large harvest.

The fourth thing necessary for an atmosphere conducive to Church growth is "Church growth eyes." This is the ability to see whether our church is actually growing or not. Many of us are complacent about our church because we fail to realize there is no growth. This failure to see Church growth comes from several reasons:

One is psychological. We are defensive in our thinking and conclude that growth is not what we wanted. We had tried for growth, but after a period of seeing little or no growth, we gave up and said, in essence, "sour grapes."

Then there is rationalization. Our diagnosis of the situation is such that it minimizes the matter of the lack of Church growth.

The third reason is departmentalization. Many who are given specialized jobs seem to forget that the primary objective is Church growth. After a while the special job they are doing becomes an end in itself.

In order to acquire "Church growth eyes" we must study the subject from many angles.

A. The numerical approach is necessary. Good statistics kept about any church over a long period of time are excellent for the purpose of studying the growth of the

church. These statistics, though, are not a cure, but are essential to understanding the problem, as a thermometer tells the temperature but does not cure the disease.

B. Comparative graphs should be kept to keep track of the internal growth of an given church. For, although the numerical growth might appear good, it may be possible that within the church there is an inequality where one section is progressing whereas another is actually retrograding.

C. The third thing that should be checked is the kind of growth we are experiencing - biological, transfer or conversion. Biological growth is growth through children born to Christian parents, raised in the church and won to Christ. Transfer growth is growth through Christians coming over to our church from another church or denomination. Conversion growth is growth through souls being saved out of the community. This last method of growth is the only one that will have any impact on our neighborhood.

The fifth thing necessary for a good Church growth atmosphere is concrete, bold plans. Some enemies of Church growth are fuzzy evangelistic work, inherited obsolete programs, and good, but aimless generalized work.

The system that fit the beginning of the work does not necessarily fit the the need today. Be ready to change the plan if it is necessary, but always have a CONCRETE, BOLD PLAN that currently is workable, to plant churches.

Churches do not grow by accident. They do not happen by just "Praying down the power" - but churches grow by Christians obeying the leading of the Holy Spirit and finding ways to communicate the Gospel.

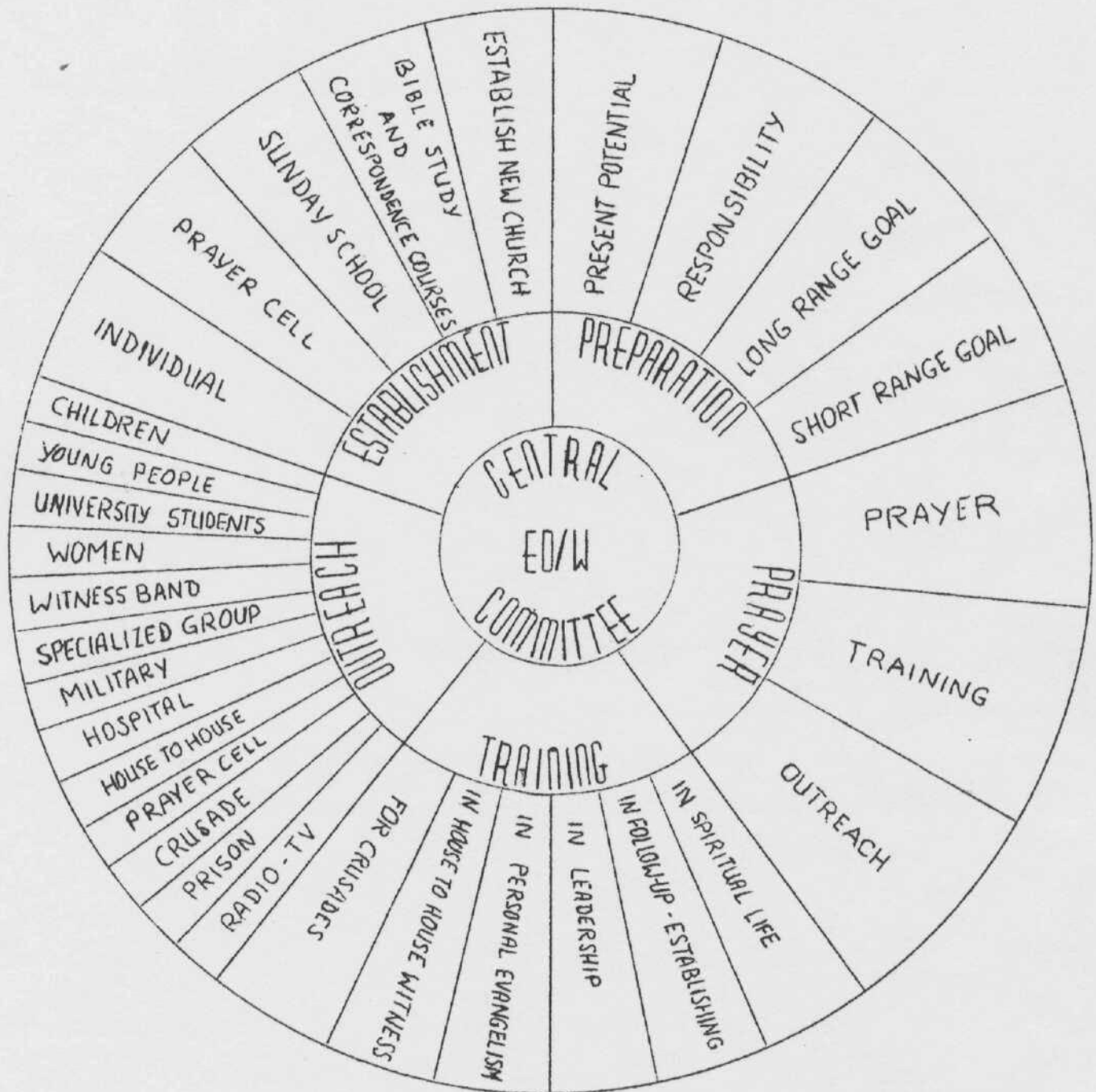
When growing points turn up, are recognized, welcomed and developed, churches grow. The world is littered with small, growth-arrested churches that SHOULD HAVE BEEN LARGE. We should find out what is producing conviction and conversion, repeat the plan, push it and adjust it until it is producing like a smoothly running motor.*

EVANGELISM DEEP AND WIDE differs from a terminal evangelistic program which continues for a predetermined length of time. ED/W, because it is a program of Church growth, is cyclical and continues indefinitely. For this reason it can be operated independently by individual churches, following their own time schedule.

*Sections II, III, IV and V have been taken from material given at the Church Growth Seminar held at Winona Lake, Indiana.

EVANGELISM DEEP & WIDE COMMITTEE

PROGRAM OF OPERATION



PROGRAM OF CHURCH GROWTH

PREPARATION

A. DETERMINING RESPONSIBILITY

The first step in effectively evangelizing the area in which we live, is to determine the extent of our responsibility. This is very important because it clarifies what was previously only a vague understanding of the problem.

Jesus Christ said to go into all the world and preach the Gospel to every creature, beginning at Jerusalem, then Judea, then Samaria and then on to the farthest corners of the world (Acts 1:8). To do this we must first look at our "Jerusalem," which is the town in which we live. We must see the great multitude of individuals dying in their sins. Some of them we will know by name, others we will not. Only then do we look to our "Judea", branch out into "Samaria" and on farther until we reach the borders of another's responsibility.

We must find out how many people, old and young, rich and poor, high and low social strata, farmer and businessman, there are in the vast number that we can see. We must also know certain general facts about them. We must know what are the religions and what businesses the people carry on. We must know who are the rich and how poor the poor are. We must know how many people live in the country as farmers and how many live in the towns. We must know about any locality where large numbers of transients congregate such as universities, hotels, refugee centers, railroad or bus stations. In short, we must know about EVERY segment of the population.

Why? Because this will help us in laying our plans for future evangelism. If we are thinking about establishing a church, we will not concentrate all our efforts on a university or bus station. Rather, we will seek to win the people who are permanent residents of the locality we have in mind. At the bus station and university we will set up an operation of seed sowing and harvesting of individuals, but no church planting. Instead we will have to set up a liason with the churches located in the home towns of the new converts, so that they might be received into the fellowship of believers there. This plan would also be used in hospital and prison evangelism.

We must seek to win the prosperous, the middle class, the poor and also those who disturb society. To reach these different elements in society, we will have to use diversified methods and material. But, to be able to adequately choose our material and plan our strategy we must first carefully study our situation until we understand it clearly.

Graphs can help us to better understand our responsibility and can be used to compare what has been accomplished with what remains to be done. However, caution must be exercised. Wrong conclusions can be drawn from insufficient research. For example, in Viet Nam we have the Southern Tribes' District, which, percentage wise, shows the greatest growth. However, further study shows that most of the growth has occurred in one area. Here a high percentage of the Koho tribal group is Christian. But only 80 kilometers south, the tribal people are practically unchurched, with only a very small Christian community. This indicates that the Church's responsibility in two areas, only a short distance apart, is very different.

Maps are helpful in determining boundaries of responsibility.

B. DETERMINING PRESENT STRENGTH

After determining our responsibility we must accurately assess the potential possessed by the Church. We need to know the present number and location of churches and Christians. We need to know certain facts about these Christians, such as: How many are "longtime" believers? How many have been saved within the past 5 years - 3 years - 1 year? What percentage of the Church community is composed of older people, youth, children?

C. GOALS

Having found out what our responsibility is, we must now set goals. It is good to have national and district goals. However they must be realistic - based on the long and short range goals set by the local churches.

The structure of EVANGELISM DEEP AND WIDE is based on the operation of an individual congregation and must be operated from this point. Its success requires the participation of the members of the local church. All national and district-wide activities are in support of this basic source of operation.

First, a church must set a long range goal. That is, they must ask God to help them visualize the number of churches there should actually be within the area of their responsibility in order to have the area fully evangelized. For instance, if now there is only one church in a district, but there are fifty or sixty villages, it might be that there should be fifty or sixty churches. This goal will not be reached in a short time, but this should become the goal that the church is working towards. This goal will not have any deadline set for it, but it should be kept before the Christians so that they might continue to pray and work until Jesus Christ has fully answered their prayers.

To achieve this long range goal, though, the church must set short range goals that eventually will bring it to its desired final goal. Unless approached in the right way, the long range goal can be discouraging. If the individual Christian is told that his church must win twenty to thirty thousand new converts, his first reaction would probably be that it can't be done, especially if his church is an old church and still has a small membership. So, to attain our long range goal, we must plan our strategy whereby we will arrive at our destination by small steps. It is like a stairway. It would be very difficult for us to arrive at the top of a multi-storied building without a staircase. The stairway, made up of many small steps, makes it easy for us to reach the height we wish.

This short range goal must be based on the potential that the church possesses at the time. If there are fifty Christians within the church that are willing to join in the effort of evangelism, then set an initial goal of, say, fifty souls to be saved within the period of one year. If there are only twenty-five, or even only ten, who will join, then make the goal a smaller one. But, whatever the case may be, be sure to set a goal.

This short range goal must be two-fold - One goal being the number of souls to be saved, and the other, to involve every Christian in the work of winning souls.

PREPARATION

EVERY PASTOR'S RESPONSIBILITY

When a pastor or church has decided to follow the program of EVANGELISM DEEP AND WIDE, the first thing the pastor must do, even if a representative from the District ED/W Committee or the Central ED/W Office has already explained the program, is to assemble all the available material and STUDY IT CAREFULLY. If there are questions the Central ED/W Office can be contacted for help.

The pastor is the key to the success of the program. He can either be his church's leader in evangelism or its greatest hindrance. It will take work on his part. The program cannot "run itself." He is in charge.

A. The Program is Explained to the Church

If the pastor is fortunate he will have his church board and congregation behind him, but should he run into opposition, he should not be discouraged. Perhaps the basis of opposition lies in misunderstanding. So he must be sure to explain clearly the program and the reasons for following it.

B. A Church ED/W Committee is Appointed

This will include the pastor and 4 members of the congregation. The pastor is in charge of Preparation. The others will be in charge of Prayer Cells, Training, Outreach and Follow-up (Establishment).

1. The one in charge of Prayer Cells takes care of the prayer cell enrollment cards. He works with the pastor in the establishment of the prayer cells and helps supervise the total prayer program.
2. The one in charge of Training handles the enrollment cards for training. He must understand the need for and the method of implementing the training program. He must be thoroughly familiar with all the training materials. He helps supervise the total training program.
3. The one in charge of Outreach and the pastor will discuss and work out ways of involving Christians in fresh outreach programs. He co-ordinates the work of the witness band and special outreach groups.
4. The one in charge of Follow-up must be thoroughly "sold" on the importance of follow-up for new converts. He should understand how the whole ED/W program works toward the salvation, establishment and training of new Christians.
It is through the follow-up and establishment of new converts that the church experiences conversion growth.
5. Each member is responsible for keeping records of his section of the program. It is most important that each of them keeps accurate, up-to-date records. The pastor must go over the record sheets with them and show them how to fill them out. It is through the keeping of these records that the church will be able to assess its progress and find its areas of strength and weakness.
Using the information from these records, the pastor fills in the progress reports and sends them to the Central ED/W Office with copies to the District ED/W Office.
6. It would be good to appoint one of the men to keep a record of Sunday morning attendance (numerical).
7. A member should be chosen to act as a reporter for the monthly ED/W newspaper - sending news items every month to the Central ED/W Office.
8. Someone should be put in charge of selling books. They must keep careful sales records.

C. A Church Determines Its Responsibility

This is done by the pastor with the help of the church executive committee, the ED/W committee and as many other laymen as desired.

Responsibility is determined by:

1. Area

Using provincial and local maps, mark out area of church's responsibility.

2. Population

The church must know the approximate number of souls for whom they are responsible. This information can be taken from the latest local census.

3. Characteristics of Population

The church should be aware of the general divisions of society within their responsibility - fishermen, farmers, merchants, students, etc. If it is too difficult to give specific percentages a rough estimate can be made.

4. Religions Represented

The different religious groups should be noted. If the majority are Catholic, this should be mentioned. If there are only a few Hoa Hao, it should be marked down.

Part 2 of Questionnaire no. 1 should be filled out, giving a general picture of the church's responsibility.

D. A Church Determines Its Present Strength

In addition to filling out the information requested in Part 1 of Questionnaire no. 1, it will help the church to know the different occupations represented in the church family, how many are active in present church affairs, and how many are interested in becoming active in the ED/W program.

E. A Church Sets Goals

After setting long and short range goals parts 3 and 4 of Questionnaire no. 1 should be filled out. The completed questionnaire is sent to the Central ED/W Office with a copy going to the District ED/W Office. The church keeps one copy in its files

F. Finances are Explained to the Church

It is not necessary to raise large amounts of money, but if every Christian cooperates in a small way, the financial needs of the program will be fully met.

Every church member should be encouraged to set aside a small container (such as a box) in which they can put change - daily, weekly, or as often as they wish. There are ED/W stickers available for them to paste on the containers, as well as record cards for their giving.

Each month the Christians bring their ED/W boxes to church and give the contents toward financing the program in their church and district. Every church keeps 70% of the money and sends 30% to the District ED/W Office. They, in turn, will send the Central ED/W Office 1/2 of the amount they receive.

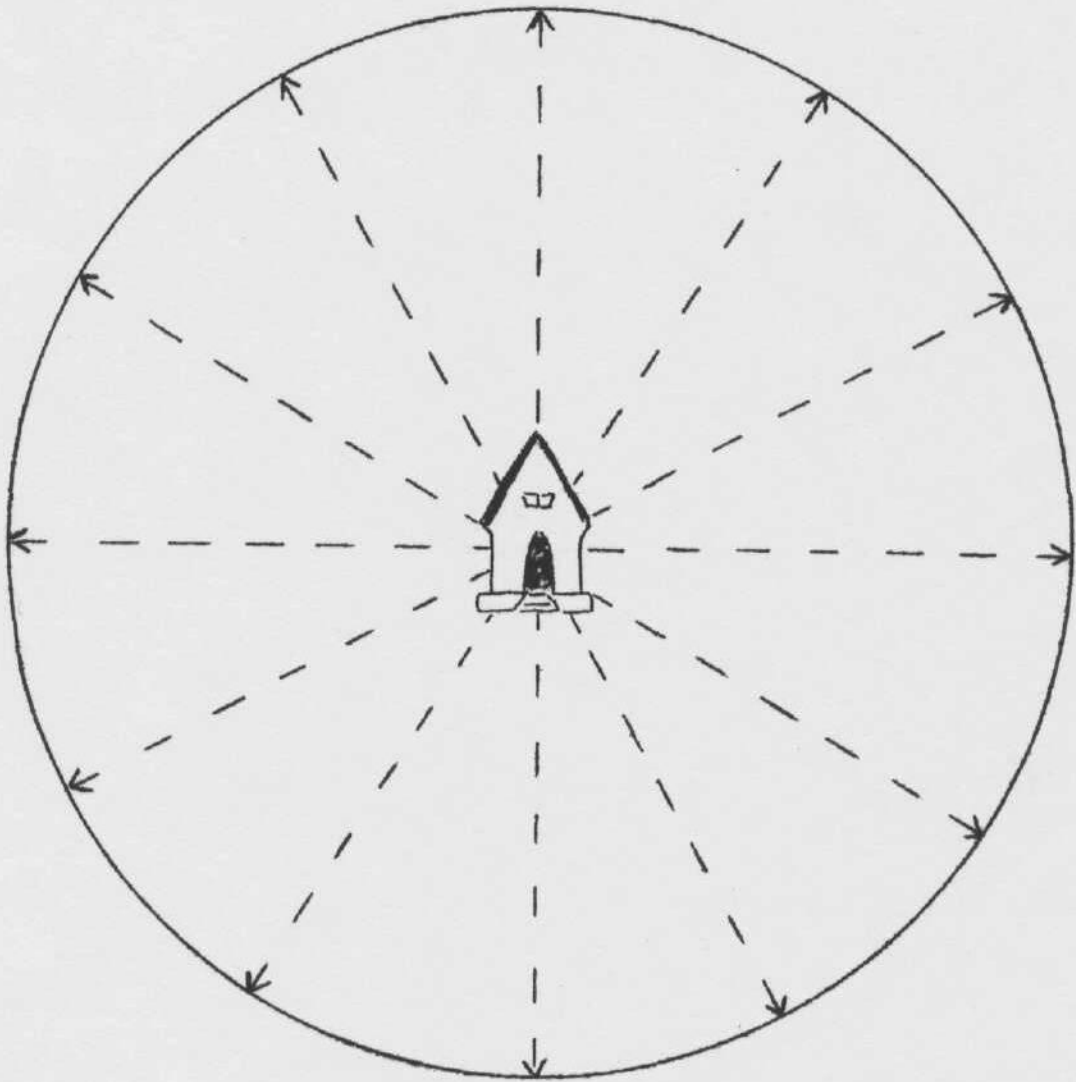
The money in the local church's ED/W fund can be used to finance literature, special outreach programs, evangelistic meetings, etc. The District and Central ED/W Offices use their money for such things as the printing of literature, preparation of new materials, training programs, salaries, publication of the newspaper, etc.

A suggested schedule of operation of the ED/W program for the first year has been given. Start at the beginning. A child cannot run who has not yet learned to crawl. A church must start with the months of preparation. This provides the foundation for the whole program. When you start is not as important as how you start. The

program is flexible and prayer cells can be established and the four messages on prayer can be preached in May just as easily as in January.

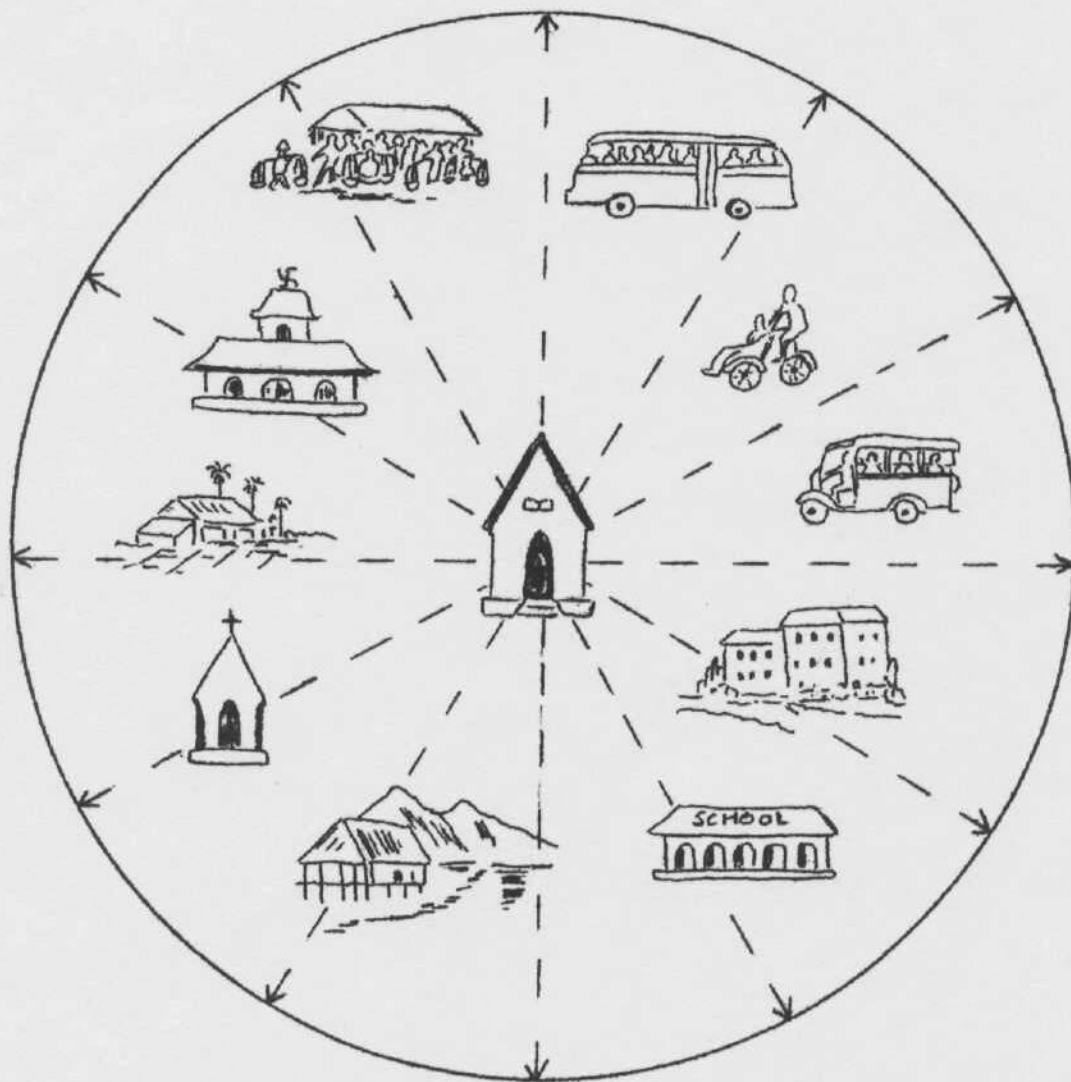
The program progresses in small steps. A church should not try to operate every aspect at once. It will be too much, but as a church takes one step at a time, it will find that it can be done. If more time is needed in one section, such as the establishment of prayer cells, or in the training of Christians, it should be taken.

PREPARATION



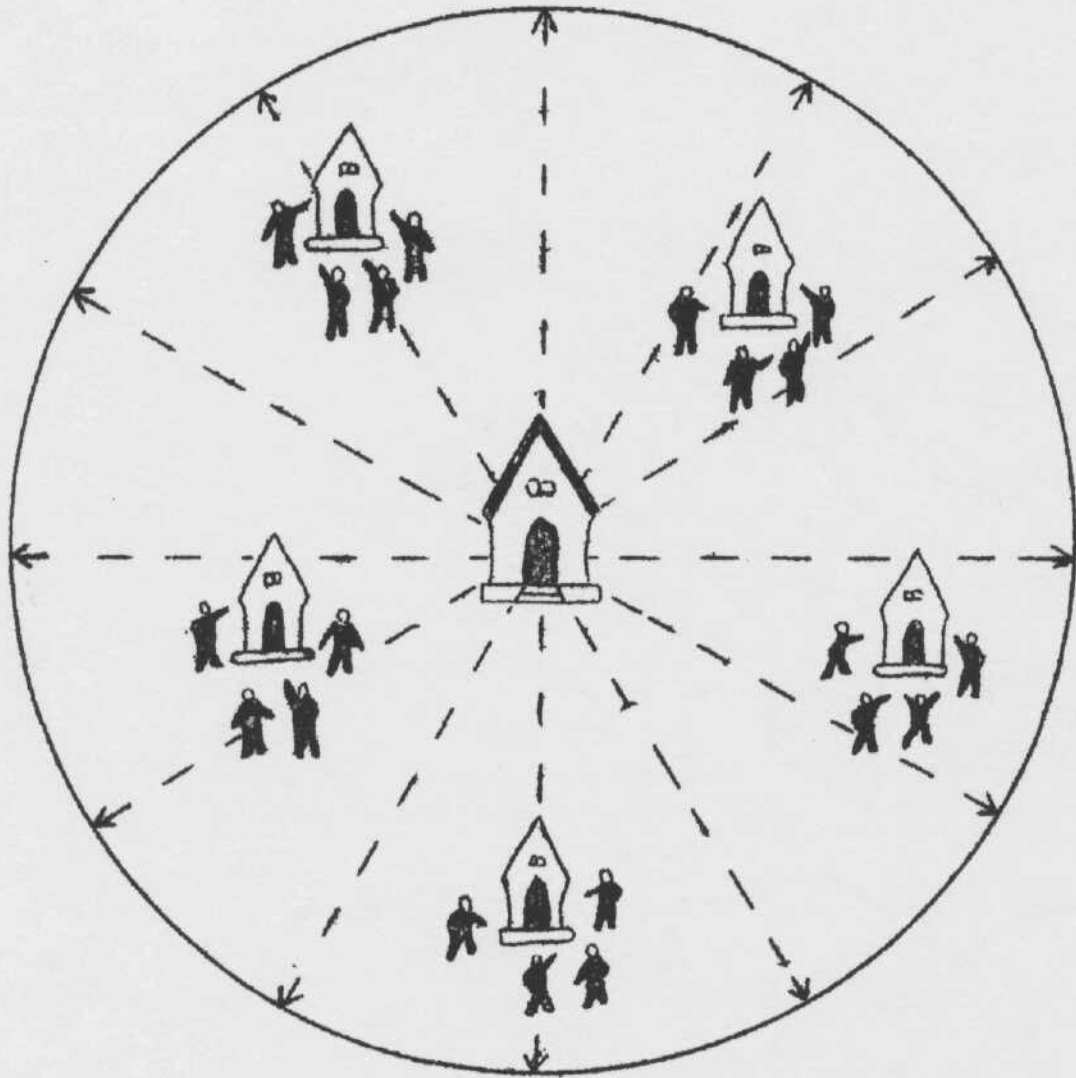
CHURCH DETERMINES AREA OF RESPONSIBILITY

PREPARATION



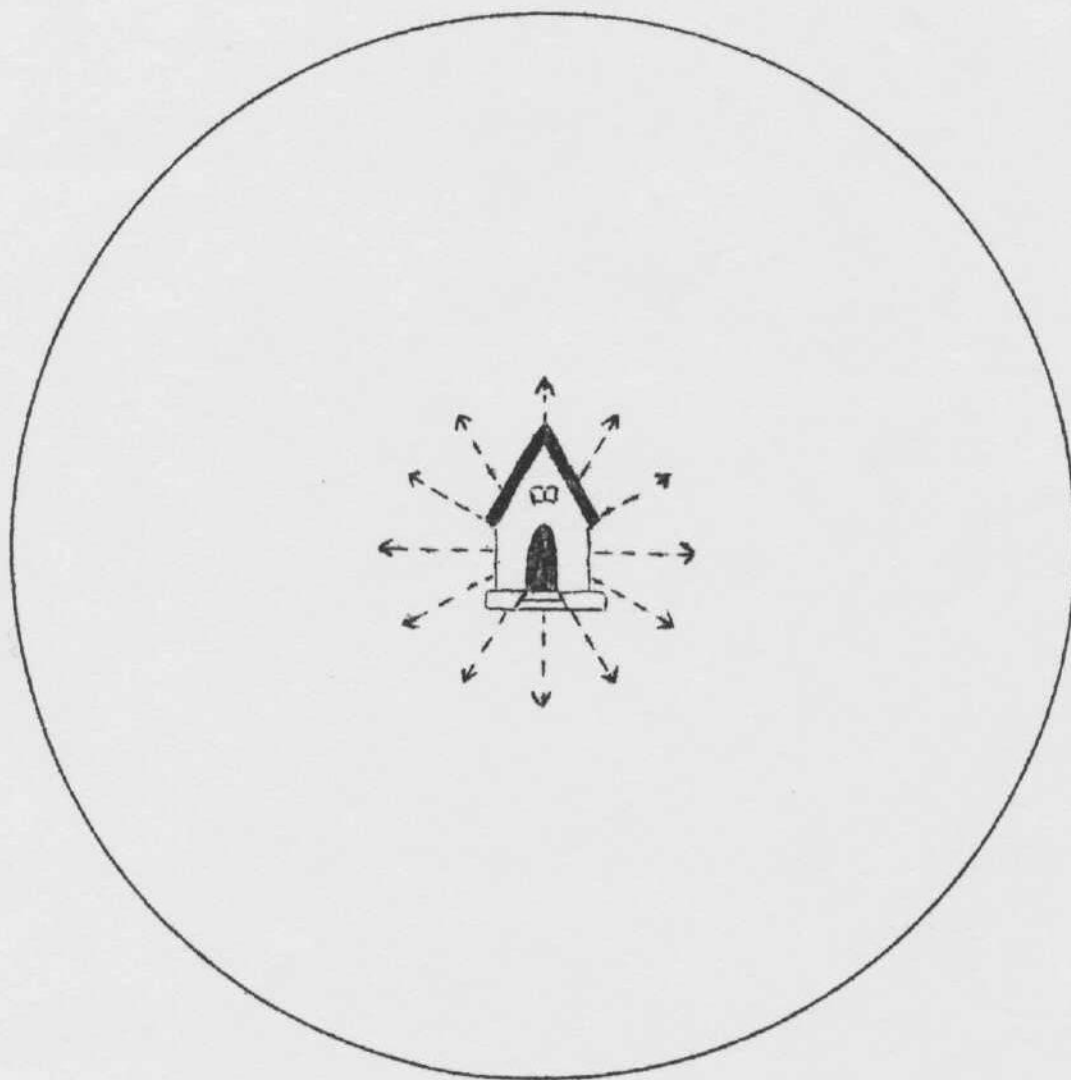
CHURCH DETERMINES WHO IS THEIR RESPONSIBILITY

PREPARATION



CHURCH SETS LONG RANGE GOAL

PREPARATION



CHURCH SETS SHORT RANGE GOAL

PRAYER CELLS

It is absolutely imperative that the whole program be built on a foundation of prayer. The Bible tells us that we ought always to pray. This is a command to individuals. But the book of Acts also tells us that the early Church spent much of their meeting time in prayer. It mattered not what the occasion was, the Church would pray. They had no church buildings other than the Jewish synagogues, and so they met mostly in homes - many homes - all over the city. Thus the population of Jerusalem saw them in action all the time.

Today we have church buildings. It is convenient for all Christians in a given area to meet together, but it has taken the Church away from where the people live. It has set it on a pedestal removed from the everyday life of the common man. For this reason the Church has to find other ways of reaching the people if it wants to evangelize them.

One of the most effective ways is through the prayer cells which form a network over the whole area that the local church influences.

A. PRAYER CELLS PROVIDE CENTERS FOR:

1. Prayer for the salvation of souls

The prayer cell is a place where Christians meet together at a set hour to pray for the salvation of souls in their immediate neighbourhood.

The cell, located in the home of a Christian, should not be large. It is preferable to limit the number to about 4 families who live in the same community.

Each prayer cell should set a goal of the number of souls they will ask the Lord for during the coming year.

2. Training for Christians

Because the prayer cell members are concerned for their non-Christian friends, they seek ways that they might communicate the Gospel. The prayer cell is the ideal place to instruct the Christians in basic doctrine, in personal evangelism and methods of outreach.

3. Evangelistic outreach

Evangelistic services are held at the church. They are good and must not be done away with. But these meetings only reach a very small number of the population. Most people who are not Christians will not enter a church. At evangelistic services held in the church the pastor is the leader; therefore anything that is done is done by the pastor or under his immediate direction. The Christians attend these meetings as spectators, leaving the responsibility up to the pastor. Some Christians will not even attend, feeling that these services are for non-Christians and not for them.

This is said, not to indicate that we don't need church buildings - We do - but to point out that the church is not the ideal place for evangelism. It is the place for Christians to gather to worship together, to pray together and to listen to God's Word together. But, as it is removed from where the people live it serves poorly as an evangelistic center.

How then, are we going to evangelize Viet Nam and win ten million people to Jesus Christ?

There are many ways. Among them there is the witness band; there is the specialized outreach group to reach a special segment of society; the evangelistic meeting; radio and TV; personal evangelism; evangelism by correspondence; evangelism through literature, through social gatherings, through the spoken word; and there is the prayer cell.

Every church should use all these methods, but the prayer cell can be the most effective of them all.

There are three reasons why the prayer cell is effective:

It gives the responsibility of evangelizing to many Christians.

It is located where the people live.

It is a place for receiving new Christians into the fellowship of the church.

These three reasons should make the prayer cell the most productive effort of the church.

4. Teaching new converts

Because the prayer cell is in the neighbourhood where the people live and is located in a home it is easy for new Christians to come to for fellowship and instruction. This eases the way to entering the larger family at the church.

B. ESTABLISHMENT OF PRAYER CELLS

1. Train leaders of prayer cells in:

a. How to lead a prayer cell.

b. How to teach training and follow-up material.

As the pastor cannot go to all the cells every time they meet, each cell must have a lay leader. This will develop new leadership in the church, giving work to more Christians.

The lay leader is the liason man to tie the work of the individual cell into the overall collective work of the church. He should be chosen by the pastor and carefully trained, first at the local church level and then at zone lay leadership training schools.

2. Choose location of prayer cells

a. Where there are clusters of Christians.

Members of a cell should live in proximity to each other so as to enable them to easily reach the prayer cell from their own homes.

b. Where there is a potential lay leader.

It is better to have fewer prayer cells with capable lay leaders than many cells with no leaders.

c. Where there is interest shown.

Do not open a prayer cell unless Christians in that area show a genuine interest in having one. The pastor can, however, encourage and stimulate interest among the Christians.

d. Where there is a home available.

This should be central if possible. It is not necessarily the home of the prayer cell leader.

3. Enroll members (see enrollment blanks)

Pass out the enrollment cards to the congregation after the reason for and purpose of the prayer cells has been explained.

The cards will help in the locating of cells in the different areas.

4. Decide number of times per week prayer cells will meet

It is suggested that it is best for the cells to meet at least twice a week, once for prayer and once for training. However, if this is impossible, divide the hour into prayer and training. Or, alternate - prayer one week and training the next.

5. Set the time for prayer cells to meet

The cells can meet simultaneously or at different times during the week.

6. Suggested program for prayer cells

Keep the meeting short. Each cell is presided over by a prayer cell leader. At each service he will lead the group in singing a song and reading a short passage of Scripture. There should not be any message or even comments on the portion read. The purpose of the cell is to pray and to train.

a. Cell meeting for prayer

Hymn
Opening prayer
Brief reading from Scripture
Prayer for unsaved relatives and neighbours
Lord's Prayer
Dismissal

b. Cell meeting for training

Hymn
Opening prayer
Brief reading from Scripture
Teaching of one lesson in booklets of training program
Lord's Prayer
Dismissal

Prayer and training can be combined in one meeting. The following schedule can be followed either once or twice a week.

Hymn
Opening prayer
Brief reading from Scripture
Prayer for unsaved relatives and neighbours
Hymn
Teaching of one lesson in booklets of training program
Lord's Prayer
Dismissal

C. PLACE OF PRAYER CELL IN OUTREACH PROGRAM (See section on Outreach)

Prayer cell can be a focal point of operation for the Witness Band.

D. PLACE OF PRAYER CELL IN TEACHING NEW CONVERTS (See section on Follow-up)

Prayer cell can be used as a center to teach new converts.

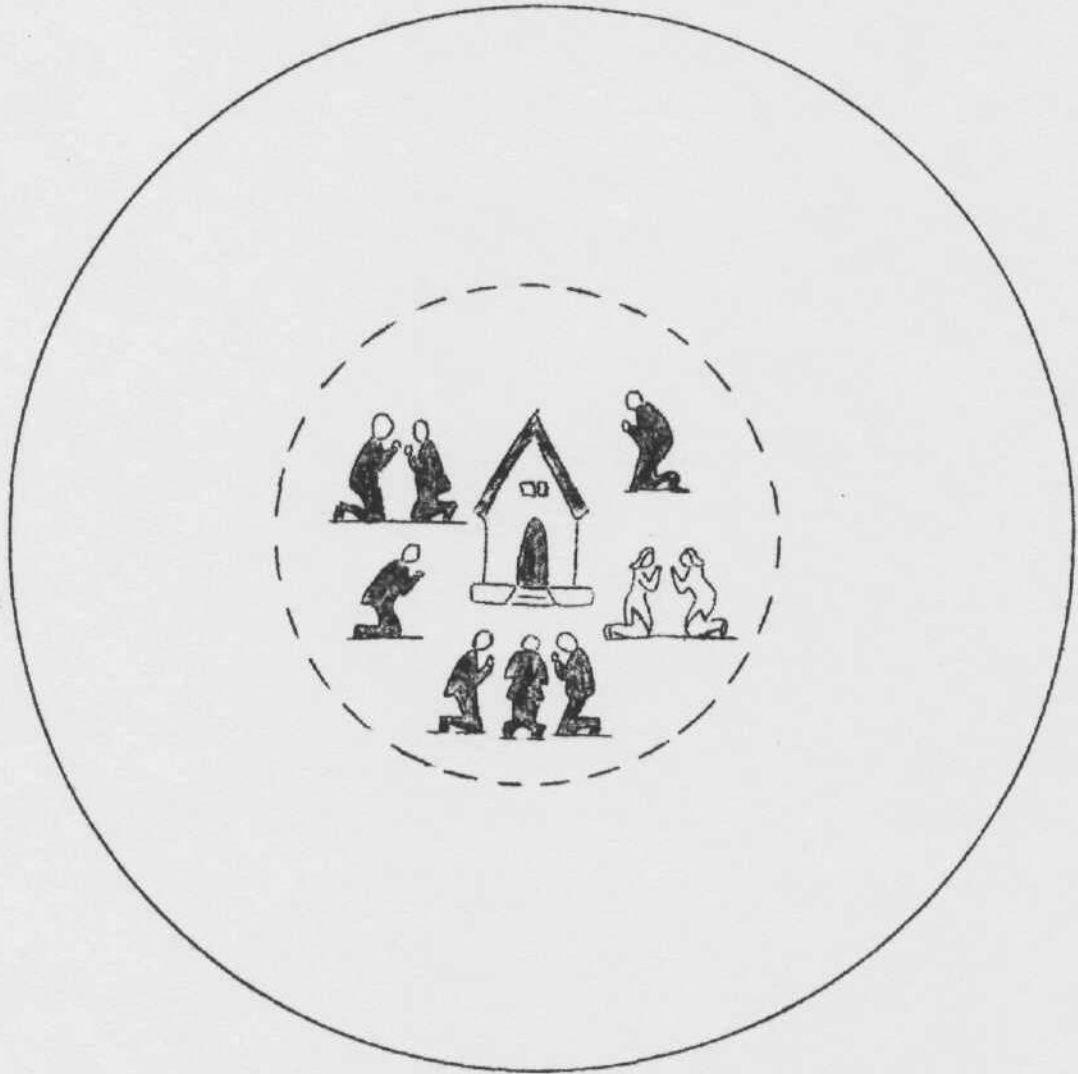
The work of the prayer cells goes on all the time so there can be a continual flow of new believers into the church. As the prayer cell is small it is not expected to win many to Christ in a year, but if a church has 15 or 20 prayer cells working,

growth in that church will be rapid.

The prayer cell does not have much organization. Therefore when it gets too large it is easy to divide and start another cell.

Prayer cells should eventually lead to the establishment of a new church with 5 or more cells making up the nucleus of the new congregation.

PRAYER



CHURCH ESTABLISHES PRAYER CELLS

TRAINING

When a contractor contracts to build a house, we say he builds it - but who actually does the work?

Under the direction of the contractor are the overseers who are specialists in their fields. Under the overseers are the carpenters, masons, iron workers, plumbers and painters.

The contractor does not perform the actual labour, but he organizes and coordinates the job. He sees that necessary materials are available at the right time. He meets with the overseers in charge of the different areas of work, explains to them what he wants and provides them with a work schedule. The overseers, in turn, meet with their workmen, telling them what must be done. They work directly with the labourers, using their training and experience to help the men do their jobs properly.

In this way the house is built.

We say that the contractor did it. He didn't actually saw the lumber, pound in the nails or mix the cement...but he did have the responsibility of seeing that the house was built. To do this he had to work through his workers. The labourers worked efficiently because they had the guidance and help of the overseers. But the over-all planning, guidance and coordination of work - by the contractor - was necessary to build the house as quickly, efficiently and inexpensively as possible.

We can find a parallel with the church.

At the head is the pastor. He is the leader of a group of God's children whose job it is to build and expand God's Kingdom here on earth. In this job, as in the construction of a house, there are many different types and areas of labour. A pastor, like a contractor, cannot possibly do all the work himself and expect his church to grow strong and quickly. It is necessary that he uses trained leaders in his congregation to take certain responsibilities. He is still the "contractor" in charge of over-all planning, training and coordination of activities. But, by using his "overseers" he will have more time to do his work as pastor - in sermon preparation and the counseling of his people.

The more trained, active "overseers" (lay leaders) there are in a church, the faster that church will grow.

At the present time we have a few people like the Sunday School Superintendent, Sunday School teachers, Church Secretary and Treasurer, Young People's President and Director of Children's meetings, who act in their respective areas and help the church to function.

But all of these leaders (except for the Witness Band and possibly the youth group) function within the church family. They do not touch those who are not yet Christians.

If a congregation is to grow it is necessary to have leaders who share the responsibility of taking the Gospel to the lost.

It is the prayer cell leaders who most naturally assume this responsibility. Each one is in charge of a small group of Christians who are trained by him and who work with him. His cell is responsible for those in their immediate neighbourhood, so there is no transportation problem and their witness can be a continuous one.

Most churches have a Witness Band which functions regularly. But, in order to reach different segments of society, the church also needs specialized witness groups. They consist of Christians from that section of society - e.g. - businessmen, members of the medical profession, professional women, college students, etc. Each of these groups must have a trained leader who is one of them.

It is most important that all of these leaders receive thorough training. A pastor should not delegate authority to anyone until he has been well trained. In

order to be able to produce the best results, every leader must be able to train and lead his own group efficiently.

It is through the development of these lay leaders, who work without pay, serving the Lord in addition to carrying on their secular jobs, that we will see the total mobilization of our Christian community in the task of winning souls to Jesus Christ.

A. TRAINING AT THE DISTRICT LEVEL

1. Pastors must be trained to lead the program.

Members of the district ED/W committees who have received training from the Central ED/W Office train local pastors in conferences and at the monthly pastors' meetings.

2. Lay leaders receive training at zone schools.

This further training is received after the completion of their training at the local church level.

The zone schools provide additional courses in Leadership, Church Management, Bible, Sermon Preparation, etc. (See schedule and curriculum for first year of Zone Training Schools)

B. TRAINING AT THE LOCAL CHURCH LEVEL

By the Pastor

1. Lay Leaders

Because it is impossible for the pastor to teach all the many small classes which will be necessary to properly train the laymen, he must train the lay leaders, who, in turn, teach and train Christians and new believers.

A course of study, followed at the local church level, will help provide lay leaders with the tools they need.

The training program is continuous. As new material and books are available, they are introduced and incorporated into the teaching program.

Program of study

- a. The pastor invites laymen in whom he recognizes the gifts necessary for leadership, to enroll in the training course. (See enrollment card no.2) Those who wish to join, sign and turn in one card and keep one for themselves.
- b. The pastor and ED/W committee plan training sessions for chosen lay leaders. The time and location of classes is chosen. They should be held as often as feasible, but at least once a week.
- c. During the initial year of the program, 8 books will be taught to the lay leaders, who, in turn, will re-teach 6 of them to the Christians.
The books to be taught are:

Introducing Prayer Cells	} The booklet, "First Steps" is used as a teacher's
Journey Into Life	
The Way Ahead	} guide - 2 lessons at a time are taught.
ED/W Handbook	
How to Distribute Scripture	
How to Follow-up Witnessing	
Personal Evangelism	
Christian Conduct	

- d. Classes should be taught with care, keeping records on each student, so that later, if a lay leader wishes to attend the more advanced zone schools there will be a record of his abilities and studies. A lay leader should not go to the zone schools until he has successfully completed the entire course at the local church level, and been actively engaged in a leadership role.
- e. Examinations should be given. It is necessary to have a perfect score on examinations concerning basic doctrine. Because it is Bible doctrine that is being taught, it is absolutely essential that a lay leader learns correctly in order to teach correctly. If an incorrect answer is given, the correct answer must be explained thoroughly. Then later the student must be re-examined concerning that point. This same procedure should be followed when the lay leaders teach the Christians.
- f. Lay leaders should read the devotional books promoted every month.
- g. Classes should be tied into the actual program of evangelism and run simultaneously. In this way lay leaders will be able to apply what they are learning.
- h. Lay leaders successfully completing the lay leadership training course at the local church level will receive certificates at a special commissioning service.

2. Christians

The pastor who follows the suggested program of special messages to be given during the first year, will find them most helpful in teaching his people. The subjects are: Prayer, The Bible, The Family Altar, Resurrection, Holy Spirit, Service, Full Surrender, God, Jesus Christ, The Second Coming, The Church, and Christmas. He may use the prepared sermons, but if he prefers to preach his own sermon, it is suggested that he speak on the given subject.

Also, 12 books have been chosen for promotion in the church. These will deepen the spiritual life of the Christians. The pastor introduces a new one to the congregation each month, explaining quickly the contents. The books are not expensive and the aim should be that every Christian family purchase one a month. Be sure to have a sufficient supply of books on hand for the congregation.

By the Lay Leaders

Enrollment cards for Christians who desire training are provided. They are in duplicate - one for the church records and one for the individual to keep for himself. These cards will be helpful in filling out quarterly training reports.

It is preferable to hold training classes at the prayer cells

Program of study

1. Teaching should begin in each prayer cell as soon as possible after it has been established.
2. The training classes may be combined with the prayer program (see Prayer Cells) or they may be taught at a separate time.
3. The prayer cell leaders teach one lesson at a time.
4. Lesson time, if combined with prayer for the unsaved, should not exceed 20 minutes.

5. Books to be taught:

Journey Into Life	} Teach laymen how to use teacher's guide, "First Steps"
The Way Ahead	
How to Distribute Scripture	
How to Follow-up Witnessing	
Personal Evangelism	
Christian Conduct	

6. Classes should be taught with care and proper records kept.

7. Examinations should be given and all subjects be successfully completed before certificates are given.

8. Laymen should be involved in practical evangelism while still studying.

Other Training

1. For Christians

a. Family Altar

Held in home

Led by head of family

Materials used:

Scripture Union Bible Reading Program

The Living Word for Every Day

b. Bible Study Groups - Emphasized in second year program

Held in homes or prayer cells

Led by laymen

Time and place to be decided by group participants

Geared for both Christian and non-Christian

Probably more effective in cities

Materials used:

Neighbourhood Bible Studies (adapted)

Established in the Word

Life in the Living Word

Robert Coleman

2. For new believers (See Follow-up)

C. TRAINING PROGRAM FOR LAY LEADERS AT ZONE LEVEL - First year

1. To be taught quarterly at 5 day schools in zones chosen by district ED/W committees.

2. Subjects to be taught by pastors and missionaries.

3. Subjects to be taught the first year:

Bible Survey

Bible (Mark)

Doctrine

Evangelism

Christian Leadership

Teaching Methods

How to Conduct a Service

Church Management

Homiletics

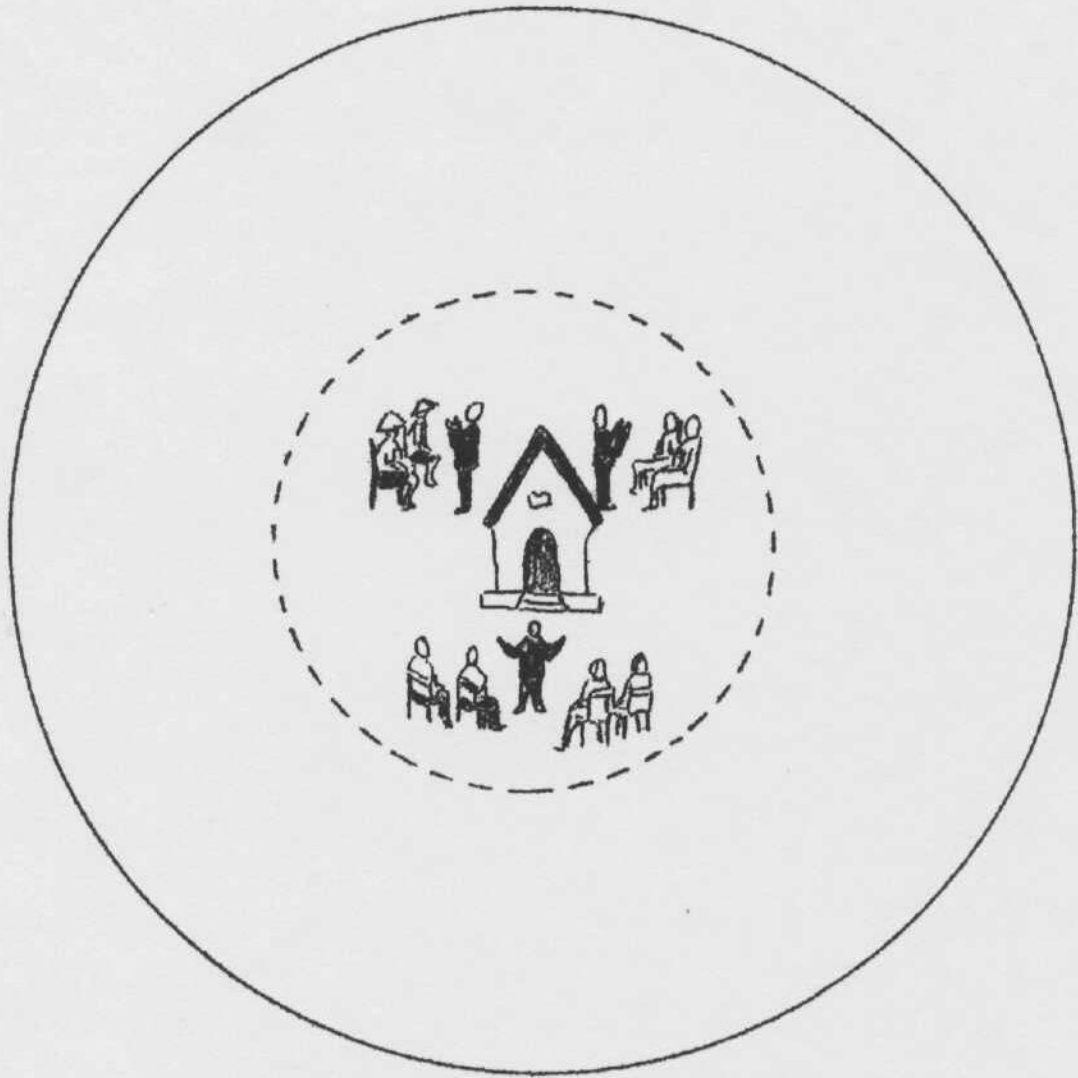
Music

TRAINING



PASTOR TRAINS LAY LEADERS

TRAINING



LAY LEADERS TRAIN LAYMEN

OUTREACH

Having established prayer cells and begun a training program for Christians, the church needs to develop spheres of outreach for the purpose of taking the Gospel to individuals and family units. Many methods of communicating the Gospel must be employed - a few of which could be person-to-person witnessing, using the Bible and tracts; house-to-house visitation; special programs outside the church such as Bible study groups and Child Evangelism classes, etc.

1. PRAYER CELLS AS EVANGELISTIC CENTERS

1. Their locations make them an ideal place for evangelistic outreach.
2. Cells located in the homes of Christians are used to reach their neighbourhoods.
3. Cells can also be located in an area of business where Christians are constantly in contact with the unsaved.
4. By using the prayer cells as working centers, the Witness Band will be able to encourage all members of the cells to join the band. This then will help to fulfill the second goal of the church - that every Christian becomes an evangelist.

2. DEVELOPMENT OF OUTREACH PROGRAM AT THE PRAYER CELLS

1. Prayer cells pray for unsaved friends, relatives and acquaintances in neighbourhood.
2. Members of prayer cells form friendship bridges with the unsaved.
This can be done by showing personal interest in individuals - through friendly visits and by giving practical help when it is needed.

3. Members of prayer cells sow seed by distribution of literature, witness and example in immediate neighbourhood.

It is easier to share a Gospel witness in a natural way with someone who has first become a personal friend. A tract or booklet may be left in a home to be perused by members of that household. Questions can be answered on a return visit.

4. Members of prayer cells lead to the Lord those who so desire.
Christians have been taught to lead people to the Lord. It is not necessary to take the individual desiring to pray to the church or pastor in order for them to receive salvation.
5. Members of prayer cells follow-up new converts. (See Follow-up)

3. DEVELOPMENT OF WITNESS BAND

There is no change in the present Witness Band operation for the first two months of the program. These are months of preparation. Only after prayer cells have been established and the training program begun, are new members recruited and enrolled in the Witness Band.

1. Mobilize every believer.
2. Develop clear strategy.

- a. Witness Band maps out area of responsibility.

The total area of the church's responsibility should be divided into neighbourhoods (or zones).

- b. Witness Band plans and carries out seed sowing program.

In areas where there are prayer cells -

On Sunday afternoon when the Witness Band meets at the church, it must be decided from which prayer cell to work out of for that day.

They make use of all pertinent information concerning the people of the area from members of the local prayer cell. This will aid them in the type of witness they will give as well as the type of literature they will distribute.

In a new area the initial outreach can be through the use of a special booklet to be passed out to every home.

- c. Witness Band follows up seed sowing program.

In areas where there are prayer cells, follow-up should be done by prayer cell members.

In new areas the Witness Band divides forces after the initial thrust. 1/3 of the band continues distribution of the special booklet. 2/3 of the band begins the follow-up of homes already covered (within a week), using personal witness, answering questions concerning the first booklet and by leaving a Gospel portion and new tract. Further follow-up should be done in responsive homes.

- d. Witness Band leads to the Lord those who so desire.

- e. Witness Band channels new converts to the nearest prayer cell. (See Follow up)

D. DEVELOPMENT OF SPECIALIZED OUTREACH GROUPS

There can also be specialized groups who will reach different classes of people. They would naturally have something in common with the class they are trying to reach. They may be organized for outreach programs among youth, men, women, children, military personnel, doctors, nurses, etc. These groups may function at any time. They should develop their own specialized methods of outreach.

For example:

1. A group of businessmen might form their own specialized witness group. One of their methods might well be that of inviting an unsaved friend to lunch. But instead of the whole group participating in the luncheon, only the member who made the contact would go out. The others could meet together at that time in fasting and prayer for the salvation of this friend.
2. A group of Christian professional men or women can join together in a special program tailored to reach those of their own age group and class.
3. College students could conduct question and answer classes, or Bible Study groups for non-Christians could be organized.
4. There may be those interested in a social service outreach. Older women may organize a group to visit a military hospital during the week to wash patients' hair, write letters for the patients or read to them, using their service as a witness. Blind schools often need readers. Prisons, both men's and women's are open to groups interested in reaching the inmates.

All of these outreaches should be coordinated so that the entire church can share in the burden of the individual outreach groups. This sharing will also help anyone who is having difficulties in his service for the Lord.

E. SUPPORT ACTIVITIES

1. Evangelistic Meetings

The work of the outreach groups is gaining momentum and souls are being saved. It is now time to plan special meetings to give impetus to the evangelistic work that the church is carrying on. They will be an extension, so to speak, of the daily routine of the church. It will be a means of reaching the masses in an area where the church has been reaching the individual.

a. Evangelistic meetings are planned

Groundwork is necessary.

The meetings should be scheduled for a time that will be the most advantageous for people to attend. Such things as weather, harvesting and holidays should be taken into consideration.

Plan the program. This should be done by the members of the church, for it must be their special evangelistic services.

The choir should be practicing in order to provide special music. It might be a good idea to open every service with a theme song. Plan to use other musical talent available in the church also.

Rehearse the programs for the meetings so that everything will run smoothly and nothing will detract from the main purpose of acquainting the people with Jesus Christ.

Every phase of the services must be planned and prepared well in advance so that there will be nothing to hinder people from hearing the Gospel and accepting Christ as Saviour.

Advertise!

To advertise these special meetings, the Christians should be encouraged to use every means they can to let people know about them. Again, the members of each prayer cell will advertise from the prayer cell location, revisiting the entire area of their responsibility.

Posters should be printed and put up in conspicuous places. Handbills can be made for the Christians to hand out to those whom they meet. Special invitations should be prepared to send by mail to certain people who would not attend the services unless invited in this manner.

If possible, ask for time on the radio or the local Information Center to announce the time of the meetings.

The most important thing to remember always, is that the advertising should be done by all the Christians, not just a few.

Choose a speaker. As is customary, a special speaker should be invited to speak at these meetings. The church can write to the Central ED/W Office to send someone if they cannot contact someone themselves.

The church should remember that it must plan long in advance, as the speakers with special ability for this type of ministry will probably carry crowded schedules.

The church must start to pray for the speaker as soon as it is decided who it will be. In this way the church will share in this method of spreading the Gospel. The Christians must realize that the responsibility of the

services is primarily theirs, not the speaker's, who is there to assist the local congregation draw in the net.

b. Evangelistic services are carried out

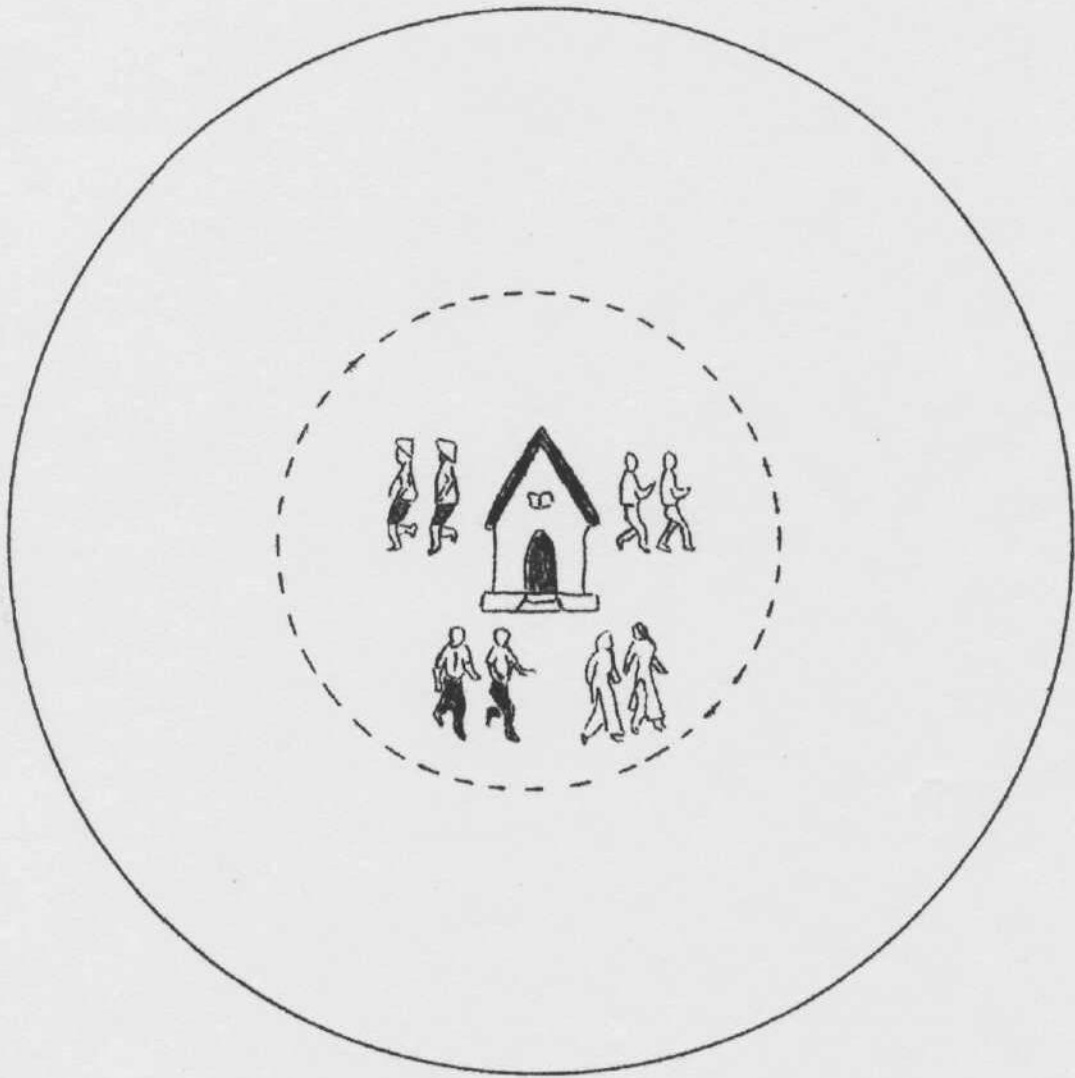
Be sure the Christians are prepared to follow-up those who make decisions at the services. If some of the inquirers are from areas near a prayer cell be sure the trained Christians of that cell are there to deal with them.

Every inquirer should be given a Christian "brother" or "sister" who will assume the responsibility of helping them understand clearly the way of salvation and of leading those who make a decision, in their first steps of the Christian walk.

2. Other Support Activities

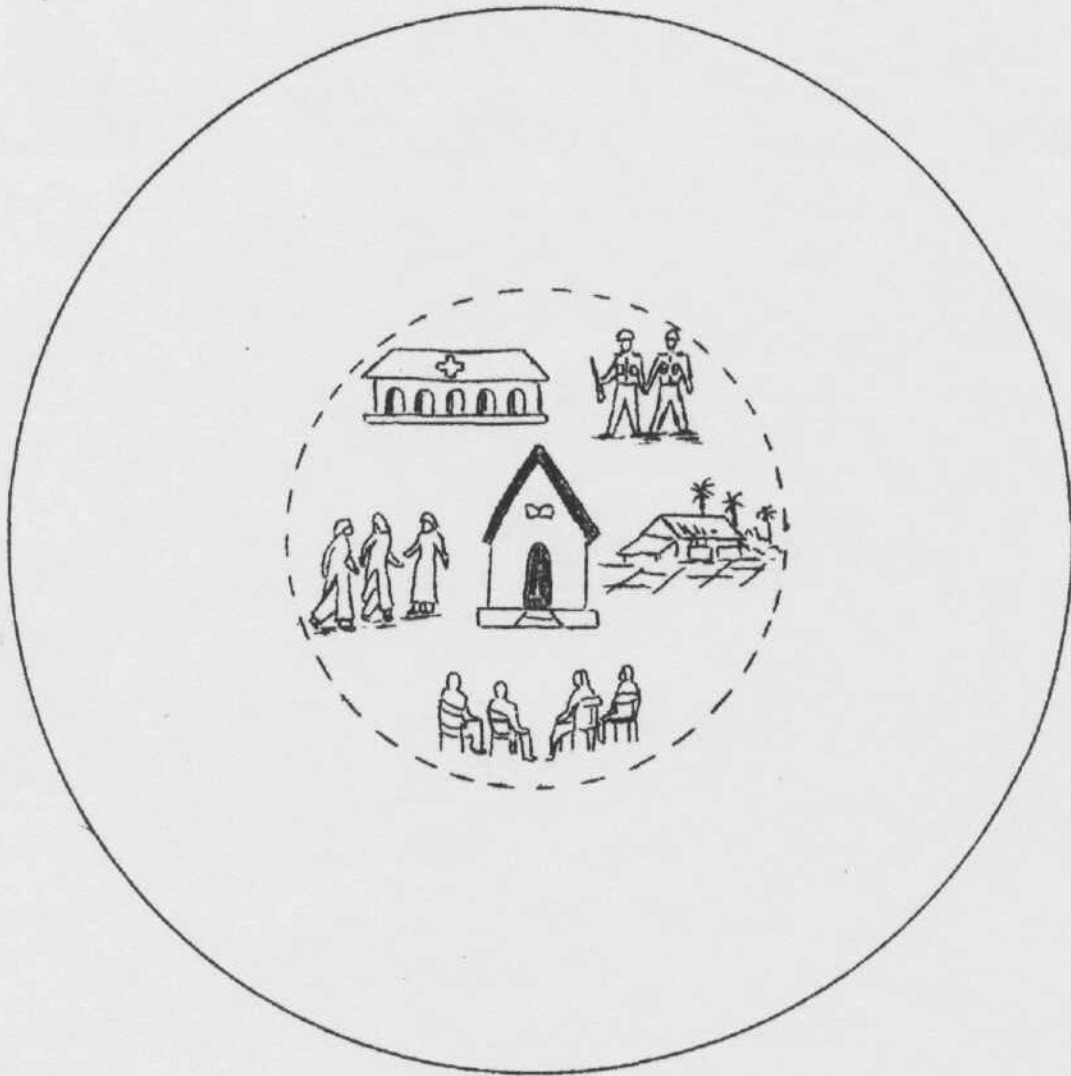
Other support activities, geared to feeding into the church's outreach would include radio, TV, hospital and military evangelism, correspondence courses, newspaper evangelism, etc.

OUTREACH



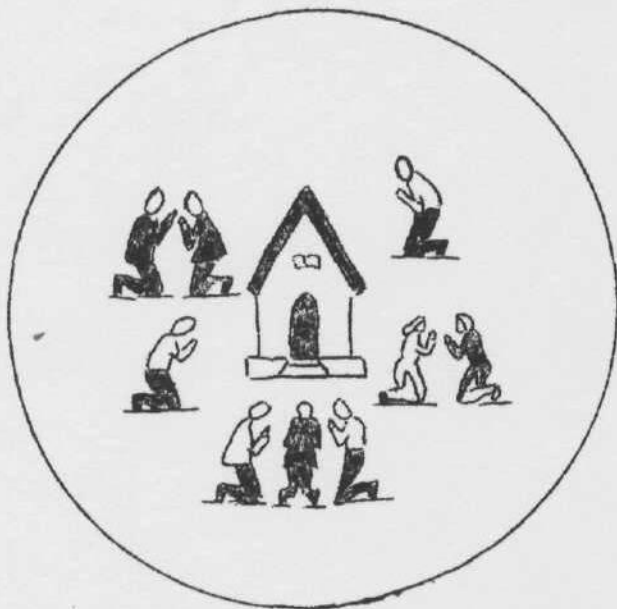
CHURCH USES WITNESS BAND

OUTREACH

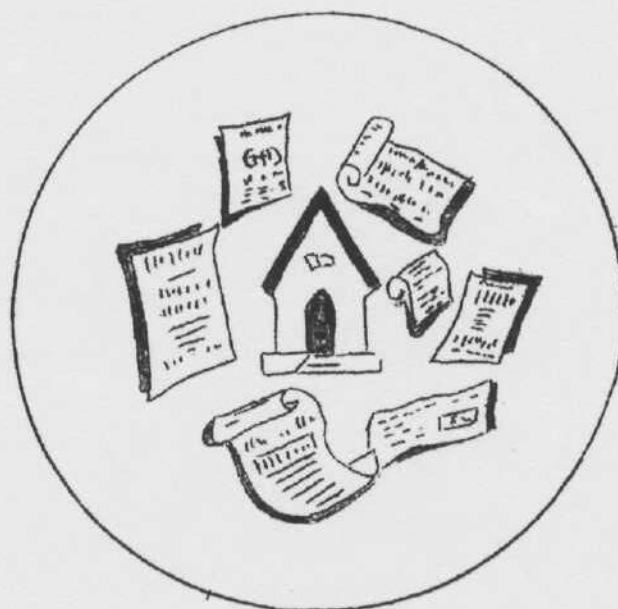


CHURCH USES SPECIALIZED OUTREACH GROUPS

OUTREACH

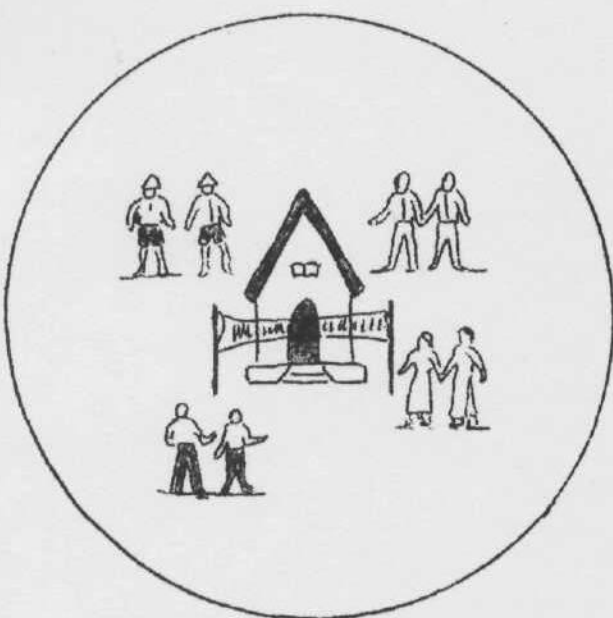


PRAY

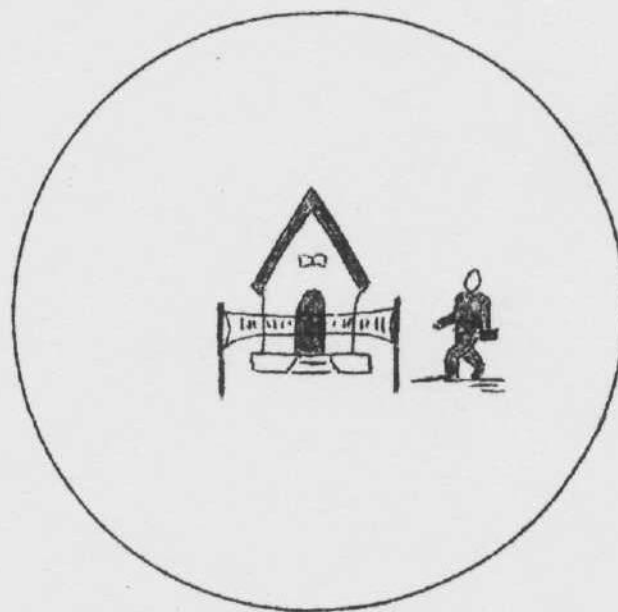


ADVERTISE

SUPPORT ACTIVITIES

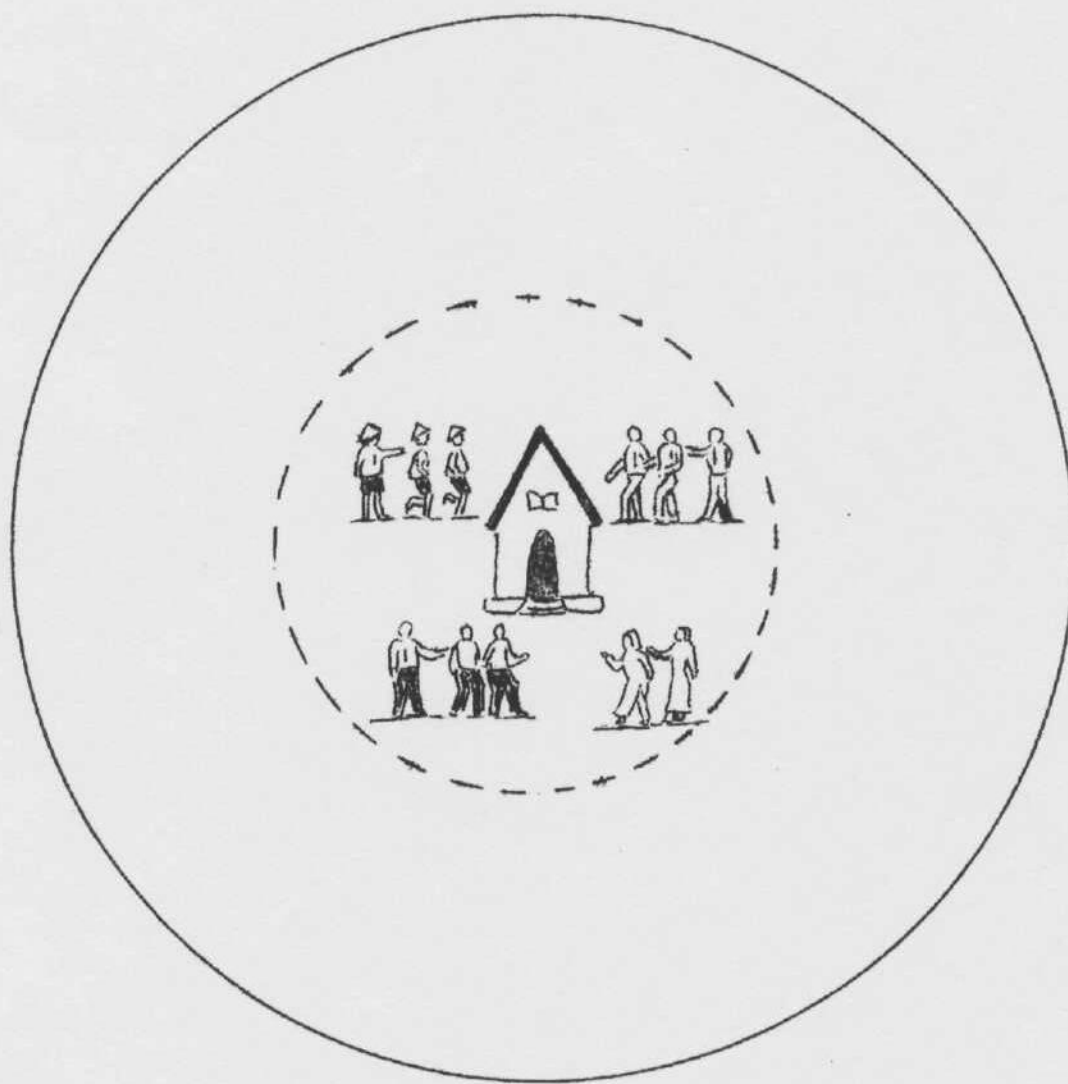


INVITE FRIENDS



SPECIAL SPEAKER

CHURCH PLANS EVANGELISTIC SERVICES



PRAYER CELLS FOLLOW-UP THOSE WHO BELIEVE DURING EVANGELISTIC SERVICES

FOLLOW-UP ESTABLISHMENT

We are involved in the most important activity that exists in the world - bringing Christ to people. Most people in the world will not come to the Church, therefore the Church must go to the people.

Prayer cells have been established. Lay leaders and laymen are being trained. The various groups are reaching out with the Gospel into every segment of society with the sole purpose of bringing men and women and boys and girls to Jesus Christ.

However, when these people have accepted Christ, they must not be left to fend for themselves. They are only new-born babes in Christ, so someone must take the responsibility of feeding them spiritual food until they are strong enough to walk by themselves.

For this reason ED/W has developed the follow-up program whereby mature Christians will spend time teaching these new ones in the basic knowledge they need. It will take time and effort, but unless it is done, many of these new believers will not stand.

Jesus Christ commanded His Church not only to witness, but also to teach and baptize. Our work with an individual soul is not done until he has been brought to the act of baptism. This is our responsibility and can only be accomplished by the systematic teaching of the new believer.

This teaching is done:

A. AT THE HOME

1. An individual Christian teaches a new believer either at the new convert's home or the Christian's home:

- a. "Journey Into Life" which explains clearly the second birth.
- b. "The Way Ahead" which explains our position in the family of God.

The Christian uses "First Steps" as a teacher's guide.
He teaches only one lesson at a time.

2. Christians encourage new believers to read booklets such as:

- a. "Repentance"
- b. "The Heart Tract"
- c. "Why Believe in Jesus?"
- d. "Now I Believe"

B. AT THE PRAYER CELL

The lay leader teaches new believers:

1. "Christian Conduct" which includes teaching on the Christian's relationship to God, the Church, his family and to society. It explains the church's method of worship (offering, singing of hymns, etc.) so that the new Christian will feel comfortable when he attends the church service.
2. "Personal Evangelism" - The new Christian is taught the way to win others to Jesus Christ. He is helped to begin witnessing immediately.
3. If necessary, a lay leader may also teach "Journey Into Life" and "The Way Ahead" in a class for new believers. This may be necessary for a group of new

Christians in an area without other Christians - or in follow-up classes after a crusade, in refugee camps, in hospital or prison ministries.

C. AT THE SUNDAY SCHOOL

It is difficult for the new believer to enter a regular Sunday School class immediately. The chances are that he has little or no background in Bible teaching and would find it very difficult to relate to the lessons taught.

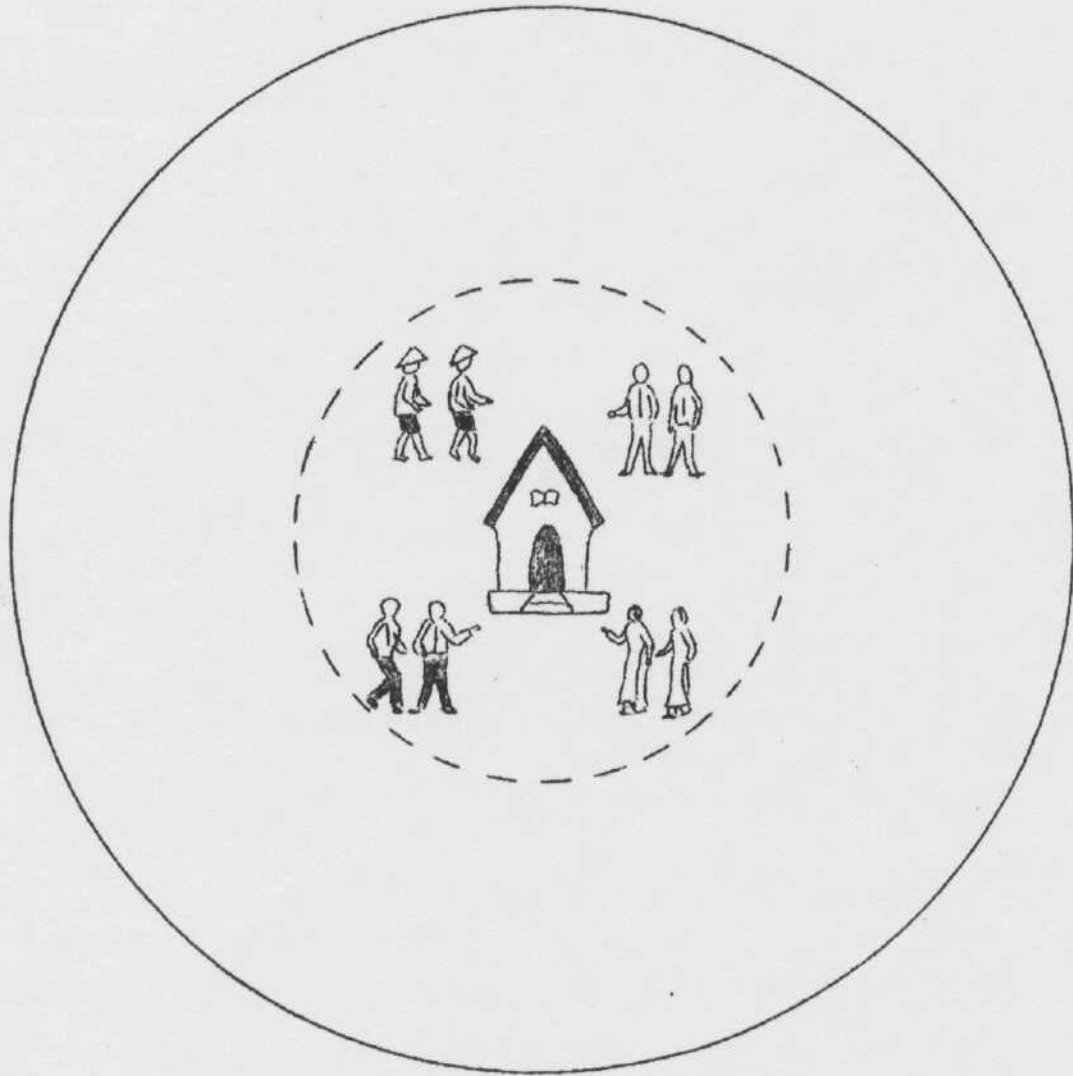
Therefore, the pastor should teach a special class for new believers covering basic doctrines - using the booklet, "Directions".

Because this class is continuous and each subject is dealt with singly - one at a time - it is possible for the new believer to enter the class at any time and remain until he has successfully completed all the lessons. An examination is given.

The new believer then becomes a candidate for baptism and enters the catechism class.

It is through teaching, first by the layman, then the lay leader and finally by the pastor, that the new Christian is nourished up to maturity, and he, in turn, becomes a productive child of God, winning others to Jesus Christ.

FOLLOW-UP ESTABLISHMENT



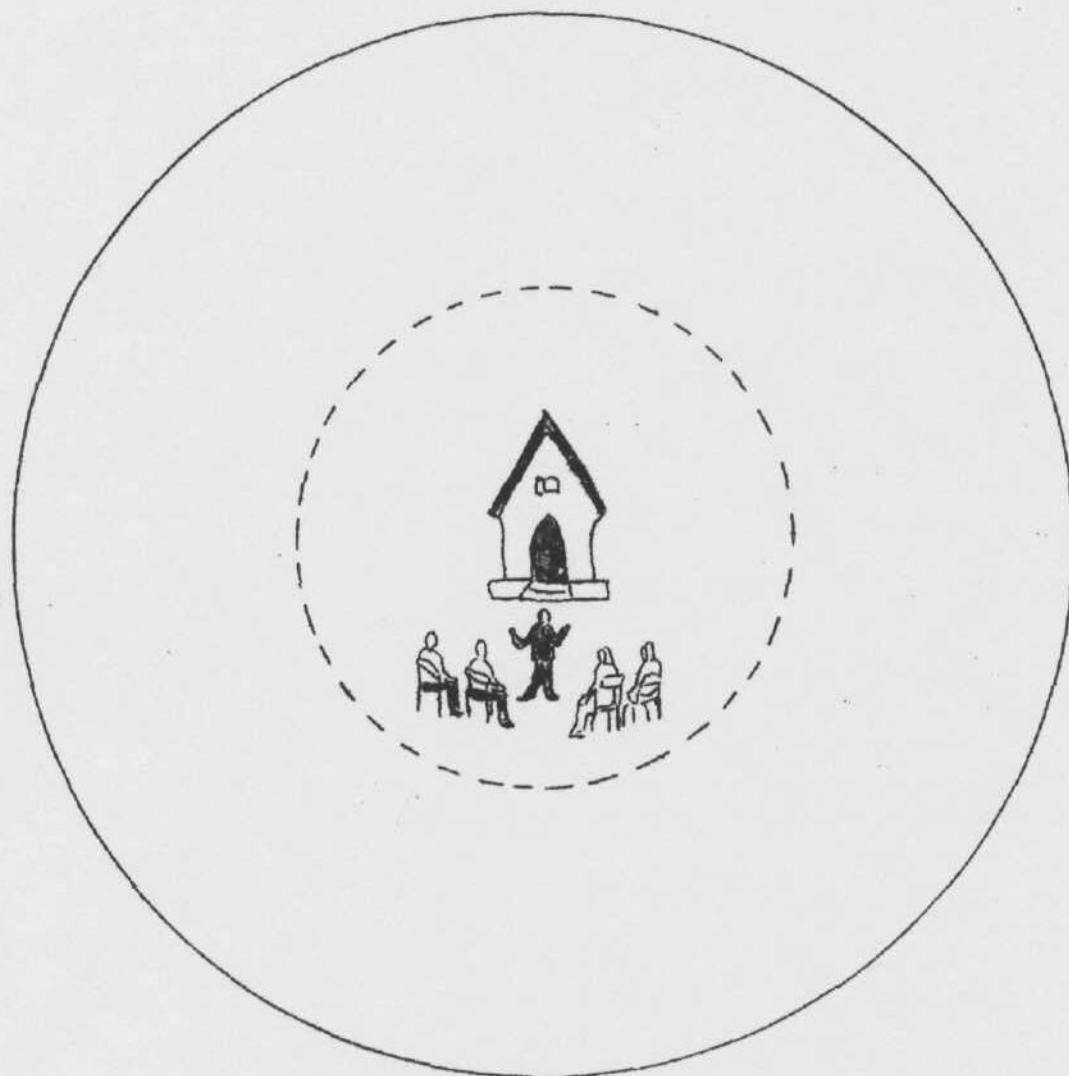
CHRISTIANS FOLLOW-UP NEW BELIEVERS

FOLLOW-UP ESTABLISHMENT



PRAYER CELLS TEACH NEW BELIEVERS

FOLLOW-UP ESTABLISHMENT



PASTOR TEACHES NEW BELIEVERS

REVIEW - ENLARGE - ESTABLISH

REVIEW

At the end of the one year period, the church should call a meeting to review the progress that has been made.

The different outreach groups and prayer cells should prepare reports of the work they have done. The number of people who have accepted Jesus Christ as Saviour, matured into stable Christians and have been baptized, should be counted. This will show whether or not the short range goal has been achieved.

This evaluation should cover the various spheres of outreach, the areas visited by the church, the number who have prayed and those who have been brought into active fellowship with the church. It must be remembered that a count of people who have only prayed is not sufficient, for the goal is for souls to be saved, disciplined, baptized and added to the church. Therefore, if there have been many that have prayed but only a few baptisms, then the follow-up program should be checked into and improved.

This service should be one of the happiest of the entire year, as Christians rejoice together as they see the fruits of their labours.

ENLARGE SHORT RANGE GOAL

At the conclusion of the review meeting, the church, after prayer, should set a new short range goal. This new goal will reach a little farther out and be a little larger in scope than the first one. It must be remembered that this entire program is a spiritual work. There is nothing that can be accomplished by organization, but all must be done through prayer and the Holy Spirit.

After setting a new goal, the church should add a few more prayer cells and continue the process of evangelizing, eventually coming up to another evangelistic campaign and repeating a complete cycle of the program.

ESTABLISH NEW CHURCH

After the program of evangelism has made two or three cycles, in an average sized church which has a membership of between one hundred and two hundred, if all of the Christians are participating, there should be enough new Christians to overfill the church. It may, though not necessarily, take longer for a small church. But, regardless of the original size of membership, this will become a reality in proportion to how many Christians join in the work.

The church should determine to open a new church in the area where there has been the greatest response. Christians and members of prayer cells in that area form the nucleus of the new congregation.

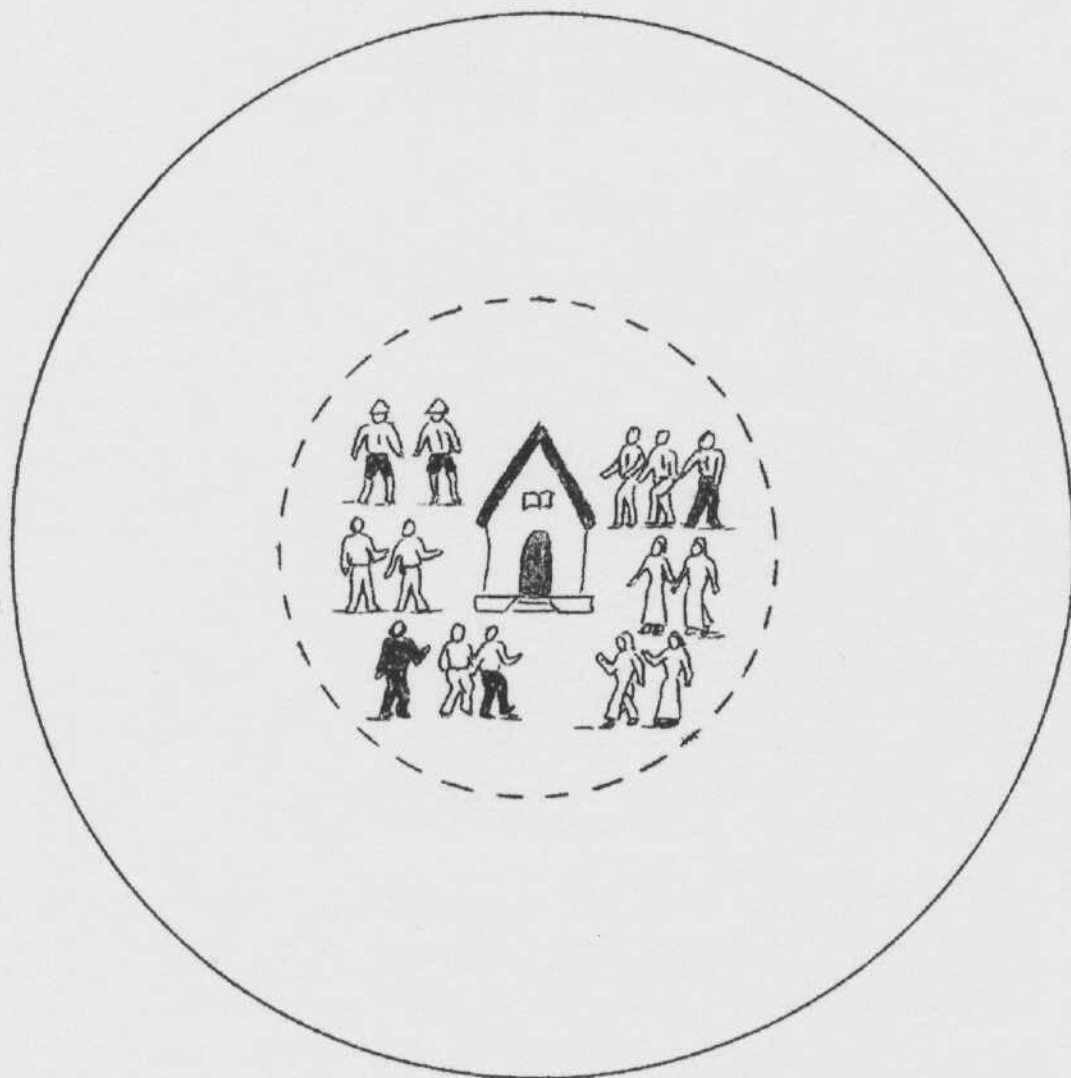
A prayer cell may serve as a temporary church home until a site for the new church can be found.

In crowded city areas, where land is scarce, it is possible to remodel a store for use as a church building.

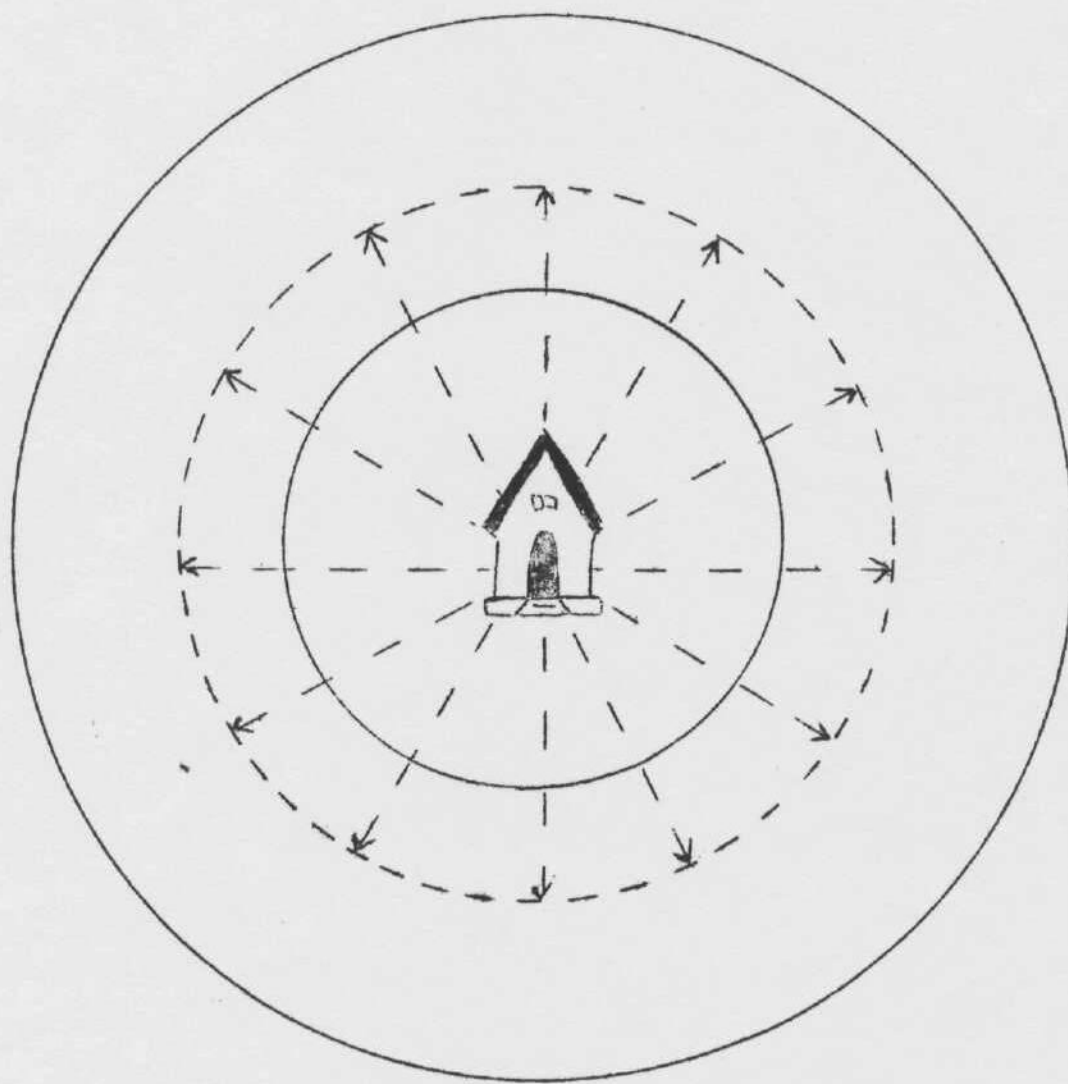
Having established the new church, a lay leader may be appointed to pastor it under the direction of the pastor of the mother church. This lay leader will continue as pastor until a full-time pastor is available.

To keep a spirit of fellowship and cooperation, these two churches should plan occasional meetings together.

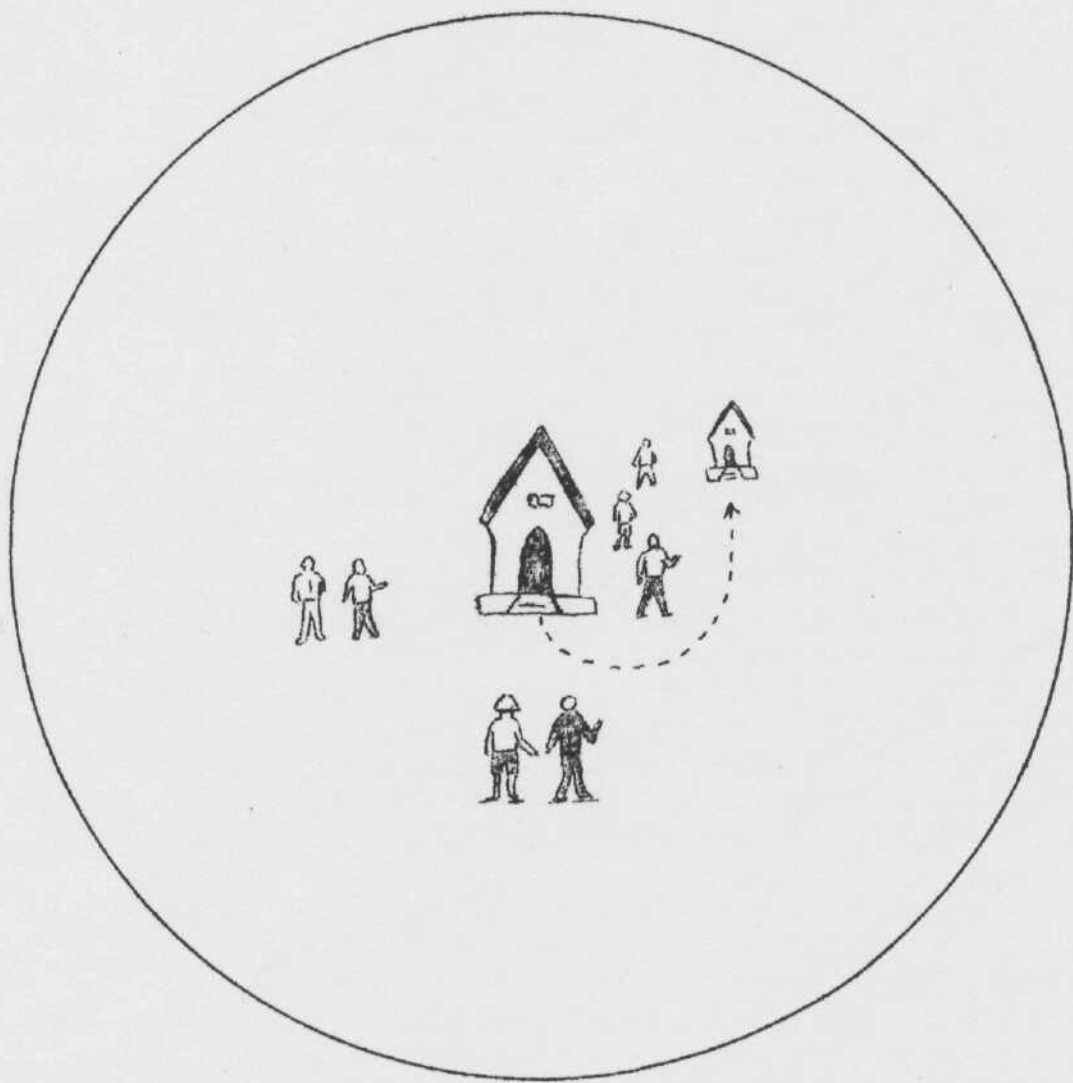
The new church must have the same program of evangelism as the mother church.



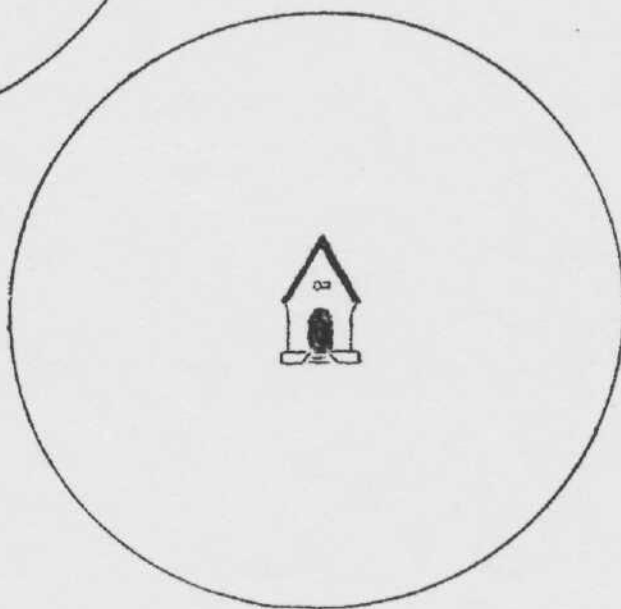
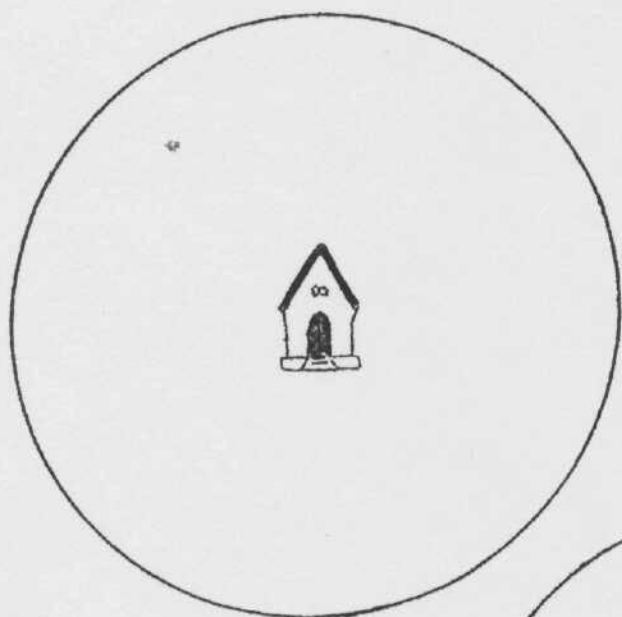
CHURCH REVIEWS PROGRESS



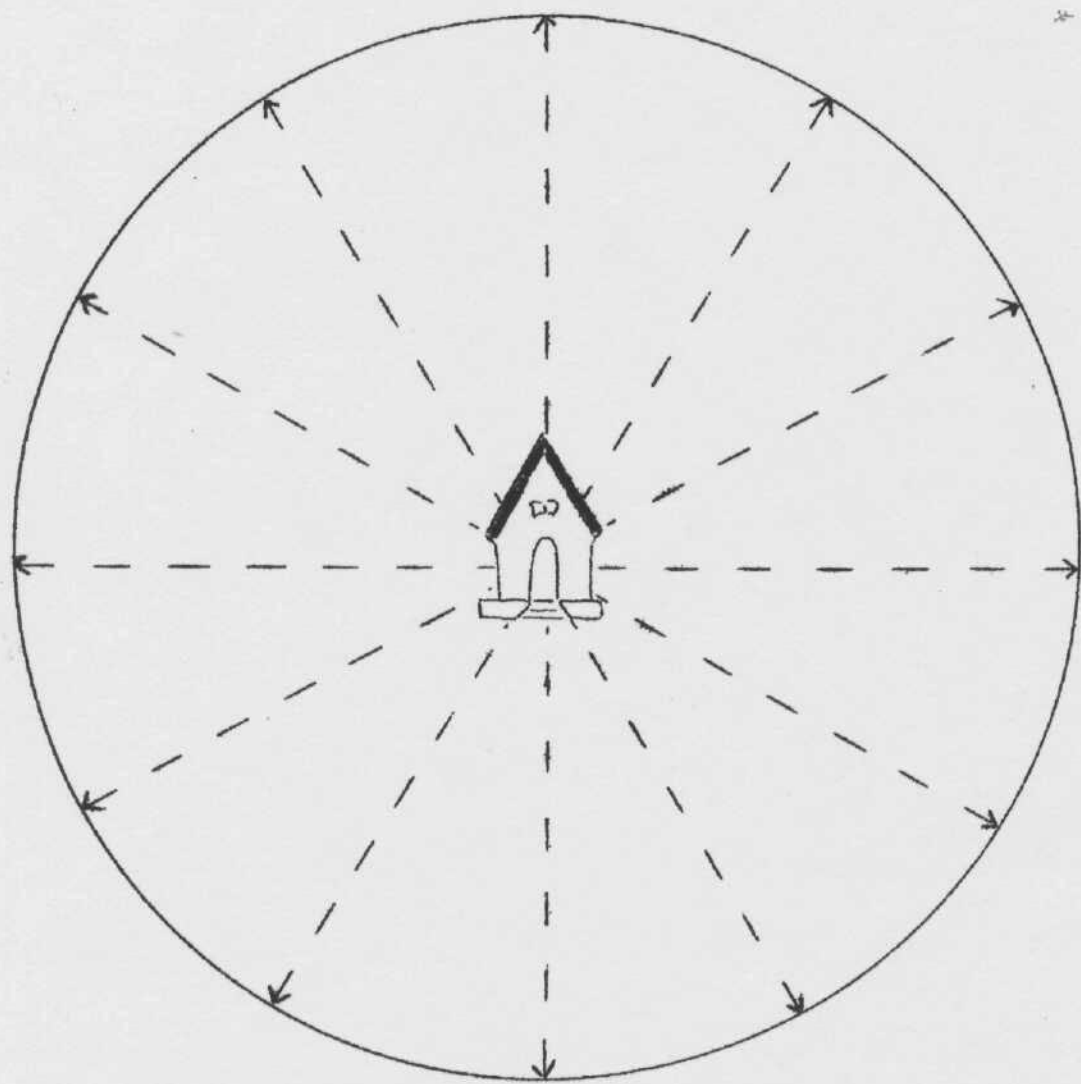
CHURCH SETS NEW SHORT RANGE GOAL



CHURCH ESTABLISHES BRANCH CHURCH



CHURCHES DIVIDE RESPONSIBILITY



NEW CHURCH SETS LONG RANGE GOAL

SOME PROBLEMS OF IMPLEMENTATION

Any Church Growth program worth its salt involves work. The world is not going to be evangelized by angels. God gave people the job - people, who would know weariness and discouragement in their task, as well as joy and satisfaction.

So, unless a Christian really believes that which he says he does - that without Christ man is eternally lost, that there is no other name under heaven whereby we might be saved - he is not going to involve himself very deeply in an active evangelistic program.

Church congregations tend to become ingrown. They do not see their corporate responsibility of evangelizing the lost. They feel their primary duty is to minister to each other. It is only a few who are specially called to go out and evangelize.

In Viet Nam, apathy remains a major problem in the implementation of a Church Growth program. However, we must be aware of not only the spiritual, but the physical and cultural climate of its people.

We must be careful that we do not always expect the responses of a well-nourished, energetic westerner from those with a low threshold of vitality, caused by pressures of an interminable war and fear of the future as well as inadequate diet.

Culturally, oriental religions stress contemplative rather than physical activity. People have to "think about it". Decisions are arrived at more slowly. Compromise plays an important part. Any attempt to introduce new concepts and bring about changes must be done wisely and patiently.

There is also the reluctance to try something new. The existing conventional methods of evangelism are producing results. Why change? But the "results" are such that in relation to the exploding population growth, the Church is shrinking instead of growing. More than this, conventional evangelism in Viet Nam has produced far too little lasting fruit. It is not enough that the Church bears fruit. That fruit must remain if it is to bring glory to God. Today we are beginning to see some encouraging signs of discontent concerning the lack of follow-up in existing Church programs.

One of the most difficult concepts to introduce and one upon which the whole structure of ED/W stands, is that of lay leadership and participation. We must realize that this concept of evangelism runs contrary to established "Church culture" which has its roots in a society long steeped in the "authority of the mandarin". We cannot expect to implement the concept of lay evangelism overnight. In conferences it has been mainly the laymen and younger pastors who have accepted this idea as workable. Many, (but not all) of the older men were doubtful. However, we must be aware that these are honest doubts of ministers of the Lord who have given many years of service to Him. They wish to keep the Church pure and on the right track. They sincerely feel that in order to do this they must hold the reins. Also, all too often, the laity have been content to let the burden of evangelism rest upon the shoulders of the clergy. Some of them, in turn, tend to foster the idea that only the pastor is qualified to lead a person to the Lord.

This area continues to require a great deal of prayer and wisdom, but we thank God that we are beginning to see cracks in the wall of resistance. We must, however, beware of over-enthusiastic pushing. The concept of lay evangelism has been officially accepted by the National Church, but the actual implementation will still involve a lot of slow, careful work. Because younger men are often more responsive to change, our district missionaries are important in helping them break out of these patterns of Church culture - but in a way which will keep them within the Church organization and structure - and without antagonizing dubious older pastors. These young men, will, in a surprisingly few years, be taking over the direction of the National Church and it is vital to establish good working relationships with them during their early years.

Also, ED/W introduces the concept of the decentralization of the Church. In Viet Nam the imposing temple as well as the Catholic cathedral, is essential to the

worship of the people. And there is the tendency to think of the "Tin Lanh" church in the same manner. A great deal of importance is placed on church buildings.

We often hear the statement - "As soon as we get the church building up a lot of people will become Christians." To our western Christian ears this sounds wrong. But there is an element of truth here, because of the association of buildings with religion in the minds of the people. Therefore we must be careful that we do not eliminate the church as a place of worship and fellowship for Christians, but we need to expand the thinking of the nationals to include the concept of small centers meeting outside the confines of the church building. In a world confronted with the encroachment of communism, what stronger bulwark can there be than a Church made up of many vigorous cells in a constant state of reproduction.

THE MISSIONARY ROLE

Although the National Church leaders play an important role in the furtherance of any Church Growth program, it is the pastor who is the key to its success or failure in the local church.

In the districts, the superintendents have too much work and the men on the district committees are busy pastors themselves, so that it is here that the importance of the district missionary becomes obvious. Because he is not tied down by administrative duties or to an individual church or ministry, he is free to work with the Church in evangelism and church planting.

In Viet Nam the contacts we now have with the Church (pastors), to a large extent, are the result of the efforts of former district missionaries.

Our ministry within the National Church has been decreasing in proportion to the cut back of district missionaries. If, in the future, the only missionaries our pastors have contact with are in specialized work, the only area of communication will be in connection with that specialized ministry - and the problems and frustrations which they face in their everyday lives and ministries will not be revealed.

It is mainly the older pastors today who have a "soft spot" in their hearts for missionaries - because they knew and loved the missionaries of bygone years. Many of the problems which we now face are the result of lost contact with the Church at its grass roots level.

A Mission which dispenses with the ministry of district missionaries hazards the continuation of its presence in the work of the National Church. Final results are not immediately visible - but later - when district pastors (especially the younger ones) have taken over leadership, there will be little or no communication with them. This is not to say that missionaries working in specialized branches are unimportant. They are necessary also, but a missionary ministering in such areas must continually seek ways of building relationships other than those encountered in "business". Although his evangelistic ministry is more limited than that of a district missionary, it is still there if he wishes to find it.

Goal

Our goal as missionaries is to see souls saved, churches established and Christians grow in grace and the knowledge of the Lord Jesus Christ.

Attitude

Our attitude towards the program of Evangelism Deep and Wide should be one of whole hearted endorsement. The churches in Viet Nam have accepted it as their method of accomplishing their responsibility in their country. We should, then, unreservedly support them.

We should realize that the National Church was established by our Lord in this land and is His instrument for the furtherance of His Kingdom. Our attitude toward

ner should be that of love, respect and pride in her existence.

Our attitude towards the people of this land should be the same as that of Jesus Christ. He loved them to the extent that He was willing to die for them. We cannot emulate Him if we keep dwelling on what we think are their faults. Our responsibility, after all, is to persuade them to accept Christ as their Saviour, not change their characteristics or culture.

Our attitude towards the pastors should be one of teamwork. We must be willing to have confidence in them and so conduct ourselves that they can have confidence in us. We must always be careful that we do not break down the lines of communication between us.

Our attitude towards our commitment should be that of complete surrender to the Holy Spirit. Our call to serve God is for life. We are bond slaves of Jesus Christ with no right at all to change that status quo. All our time, all our strength, all our abilities and all our ambitions belong totally to our Lord and Master - to use as He sees fit and for as long as He desires.

Hindrances

Could we, who have given our lives to serve God, possibly be hindrances to souls being saved?

Yes, it is possible.

If we become "professional" missionaries - more interested in our image in ecclesiastical circles than in the salvation of one soul, then we will be a hindrance to the work of God. The Holy Spirit cannot use a proud missionary.

If we lose sight of the purpose for which we are here, our lives can become weighted down with insignificant details that have nothing to do with evangelizing our area of the world.

We will become stumbling blocks if we are busy demanding our rights to - our own time - our privacy - our conduct - our manner of dress and speech - and to personal recognition. To gain our life, we must be willing, in this world, to lose it.

Finally, if we do not constantly seek after God through personal prayer and Bible study, we will find ourselves at the mercy of Satan, bringing trouble to ourselves and hampering every effort of ours to serve the Lord.

Responsibility

God has called us to Viet Nam to evangelize this country. That means all the peoples of this land - Vietnamese, Koho, Raday, Jarai, Mnong, Bahnar, Stieng, Chinese, Roglai, Cham, Chru, Crao, Hrey, Jeh, Muong, Thai, Tho, Mang, Meo, Nung, Cambodians, etc. Some of us will go to one group, some will go to another. But our collective responsibility is to all. And we, as individuals, must look at every group with the same love.

We must also remember that the Lord brought us to Viet Nam now.

There is a war on.

Our freedom of travel is restricted.

There are curfews.

There is danger.

God knows all this, and still He has sent us out here at this time. He needs us here to serve Him now, and He never makes a mistake.

Tools

Who can do best in evangelizing - the missionary or the national?

There are those who maintain that the day of the western missionary has ended - that only the national is best qualified to evangelize. Others feel that the western missionary can do a superior job. Both of these concepts are wrong.

The Lord has always used the missionary method to bridge the gap into other cultures in order to spread His Church throughout the entire world. However, the role of the foreign missionary changes as the work develops.

The early missionaries had to do all the work themselves. They lived in the "pick and shovel" era of missions.

But today we are working with an established, self-propagating, self-supporting and self-governing National Church which is a highly capable piece of machinery. This is the tool the Lord has given us to work with now. Sometimes we think it is too small, too dull and too weak.

But is it?

This Church has the same potential that the early Church had on the day of Pentecost. We must use what God has given us. We can sharpen our tool, but we cannot change it.

Method

We must develop a working relationship with people on both a spiritual and a social basis.

Our teammates are the pastors of the National Church.

We must identify with them as individuals. We must make the pastor our personal friend. Visit him in his home. Spend time with him. Talk with him. Travel with him. Share with him. Pray with him. Try to understand his difficulties. Sometimes we think we do, but we must show caution before jumping to conclusions. There might be some hidden aspect we do not yet know. In meeting with him for fellowship we avoid the situation where the only time contact is made is when there is a problem to be solved.

When, in humbleness and patience, we arrive at a place of fellowship and understanding - THEN - we can study the problem of evangelizing with him in his setting and be available to help him in his work.

We must establish fellowship relations with the Christians. We attend their weddings, social gatherings and prayer meetings. Our car is available for witnessing bands, weddings and funerals. Our home is open for social gatherings, prayer, outreach or Bible Study groups.

Our ministries are varied:

We must be available to preach "in season and out of season". We must spend sufficient time in sermon preparation so that when we are asked, whether with advance notice or not, our ministry will have value.

We must be available to teach - men, women, youth and children - in Short Term Bible Schools, ED/W zone schools, etc. or in any local situation where teachers are lacking.

We must encourage the sale and distribution of literature whenever and however we can. We may act, if necessary, as a distribution agent for the area.

We involve ourselves in research - gathering and keeping statistics for evaluation and charting of church growth.

We are prepared to act as "contact" man for the Church in such areas as military and social help.

We are always prepared to witness to those non Christians whom the Lord sends our way - whether they come to study English or for any other reason.

At the local church level we can join in a prayer cell, in the Witness Band or a specialized outreach group. We must be prepared to help in the training program. We must be a part of the crusades or evangelistic meetings - wherever we are most needed. We must be able to innovate. We must be thinking about what material is needed to help out in the local situation, perhaps even creating it out of the materials at hand.

To sum it up:

What is our role as a Mission - as individual missionaries?

It is that of partnership - The National Church and Mission - of one mind - working together. One of our national brethren has called it being "married" to the Church.

We must be in the place of fellowship where we will not direct - yet they will hear what we have to say - where they can object or agree without fear of being misunderstood - where we, equally, can object or agree without concern for our relationship, where we are "members" of their Church.

If we accept ED/W as the evangelism program of the National Church, we must accept it for ourselves and be so thoroughly familiar with it that we can be of practical assistance wherever necessary. It doesn't matter how strategically churches are located. If they are not doing their job they need help. Our responsibility is to establish a Church. Some say this has been done and nothing more is required of us. Not so - for we must make sure that the Church continues to fulfill its primary purpose for existence. Therefore we must go back, help, check and see that it is being done. Paul did this. We must, as missionaries, be integrated into the work of the Church in every area - crossing, even eliminating, barriers of race and culture, becoming one in Christ. "

There is an unfinished task for the western missionary - that of partnership with the National Church in evangelizing, training, teaching, translating and assisting in the fields of radio, television and medicine.

The door of opportunity in Viet Nam is not closed. There is a place for each of us. But, we must be willing to work together with the Evangelical Church of Viet Nam. The program of Evangelism Deep and Wide was prepared jointly. We must work jointly. We must pray, think, worry, laugh, cry, fear, love, suffer and rejoice with them. In short, we must "hiep-tao" - cooperate - in the program with the Church.

We have an opportunity few people have ever been given.

Let us not lose it.

7

SCHEDULE OF OPERATION OF PRAYER CELL PROGRAM AT LOCAL CHURCH LEVEL - FIRST YEAR

- Jan. - Recruit and enroll members - and establish prayer cells
Prayer cells begin prayer ministry
- Feb. - Continue prayer ministry
Begin study of booklet, "Journey Into Life" during week of Feb. 20
- Mar. - Continue prayer ministry
Complete study of booklet, "Journey Into Life" - exam. given during last week
- Apr. - Continue prayer ministry
Begin study of booklet, "The Way Ahead" during first week
Cooperate in Witness Band program
- May - Continue prayer ministry
Complete study of booklet, "The Way Ahead" - exam given during week of May 14
Begin study of booklet, "Personal Evangelism" during week of May 21
Cooperate in Witness Band program
- June - Continue prayer ministry
Continue study of booklet, "Personal Evangelism"
Cooperate in Witness Band program
- July - Continue prayer ministry
Continue study of booklet, "Personal Evangelism"
Cooperate in Witness Band program
- Aug. - Continue prayer ministry
Complete study of booklet, "Personal Evangelism" - exam given week of Aug. 20
Begin study of booklet, "Christian Conduct" during week of Aug. 27
Cooperate in Witness Band program
- Sept. - Continue prayer ministry
Continue study of booklet, "Christian Conduct"
Cooperate in Witness Band program
- Oct. - Continue prayer ministry
Continue study of booklet, "Christian Conduct"
Cooperate in special evangelistic efforts
- Nov. - Continue prayer ministry
Complete study of booklet, "Christian Conduct" - exam given during last week
Cooperate in special evangelistic efforts
- Dec. - Continue prayer ministry
Cooperate in special evangelistic efforts

SCHEDULE OF OPERATION OF TRAINING PROGRAM AT LOCAL CHURCH LEVEL - FIRST YEAR

For Christians

- Jan. - Pastor preaches 4 special messages on "Prayer"
Pastor introduces book, "Power Through Prayer" to congregation (explaining quick-
the contents)
Pastor and ED/W committee plan training sessions for chosen prayer cell leaders
Pastor begins training prayer cell leaders (lay leaders):
1. "How to Distribute Scripture" } these 2 booklets to be taught first, apart
 2. "How to Follow-up Witnessing" } from regular training session time
 3. "How to Establish a Prayer Cell"
 4. "Journey Into Life" } two lessons each time
 5. "The Way Ahead" }
- *The booklet, "First Steps" is to be used as a teacher's guide
**Every student must have a perfect score on examination questions in order to qualify as a teacher and receive a certificate.
6. "ED/W Handbook"
 7. "Personal Evangelism"
 8. "Christian Conduct"
- Feb. - Pastor preaches a special message on "The Bible"
Pastor introduces book, "The Christian's Secret of a Happy Life" to congregation
Prayer cell leaders hold special classes teaching:
1. "How to Distribute Scripture"
 2. "How to Follow-up Witnessing"
- Prayer cell leaders begin teaching "Journey Into Life" - one lesson at a time, beginning week of Feb. 20
*The booklet, "First Steps" is to be used as a teacher's guide
**Prayer cell members must answer questions and receive a perfect score in order to receive a certificate - they may repeat examinations until they achieve a perfect score
Pastor continues class for lay leaders
- Mar. - Pastor preaches a special message on establishing the family altar and urges all families to participate. Decisions may be made by written pledge or the raising of hands. At this time he introduces the Scripture Union reading program for use in the family devotional life.
Pastor introduces book, "The Normal Christian Life" to congregation
Prayer cell leaders continue teaching "Journey Into Life" - exam given during final week
Pastor continues class for lay leaders
- Apr. - Pastor preaches a special message on "Resurrection" for Easter
Pastor introduces book, "I Shall Not Die" to congregation
Prayer cell leaders begin teaching "The Way Ahead" during the first week
Pastor continues class for lay leaders
- May - Pastor preaches 4 special messages on "The Holy Spirit"
Pastor introduces book, "The Awakening" to congregation
Prayer cell leaders continue teaching "The Way Ahead" - exam given during week of May 14
Prayer cell leaders begin teaching "Personal Evangelism" during week of May 21
Pastor continues class for lay leaders

SCHEDULE OF OPERATION OF TRAINING PROGRAM AT LOCAL CHURCH LEVEL

- June - Pastor preaches a special message on "Service"
Pastor introduces book, "Take My Life" to congregation
Prayer cell leaders continue teaching "Personal Evangelism"
Begin training in specialized outreach
Pastor continues class for lay leaders
- July - Pastor preaches a special message on "Full Surrender"
Pastor introduces book, "By My Spirit" to congregation
Prayer cell leaders continue teaching "Personal Evangelism"
Continue training in specialized outreach program
Pastor continues class for lay leaders
- Aug. - Pastor preaches special message on "God"
Pastor introduces book, "The Calvary Road" to congregation
Prayer cell leaders continue teaching "Personal Evangelism" - exam. given during week of Aug. 20
Prayer cell leaders begin teaching "Christian Conduct" during week of Aug. 27
Pastor continues class for lay leaders
- Sept. - Pastor preaches a special message on "Jesus Christ"
Pastor introduces book, "Trial and Death of Jesus Christ" to congregation
Prayer cell leaders continue teaching "Christian Conduct"
Pastor holds special class at church for Christians to train them in taking part in special evangelistic meetings
Pastor continues class for lay leaders
- Oct. - Pastor preaches a special message on "The Second Coming"
Pastor introduces book, "Israel Act III" to congregation
Prayer cell leaders continue teaching "Christian Conduct"
Lay leaders train Christians in follow-up for special evangelistic meetings
Pastor continues class for lay leaders
- Nov. - Pastor preaches a special message on "The Church"
Pastor introduces book "David Brainerd" to congregation
Prayer cell leaders continue teaching "Christian Conduct" - Exam. given during last week of Nov.
Pastor continues class for lay leaders
- Dec. - Pastor preaches special messages during the Christmas season for:
Christians
Non-Christians (Christmas program)
Pastor introduces book, "Treasures of the Snow" to congregation
Pastor continues class for lay leaders

For the New Believers

See "Follow-up"

+

SUGGESTED SCHEDULE OF OPERATION OF OUTREACH PROGRAM AT LOCAL CHURCH LEVEL - FIRST YEAR

- Jan. - Continue present Witness Band program
- Feb. - Continue present Witness Band program
- Mar. - Recruit and enroll new members for Witness Band
Witness Band maps out areas of responsibility (weekly, monthly)
Witness Band plans seed sowing program
- Apr. - Witness Band begins seed sowing program (may start with special booklet)
Witness Band divides forces after initial thrust
1/3 of Band continues distribution of booklet
2/3 of Band begins follow-up of homes already covered (within a week) by distributing a Gospel portion and a tract
- May - Continuation of seed sowing and follow-up program
- June - Continuation of seed sowing and follow-up program
- July - Continuation of seed sowing and follow-up program
Begin friendship evangelism among youth, men and women
Begin visitation of families of soldiers who have made a decision at military camps or hospitals - referred by Central ED/W Office
- Aug. - Continuation of seed sowing and follow-up program
Continuation of friendship evangelism among youth, men and women
Continuation of visitation program among families of military men
- Sept. - Continuation of August program
- Oct. - Continuation of August and September program
Hold at least one evangelistic service at the church, and, if possible, one at another location
- Nov. - Continuation of August, September and October program
Hold at least one evangelistic service at the church, and, if possible, one at another location
- Dec. - Continuation of August, September, October and November program
Hold one or more evangelistic services at church during the Christmas season

PRAYER CELL ENROLLMENT CARDS

Because I believe that prayer is an essential element in effecting the conversion of lost souls, I, _____ desire to join a prayer cell and be part of the active force of the Church in bringing ten million people to a saving knowledge of Jesus Christ.

Signature

Date

.....

Because I believe that prayer is an essential element in effecting the conversion of lost souls, I, _____ desire to have my home become a location for a prayer cell and be a part of the active force of the Church in bringing ten million people to a saving knowledge of Jesus Christ.

Signature

Date

.....

TRAINING PROGRAM ENROLLMENT CARDS

Realizing the necessity of training to better equip me to serve the Lord and lead people to Jesus Christ, I, _____ wish to enroll in the ED/W training course of the Church.

Signature

Date

.....

Realizing the necessity of having trained laymen in the work of spreading the Gospel of Jesus Christ, I, _____ would like to enlist as a teacher to help train at one of the prayer cells.

Signature

Date

.....

MATERIAL

Devotional

INCENTIVE

"Words to Winners of Souls"
 "Take My Life"
 "Sacrifice"
 "Effective Prayer"
 "The Awakening"

Horatius Bonar
 Michael Griffiths
 Howard Guinness
 J. O. Sanders
 Marie Monsen

Spiritual Equipping

POWER

"The Holy Spirit" Book I
 "The Holy Spirit" Book II
 "Prayer"

R. A. Torrey
 R. A. Torrey
 R. A. Torrey

Practical Equipping

PRACTICE

"Evangelism Deep and Wide Program"
 "The Master Plan of Evangelism"
 "Charting the Course"
 "How to Distribute Scriptures")
 "How to Follow-up Witnessing" }
 "Introducing Prayer Cells" *How To Establish an Evangelism Cell*
 "Handbook on Witnessing"
 "Know Why You Believe"
 "Christian Leadership"

R. E. Coleman
 Mavis Weidman
 Bible Society -
 Penzolte Institute
 R. E. Coleman
 Pham-van-Nam
 Paul Little
 P. Wiwcharuck

Follow-up

NOURISHING

"Journey Into Life"
 "The Way Ahead"
 "Directions"
 "Catechism"
 "Christian Conduct"
 "Established by the Word" } *adapted*
 "Life in the Living Word"
 "Precious Promises"
 Home Bible Study Course *(adapted)*
 Bible Correspondence Courses

Norman Warren
 Norman Warren
 Norman Warren
 Tran-trong-Thuc
 R. E. Coleman
 R. E. Coleman
 Le-van-Thai
 Neighbourhood Bible
 Studies

More books and training material will be added as the program expands.

PLACETEACHERSUBJECTSUPPLEMENTARY READINGFOR LAY LEADERS*How to introduce an evangelism cell*I. Church Pastor and
Missionary

"Introducing Prayer Cells"
 "How to Distribute Scripture"
 "How to Follow-up Witnessing"
 "Journey Into Life"
 "The Way Ahead"
 ED/W Handbook
 Personal Evangelism
 "Christian Conduct"

"Master Plan of Evangelism"
 "The Christian's Secret of a Happy Life"
 "Stand Firm on Faith"
 "Ministers of God"

II. Zone Pastor and
Missionary

Bible Survey
 Bible Book
 Doctrine
 Evangelism
 Christian Leadership
 Homiletics
 Teaching Methods
 How to Conduct a Service
 Church Management
 Music

"Word's to Winners of Souls"
 "Parables of Christ"
 "How to Prepare Sermons"
 "Sermon Outlines"

FOR ALL CHRISTIANSIII. Church Pastor and
Missionary

"Holy Spirit" - Book I
 "Holy Spirit" - Book II
 "Prayer"

"How to be Filled With the Holy Spirit"
 "By My Spirit"
 "Power Through Prayer"
 "Effective Prayer"

IV. Prayer Cells Lay Leader

"How to Distribute Scripture"
 "How to Follow-up Witnessing"
 "Journey Into Life"
 "The Way Ahead"
 Personal Evangelism
 "Christian Conduct"

"Take My Life"
 "Sacrifice"
 "The Awakening"
 "Sit, Walk, Stand"
 "Soldiers of the Cross"
 "Spiritual Steps"
 "Way of Salvation"
 "Know Why You Believe"

V. Family Altar

Bible Reading Program -
 Scripture Union

"Life of Sammy Morris"
 "Stories of Jesus"

VI. Home Laymen

Home Bible Study Course -
 "Mark"
 "Life in the Living Word"
 "Established by the Word"

Erdman's Commentary

FOR NEW CHRISTIANS

VII. Home Laymen

"Journey Into Life"
 "The Way Ahead"

"The Heart Tract"
 "Repentance"
 "Why Believe in Jesus?"
 "Now I Believe"

VIII. Prayer Cells Lay Leader

"Christian Conduct"
 Personal Evangelism

IX. Sunday School Pastor

"Directions"
 Catechism

SỐ TÍN-ĐỒ NHÓM NGÀY CHÚA-NHẬT

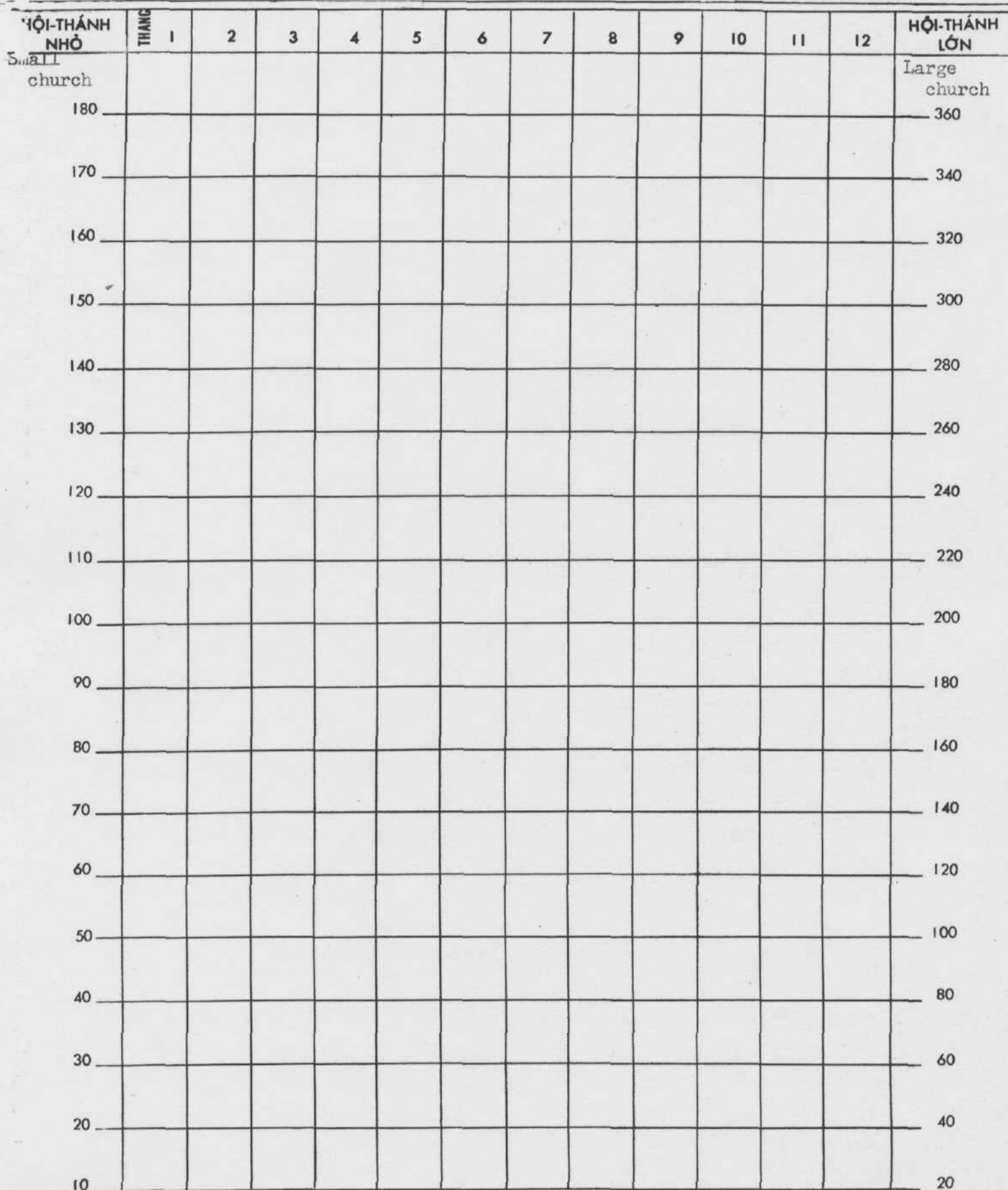
HỘI-THÁNH NHỎ	THÁNG	1	2	3	4	5	6	7	8	9	10	11	12	HỘI-THÁNH LỚN
Small church														Large church
180														360
170														340
160														320
150														300
140														280
130														260
120														240
110														220
100														200
90														180
80														160
70														140
60														120
50														100
40														80
30														60
20														40
10														20

Small churches use left column for keeping records of Sunday Attendance

Large churches use right column to determine number each horizontal line represents

Both work from left to right

SỐ TÍN-ĐỒ CHỊU BÁP-TÊM



Graph is drawn in same manner as Sunday Attendance Record

RECORD OF INDIVIDUAL WITNESS BAND MEMBER
TỜ TRÌNH CỦA CHỨNG-ĐẠO-VIÊN

Date NGÀY		
Name of witness BAN-VIÊN		
Area of witness KHU-VỰC LÀM CHỨNG		
NHÀ ĐƯỢC GHÉ LẦN THỨ MẤY	House visited for which time (1st., 2nd., 3rd., etc.)	
Name and age of each household member who made a decision TÊN TUỔI NGƯỜI MỚI TIN CHỨA TRONG MỘT NHÀ	----- ----- ----- ----- -----	
Address ĐỊA-CHỈ		
Occupation Religion NGHỀ-NGHIỆP, TÔN-GIÁO		

GHI CHÚ Notes

To be filled out whenever someone makes a
decision

TỜ TRÌNH CỦA CHỨNG-ĐẠO-VIÊN

NGÀY		
BAN-VIÊN		
KHU-VỰC LÀM CHỨNG		
NHÀ ĐƯỢC GHÉ LẦN THỨ MẤY		
TÊN TUỔI NGƯỜI MỚI TIN CHỨA TRONG MỘT NHÀ	----- ----- ----- ----- -----	
ĐỊA-CHỈ		
NGHỀ-NGHIỆP, TÔN-GIÁO		

GHI CHÚ

(Hàng này để ghi tên và địa chỉ của người làm chứng)

Follow-up of new believer

GIỚI THIỆU ĐỀ GÂY DỰNG

Prayer cell leader NHÓM TRƯỞNG	NGÀY					
Name of prayer cell TÊN NHÓM VIÊN DẠY Christian	member teaching new Lesson					
Journey Into Life HÀNH TRÌNH VÀO SỰ SỐNG	1	2	3	4	5	
The Way Ahead ĐƯỜNG ĐI TỚI	1	2	3	4	5	6

This sheet to be detached and given to secretary of local church ED/W committee

ĐỊA-CHỈ	
NGHỀ-NHỊP, TÔN-GIAO	

CHI CHU

(Gửi tờ này đến Thư-ký Ban T.Đ.S.R. Chi-hội)

GIỚI THIỆU ĐỀ GÂY DỰNG

NHÓM TRƯỞNG	NGÀY					
TÊN NHÓM VIÊN DẠY	BÀI-VIÊN					
HÀNH TRÌNH VÀO SỰ SỐNG						
ĐƯỜNG ĐI TỚI						

This sheet to be retained by member of Witness Band

ĐỊA-CHỈ	
NGHỀ-NHỊP, TÔN-GIAO	

CHI CHU

(Tờ này giữ lại)

PRAYER CELL (NAME OR NUMBER)

NHÓM CẦU NGUYỆN

.....

Special doctrine class for new believers -

NHÓM CẦU NGUYỆN

[illegible]

WEEKLY RECORD OF WITNESS BAND
TỜ TRÌNH BAN CHỨNG ĐẠO HÀNG TUẦN

Date NGÀY				
No. members present SỐ BAN-VIÊN HIỆN DIỆN				
Area of witness KHU-VỰC LÀM CHỨNG				
* No. houses visited SỐ NHÀ ĐƯỢC GHE	1	10	2	5
No. people who heard SỐ NGƯỜI NGHE				
Booklets distributed PHÁT SÁCH GÌ				
No. of decisions SỐ NGƯỜI TIN				

TÊN VÀ ĐỊA-CHỈ NGƯỜI MỜI TIN CHÙA
Name and address of those who made decisions

*Top section indicates no. of times houses
have been visited. (first, second, etc.)
Lower section indicates no. of houses visited

TỜ TRÌNH BAN CHỨNG ĐẠO HÀNG TUẦN

NGÀY		
SỐ BAN-VIÊN HIỆN DIỆN		
KHU-VỰC LÀM CHỨNG		
SỐ NHÀ ĐƯỢC GHE		
SỐ NGƯỜI NGHE		
PHÁT SÁCH GÌ		
SỐ NGƯỜI TIN		

TÊN VÀ ĐỊA-CHỈ NGƯỜI MỜI TIN CHÙA

DISTRICT

ĐỊA HẠT

Local Church

HỘI - THÁNH TIN - LÀNH

QUARTERLY RECORD OF WITNESS BAND

Tờ Trình

BAN CHỨNG ĐẠO

Date NGÀY																				
No. members present SỐ BAN-VIÊN HIỆN DIỆN																				
Area visited KHU-VỰC LÀM CHỨNG																				
No. houses visited SỐ NHÀ ĐƯỢC GHÉ	1 10	2 5	/	/	/	/	/	/	/	/	/	/	/	/	/	/	/	/	/	/
No. people who heard SỐ NGƯỜI NGHE																				
Booklets distributed PHÁT SÁCH GÌ																				
No. of decisions SỐ NGƯỜI TIN																				
No. new believers SỐ NGƯỜI TIN visited ĐƯỢC THĂM VIẾNG																				
No. new believers SỐ NGƯỜI MỚI TIN baptized CHỊU BÁP-TÊM																				

*The top section indicates no. of times houses have been visited (first, second, third, etc.)

The lower section indicates no. of houses

e. g. 10 houses visited for the first time

5 houses visited for the second time

CHURCH
HỘI-THÁNH

QUARTERLY REPORT OF OVERALL WORK
KHAI TRÌNH TỔNG QUÁT

Week TUẦN												
No. prayer cells SỐ NHÓM CẦU NGUYỆN												
No. prayer cell members SỐ NHÓM VIÊN												
SỐ BAN VIÊN CHỨNG ĐẠO	No. witness band members											
SỐ BAN CHỨNG ĐẠO ĐẶC BIỆT	No specialized witness band											
SỐ NGƯỜI TIN CHUA TRONG TUẦN	No. decisions during week											
SỐ NGƯỜI MỚI TIN ĐƯỢC CHĂM SÓC	No. new believers followed-up											
SỐ NGƯỜI MỚI TIN GIA NHẬP MỘT TỜ CẦU NGUYỆN	No. new believers who joined prayer cells											
SỐ NGƯỜI TIN HỌC XONG « HÀNH TRÌNH VÀO SỰ SỐNG »	No. new believers who have completed study of "Journey Into Life"											
SỐ NGƯỜI TIN HỌC XONG « ĐƯỜNG ĐI TỚI »	No. new believers who have completed study of "The Way Ahead"											
SỐ NGƯỜI TIN HỌC XONG « HƯỚNG ĐI »	No. new believers who have completed study of "Directions"											
SỐ NGƯỜI TIN HỌC XONG « PHƯỚC ẨM YẾU CHỈ »	No. new believers who have completed study of the Catechism*											
SỐ NGƯỜI MỚI TIN CHỊU BÁP TÊM	No. new believers baptized											

*Baptismal class

TÊN NGƯỜI MỚI TIN CHUA

BIỂU ĐỒ

MỤC TIÊU

GOAL	40	NUMBER OF DECISIONS	40	NUMBER OF NEW BELIEVERS BAPTIZED	40
	39		39		39
	38		38		38
	37		37		37
	36		36		36
	35		35		35
	34		34		34
	33		33		33
	32		32		32
	31		31		31
	30		30		30
	29		29		29
	28		28		28
	27		27		27
	26		26		26
	25		25		25
	24		24		24
	23		23		23
	22		22		22
	21		21		21
	20		20		20
	19		19		19
	18		18		18
	17		17		17
	16		16		16
	15		15		15
	14		14		14
	13		13		13
	12		12		12
	11		11		11
	10		10		10
	9		9		9
	8		8		8
	7		7		7
	6		6		6
	5		5		5
	4		4		4
	3		3		3
	2		2		2
	1		1		1
MỤC TIÊU		SỐ NGƯỜI TIN		SỐ NGƯỜI MỚI TIN CHỊU BÁP - TÊM	
1		1		1	
9		9		9	
7		7		7	
2		2		2	

PROGRESS REPORT - TRAINING 1 Quarterly

Church _____

District _____

- * White copy - Church files
- Green copy - To District ED/W Office
- Yellow copy - To Central ED/W Office

I. Lay Leaders

A. How many lay leaders do you have? _____

B. How many lay leaders have been taught:

1. "How to Distribute Scripture" _____

2. "How to Follow-up Witnessing" _____

3. "How to Establish a ^{Evangelism} Prayer Cell" _____

4. "Journey Into Life" _____

5. "The Way Ahead" _____

6. "ED/W Handbook" _____

7. "Personal Evangelism" _____

8. "Christian Conduct" _____

C. How many lay leaders are teaching in prayer cells? _____

II. Christians

A. How many Christians have enrolled for training? _____

B. How many Christians have been taught:

1. "How to Distribute Scripture" _____

2. "How to Follow-up Witnessing" _____

3. "Journey Into Life" _____

4. "The Way Ahead" _____

5. "Personal Evangelism" _____

6. "Christian Conduct" _____

C. How many Christians are teaching new converts? _____

PROGRESS REPORT - FOLLOW-UP 1 Quarterly

Church _____

- *White copy - Church files
- Green copy - To District ED/W Office
- Yellow copy - To Central ED/W Office

District _____

How many have prayed? _____

How many new believers have successfully completed the study of the 3 Follow-up booklets taught by:

A. Christians

1. "Journey Into Life" _____

2. "The Way Ahead" _____

B. Lay leader at prayer cell

1. "Journey Into Life" _____

2. "The Way Ahead" _____

C. Pastor at special S.S. class

"Directions" _____

.....
How many new believers have joined prayer cells? _____

How many new believers are attending church regularly? _____

How many new believers have joined witnessing bands? _____

How many new believers are witnessing regularly? _____

New Christians should be encouraged to witness immediately. They can relate their salvation experience.

PROGRESS REPORT - FOLLOW-UP 4 Yearly

Church _____

- * White copy - Church files
- Green copy - To District ED/W Office
- Yellow copy - To Central ED/W Office

District _____

Total number of persons who have prayed during past 12 months _____

Total number of new believers taught by Christians _____

Total number of new believers taught at prayer cells _____

Total number of new believers taught by pastor at special S. S. class _____

Total number of new believers who have successfully completed study of: _____

"Journey Into Life" _____

"The Way Ahead" _____

"Directions" _____

Catechism _____

"Christian Conduct" _____

"Personal Evangelism" _____

Total number of new believers baptized in 19__ _____

Total number of new believers active in prayer cells _____

Total number of new believers active in witnessing bands _____

Total number of new believers regular in church attendance _____

Continue to encourage new believers to witness

BOOKS SOLD - Semi-annual Report

Church _____

District _____

<u>Study Books</u>	<u>Number Sold</u>	<u>Price</u>	<u>Total</u>
1. Journey Into Life			
2. The Way Ahead			
3. Directions			
4. The Holy Spirit - Book I			
5. The Holy Spirit - Book II			
6. Prayer			
7. ED/W Handbook			
8. Personal Evangelism			
9. How to Establish a Prayer Cell			
10. Christian Conduct			
11. How to Distribute Scripture			
12. How to Follow-up Witnessing			
13. First Steps			
<u>Reading Books</u> (Supplementary)			
14. Power Through Prayer			
15. Christian's Secret of a Happy Life			
16. The Normal Christian Life			
17. I Shall Not Die			
18. The Awakening			
19. Take My Life			
20. By My Spirit			
21. The Calvary Road			
22. Trial and Death of Jesus			
23. Israel, Act III			
24. David Brainerd			
25. Treasures of the Snow			

LAY LEADERSHIP TRAINING

5 Day Zone School

(Quarterly)

Subjects

1.	Bible Survey	16 hours - 4 examinations
2.	Bible	16 hours - 4 examinations
3.	Doctrine	16 hours - 4 examinations
4.	Evangelism	4 hours - 1 examination
5.	Leadership	9 hours - 1 examination
6.	Teaching Methods	4 hours - 1 examination
7.	How to Lead a Meeting	4 hours - 1 examination
8.	Church Management	4 hours - 1 examination
9.	Homiletics	9 hours - 1 examination
10.	Music	20 hours

First Quarter

1.	Bible Survey	4 hours - 1 examination
2.	Bible	4 hours - 1 examination
3.	Doctrine	4 hours - 1 examination
4.	Evangelism	4 hours - 1 examination
6.	Teaching Methods	4 hours - 1 examination
10.	Music	5 hours

Second Quarter

1.	Bible Survey	4 hours - 1 examination
2.	Bible	4 hours - 1 examination
3.	Doctrine	4 hours - 1 examination
5.	Leadership	9 hours - 1 examination
10.	Music	5 hours

Third Quarter

1.	Bible Survey	4 hours - 1 examination
2.	Bible	4 hours - 1 examination
3.	Doctrine	4 hours - 1 examination
7.	How to Lead a Meeting	4 hours - 1 examination
8.	Church Management	4 hours - 1 examination
10.	Music	5 hours

Fourth Quarter

1.	Bible Survey	4 hours - 1 examination
2.	Bible	4 hours - 1 examination
3.	Doctrine	4 hours - 1 examination
9.	Homiletics	9 hours - 1 examination
10.	Music	5 hours

ED/W ORGANIZATIONAL CHART

NATIONAL CHURCH EXEC. COMMITTEE
Oversees entire operation
Final authority on all matters
receives reports on all activities

NATIONAL ED/W COMMITTEE
Plans overall strategy
Oversees operation

NATIONAL OPERATING COMMITTEE
Organizes operation - Produces
program - Handles correspondence
Supplies materials
Keeps charts on progress

DISTRICT ED/W COMMITTEE
Plans district strategy
Organizes district operation

DISTRICT ED/W COMMITTEE
Plans district strategy
Organizes district operation

DISTRICT ED/W CO
Plans district s
Organizes district

CH	LOCAL CHURCH operates program	LOCAL CHURCH operates program	LOCAL CHURCH operates program	LOCAL CHURCH operates program	LOC o p
CH	LOCAL CHURCH operates program	LOCAL CHURCH operates program	LOCAL CHURCH operates program	LOCAL CHURCH operates program	LOC o p