Institute of Christian Teaching
Education Department of Seventh-day Adventists

LEARNING BY EXPERIENCE: A PRACTICAL TRAINING

PROGRAMME FOR MINISTERIAL STUDENTS OF

SPICER MEMORIAL COLLEGE

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INTRODUCTION

When I first joined Spicer Memorial College in 1980, I realized that students in the Ministerial Department had very little, if not no practical training for ministry. Although we have a very strong Religious Philosophy Department and an equally strong Applied Theology Department, the emphasis had been more on the theoretical knowledge than on the practical. In fact a number of my friends who graduated from Spicer were appointed as pastors of churches with no practical experience in the ministry. This had been a very strong criticism from the field since most of these graduates were unable to handle large churches efficiently. Moreover, it has been felt that although Spicer Memorial College has existed on the present campus for over 54 years now, ministerial students have established only a handful of churches or companies around Spicer.

In this essay, I would like to emphasize the importance of the practical training for the ministry. I have selected the key courses in the department and given a practical touch to these courses. Thus I would like to see how we can equip every ministerial student in all areas of his/her future ministry, while they are on campus, without affecting the current curriculum of the department in any way. In this way I would like to develop a faith-learning situation in the ministerial programme. I have chosen Paul's approach to the Church's mission as a model for the students.

The Need for Practical Training

Ellen White says:
"Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people and others, uniting with them, will learn from

their example. One example is worth more than many precepts. That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,-talent that can be educated for the Master's use."[1]

Again she says:
"It is by education and practice that persons are qualified to meet any emergency which may arise; and wise planning is needed to place each one in his proper sphere, that he may obtain an experience that will fit him to bear responsibility."[2]
It is clear from the writings of Mrs. White, that Practical Training for the ministry is very essential for every student in the department. Every attempt must be made to incorporate such a programme for the students in the department of Religion.

Students Discover and Develop their Spiritual Gifts

Many students who enter our schools to prepare for career Christian service have given little prior thought to spiritual gifts. How many have considered their talents and abilities in the light of Romans 12, I Cor 12-14, or Eph 4? How many have tested their gifts in outreach ministry? One of the key responsibilities of schools is to help students in this crucial area of their lives.
In the midst of academic pursuits and vocational preparation, it is imperative that we help students sit down and take stock of their spiritual gifts. The Holy Spirit distributes the gifts (I Cor. 12;11), and believers must discover and develop them. What better place to determine and improve them for God's glory than the Christian school?

Biblical Basis of Mission

In the recent action taken by the General Conference at Costa Rica, the mission of the church has been emphasized - "Total Commitment to God: A Declaration of Spiritual Accountability in the Family of Faith." This is based on that one key Bible text - a text which fires the souls of Seventh-day Adventists everywhere. It is what is called the Gospel Commission, the mandate from the Lord Himself,. as recorded in Matthew 28:19,20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

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[1] Ellen White G. Ministry of Healing. Califonia: Pacific Press Pub. Assn., 1949.

[2] Ellen G. White, Testimonies Vol. 9, (California: Pacific Press Pub. Assn., 1962), 221.

In the waning years of the twentieth century, mission leaders continue to debate the church's mission in the world today. What is included in our mission? What is excluded? Have we defined our mission too broadly? Are we guilty of settling for simplistic answers? Are we inconsistent? Inflexible? Mission scholars are found at both ends of the spectrum. "Mission", states John R.W. Scott, "describes... everything the church is sent into the world to do. 'Mission' embraces the church's double vocation of service to be 'the salt of the earth' and 'the light of the world'"[3] This double vocation is usually spoken of as the cultural mandate and the evangelistic mandate.

George Peters represents the other side of the issue. He writes: "It is...unscriptural to confuse these two mandates and speak of them on equal terms as missions and church ministries. Only the second mandate is considered missions in the strict biblical sense."[4]

THE PAULINE MODEL FOR THE CHURCH'S MISSION

Paul's model for carrying out his God-appointed mission to the Gentiles is found in Acts 14:21-23. The historical setting of this passage places it at approximately 48 A.D., some 18 years after Pentecost. Paul was nearing the end of his first missionary journey. The church, the body of Christ, began at Pentecost with the baptism of the Holy Spirit(Matt.16:18; Acts 1:4,5; :1-12; I Cor.12:12-14). The Holy Spirit's baptizing ministry was new and unique, never having occurred in God's dealing with His people throughout the Old Testament.

The geographical setting is southern Galatia, in the region of Pisidia and Lycaonia, where the cities of Antioch, Inconium, Lystra, and Derbe were located. Although he always preached to the Jews where possible, Paul launched out to reach to the Gentiles, his primary target people (Acts 9:15; Rom. 11:13; Gal. 2:7-9 Eph. 3:8; 2 Tim. 4:17.

The account in Acts 14:21-23 presents information about Paul's missionary strategy that serves as a model for us today. He saw missionary activity as a threefold process:
1. Outreach - Evangelizing the Unsaved
2. Inreach - Edifying the believers
3. Church Planting - Establishing Local Churches.

It is in these areas that every ministerial student be trained during his academic programme while on campus.

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[3]John R. Stott, <u>Christian Mission in the Modern World</u> (Downers Grove: InterVarsity Press, 1975) 30.

[4]George W. Peters, <u>A Biblical Theology of Missions</u> (Chicago: Moody Press, 1972), 170.

Outreach - Evangelizing the unsaved

Paul and Barnabas' strategy began with the preaching of the good news Luke tells us, "They preached the good news in that city and won a large number of disciples" (Acts 14:21).

Paul's first step, therefore, was to preach the gospel. The word used in this context is _euagelizo_ meaning "to proclaim good tidings," or "to evangelize." _Euangelizo_ is used 54 times in the NT. The related word _euangelion_ "good news" or "gospel" is used 76 times throughout the NT.[5]

This term _euagelizo_ is by no means the only word used to describe the communiation of the gospel. Michael Green states that there are "three great words used for proclaiming the Christian message."[6] One of these words is _euangelizo_; the second is _kerusso_, translated "proclaim" or "preach". When the believers were scattered from Jerusalem, for example, "Philip went down to the city of Samaria, and preached Christ unto them." (Acts 8:5 KJV). This term is used 61 times with respect to preaching the gospel.[7]

The third term used for communicating the gospel is _martureo_, often translated "testify" or "witness" when used in reference to making Christ known. In his defense before Agrippa, Paul affirmed,"I continue unto this day, witnessing both to small and great... that Christ should suffer, and that he should be the first that should rise from the dead..." (Acts 26:22-23). These are the primary words used for gospel preaching, but David Hesselgrave warns against reductionism in speaking of gospel proclamation. He lists 13 additional terms used for it throughout the apostolic ministry.[8] Most of those have a direct bearing on gospel witness.

It is evident, then, that gospel proclamation takes many forms. But what is the gospel we preach? What is the irreducible message people must hear before they can make a knowledgeable decision for or against receiving Christ as Saviour?

The term _euangelion_, translated "good news" is used widely in the NT. It is a joyous expression relating to the redemptive work of God through Christ. The "good news" has both historical and theological dimensions, as well as an appeal to faith in Christ's finished work. R H Mounce summarizes the gospel message this way:

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[5]Paul A. Beals, _A People for His Name: A Church-based Missions Strategy_ (Michigan: Baker Book House, 1989), 4.

[6]Michael Green, _Evangelism in the Early Church_ (Michigan: Wm. B. Eerdmans Pub. Co., 1971), 78.

[7]Paul A. Beals, _A People for His Name: A Church-based Missions Strategy_ (Michigan: Baker Book House, 1989), 4.

[8]David J. Hesselgrave, _Communicating Christ Cross-Culturally_ (Grand Rapids: Zondervan Pub. House, 1978), 20,21.

"In briefest outline, this message contained: (1) A historical proclamation of death, resurrection, and exaltation of Jesus, set forth as the fulfillment of prophecy and involving man's responsibility; (2) A theological evaluation of the person of Jesus as both Lord and Christ; (3) A summons to repent and receive the forgiveness of sins.[9]

This is the message Paul and Barnabas preached at Derbe. Wherever Paul went throughout his entire ministry, his all-consuming desire was to preach that same good news (Rom. 1:14-17; 11:13-14; 15:16-19).

Inreach - Edifying the Believers

Paul's second step in evangelizing the unsaved was to gather in the results of his witness. The text states that the apostles preached the good news and "won a large number of disciples" (Acts 14:21). The NT clearly teaches that wherever faithful witnesses preached the good news, they always had results. Paul never proclaimed the gospel without winning converts. The most meager response on record was at Athens, but even here, Spirit-prepared hearers believed (Acts 17:34).

The expression, "and won... disciples" matheteusantes, is the same word used in Matthew 28:19 "and make disciples of all nations" matheteusate. Both passages distinctly teach that when a person hears the gospel and believes it, he becomes a disciple. Preaching the good news and winning disciples was only the first step in Paul's model for missions. With Paul evangelism never stood alone.

The Acts 14 narrative continues,"Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith.'We must go through many hardships to enter the kingdom of God.' they said" (Acts 1421,22). Paul now retraced his steps to solidify the gains made through gospel preaching.

After having passed through bitter trials, Paul and Barnabas returned home t rough Lystra, Iconium, and Antioch to build up the believers. The afflictions had made an indelible impression on Paul. He said to Timothy toward the end of his life:
You, however, know all about my teaching, my way of life,my purpose, faith, patience, love, endurance, persecutions, sufferings-what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions

I endured. Yet the Lord rescued me from all of them (2 Tim. 3:10,11).

The overland route back to their home church in Syrian Antioch was much quicker and shorter. Indeed, Paul and Silas took this

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[9]Robert H. Mounce, "Gospel" Baker's Dictionary of Theology, ed. Everett F. Harrison, (Grand Rapids: Baker Book House, 1960), 257.

road when they set out on their second journey (Acts 15:41-16:1). Yet much remained for Paul to do among the fledgling groups of disciples now growing in these cities.

First, the apostles moved among the churches "strengthening the disciples." The word translated "strengthening" _episterizontes_ means "to build up with additional strength." The term is found in the New Testament only in Acts 14:22; 15:32,41; and 18:23. In each instance it refers to building up believers in the faith. In fact, Paul's two subsequent journeys started with "strengthening" ministries among the churches. At the beginning of his second journey, Paul "went through Syria and Cilicia, strengthening the churches.(Acts 15:41). After furloughing in Antioch, he initiated his third journey "and traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples" (Acts 18:23).

Second, the apostles went about 'encouraging' the believers _parakalountes_. This term conveys the thought of pleading, exhorting,or beseeching. A sense of urgency prevailed. Paul wrote to the Philippian church, "I plead with Euodia and I plead with Syntyche to agree with each other in the Lord. (Phil. 4:2).

Paul's edifying ministry was centered in doctrinal instruction and exhortation to victorious Christian living. His entire work models for us a biblical pattern of soul care. Rolland Allen was bold to say that Paul's missionary success is attributed to his ministry to convert. He wrote, "Indeed, I think we may say that it is in his dealing with his converts that we come to the heart of the matter and may hope to find one secret of his amazing success.[10]

Church-Planting - Establishing Local Churches

The narrative continues, "Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord in whom they had put their trust."(Acts 14:23)

There were now groups of believers in Lystra, Iconium, and Antioch, but they were not organized and had no appointed leaders. The apostles first assisted these groups by setting men apart for leadership roles. Then they commended each church into God's care.

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[10]Ronald Allen, _Missionary Methods: St. Paul's or Ours?_ (Grand Rapids: Eerdmans, 1962), 82.

THE PAULINE MODEL FOR THE CHURCH'S MISSION

Evangelizing the Unsaved Acts 14:21	Edifying the Believers Acts 14:22	Establishing Local Churches Acts 14:23
Action: Preaching the gospel Making disciples	Action: Strengthening Encouraging	Action: Appointing Committing
Proclaiming	Perfecting	Planting

PRACTICAL TRAINING FOR MINISTERIAL STUDENTS
APPLYING THE PAULINE MODEL

Training in Outreach

One of the great challenges for SMC Ministerial students is to evangelize the unsaved by preaching the gospel. Pune, where SMC is located, poses a very great challenge for outreach and ministry by SMC Ministerial students.

Demography of Pune

Spicer Memorial College is located about 4 km from the town of Kirkee, in the city of Pune. It is located in a strategic area, just behind the Pune University on one side and the defence establishment on the other.

Population of Pune

The study of the population of Pune is important not only because it promotes our understanding of the growth of the city, but also because it brings into focus the rapidly growing problems -social and economic - that have appeared in the wake of the unprecedented rise in the city's population during the last 25 years and the tremendous challenge this has posed in spreading the gospel of Jesus Christ. The population attributes like the economic condition, social relationship, education and employment can to a large measure reflect the problems of the city and the challenges faced in terms of spreading the gospel message.

Statistics reveal that between 1891 and 1971 the population of Pune city has grown 7 times. In the last 25 years, between 1971 and 1996, the population has doubled!! from a total population of 8,53,226 in the year 1971. it has grown to 16,86,109 persons(1.6 million) in the year 1996.[11]

Linguistic Groups

The language spoken as mother tongue by majority of the people in Pune is Marathi, the language of the region in which the city is located and is the mother tongue of more then two third of the people in the city. Next important linguistic group is Urdu followed in successive order by Hindi, Gujarathi and Telugu. A relatively high percentage of Urdu speaking population
is due to the Muslims immigration/conversion during the Muslim rule.

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[11]D.R. Gadgil, <u>District Census Handbook</u> (Pune: Ranvinder Mudranalay Pub. House, 1990), 112.

Religious Groups

About 4/5 of the population of Pune are Hindus. Then come Muslims, Buddhists, Christians, Jains and so on. The percentage break-down of the religious groups of Pune are shown under along with Christian denominations:

Religious Groups		Christian Denominations	
Hindus	81.94%	Roman Catholics	69.8%
Muslims	8.04%	Methodists	05.5%
Christians	1.61%	United CNI	04.5%
Others	1.59%	SDA	04.4%
		Other Protestants	13.3%
		Others	02.6%

The RC Church has 14 congregations, Protestants 11, Methodists 13 and SDAs 6. Numerous smaller denominations and independent groups comprise the balance. Pune has atleast 23 denominations and fellowships with a total of 99 known congregations.

Type of Neighbourhood

Spicer Memorial College has as its immediate neighbours, the Pune University Community with a tremendous challenge to present the gospel, a large population in the military establishment toward the East, and the villages in the West, and the prosperous Sindhi Society.

The statistics above reveal that there are more than one way the ministerial students can be involved in outreach activities. In as much as Marathi is the spoken language here in Pune, the Marathi students in the ministerial programme can be appointed as leaders of groups with one faculty member as the sponsor of the group. The junior students and senior students can be divided separately. In as much as the courses are already separated as lower division and upper division courses, those students who are registered in the lower division courses in particular courses related to outreach and evangelism, will form separate groups and those taking courses related to outreach in the upper division, will be divided accordingly. The courses involved are:

Personal Evangelism	2 hours
Field Visitation	2 hours
Field Evangelism	1-4 hours
Projects in Applied Theology	1-3 hours
Health Education	6 hours
Social/Community Service	2 hours
World Religions	3 hours

These courses are directly connected with outreach and evangelism.

Personal Evangelism
     Prerequisites: Bible Doctrines
     A study of the methods of approach and persuasion in personal soul winning evangelism, including the preparation of and the art of giving Bible studies. Practical work as needed.

Field Visitation
     Prerequisite: Personal Evangelism
     Practical experience in home visitation and Bible studies.

Field Evangelism
     Prerequisites: Personal Evangelism, Fundamentals of preaching or Homiletics.
     Participation as an assistant in an evangelistic campaign under approved minister.

Projects in Applied Theology
     Prerequisite: Permission of the Department Head
     Individual projects of a practical nature, such as surveys or public meetings. A maximum of three hours of credit may apply toward graduation. Open only to those majors in the Religion Department.

Health Education
     Prerequisites: Health studies and Human growth & development.
     Educational psychology, interpersonal relationships and group dynamics as they relate to health education. The student will produce and use a wide variety of resources and methods in community health programmes.

Social/Community Service
     Prerequisite: General Anthropology
     Analysis of the community structure and development in India. Consideration of both rural and urban communities with emphasis on urbanization and sub-urbanization.

World Religions
     A historical study of the living religions of the world. Greater emphasis will be placed on religions other than Judaism and Christianity. A practical knowledge and comparison of the living religions of the world.

     In as much as there are other language groups also residing around Spicer, students can be grouped on the basis of the spoken language and assigned particular territories for evangelism. For example, the Dehu Road area has a high percentage of Telugu speaking people and hence the Telugu speaking students can best assist there. The Range-hills area comprise more Tamil speaking

people and so the Tamil speaking students would best fit in that area. Similarly with other language groups.

The statistics also reveal that different methods of evangelism should be chosen for different areas and communities. Some of the methods which have proven effective include:

1. Home Evangelism: Visiting homes which are receptive
2. Apartment Evangelism: Specific ministry in apartments in as much as a large percentage of Pune population live in apartments.
3. Tape Evangelism: Tapes of Bible stories are lent to members of the community, particularly those who are not so very receptive to the gospel truth. Gradually Bible teaching is incorporated.
4. Video Evangelism: The same procedure as used for tape evangelism is followed here.
5. Health film-strips: Sometimes there is a need to begin with the health message and gradually introduce the gospel
6. Community Service: Sometimes we ought to begin with Social and Community Service and then present the gospel.
7. Personal Evangelism: A one-to-one Bible study
8. Public Evangelism: This will be the last step after considerable time has been spent with a particular community. This can begin as a small cottage meeting and later major efforts can be planned.

In all these areas of course-work, the students in the department can be directly involved for a hands-on experience in the ministry.

Training in Inreach

Just as how ministerial students can be involved in outreach through the various courses in the department, they can be practically trained for inreach activities through the various courses in the department. The courses which relate to inreach work of a ministerial student includes:

Homiletics	4 hours
Intr. to Ministry	3 hours
Pastoral Counselling	3 hours
Adv. Homiletics	2 hours
Church Stewardship	1 hour
Church Finance	1 hour
Church Leadership I	2 hours
Church Leadership II	2 hours
Biblical Languages	6 hours
Religion Courses	30 hours
History courses	9 hours

Homiletics
A study of the construction and delivery of pastoral and evamgelistic types of sermons. Laboratory work as needed.

Introduction to the Ministry
A study of the basic principles and ethics underlying the work of the pastor-evangelist; the pastor as a man and as a leader of worship; the fundamentals of personal work--counselling and organizing the local church for year-round evangelism. Field trips as needed.

Pastoral Counselling
A study of the role of the pastor as personal counsellor in a variety of situations related to the ministry of the church. Field work as needed.

Adv. Homiletics
Prerequisite: Homiletics
An advanced study of the history, science and art of preachingt and of various types of sermons. Field trips as arranged.

Church Stewardship
A study of the Biblical principles involving church stewardship, its relation to the mission of the church, its contribution to the spiritual development of the laity, and the responsibility of the minister in providing an effective church stewardship programme in the church.

Church Finance
A study of the denominational and church financial structure, with emphasis on budgets, the accounting of funds, and the keeping of accurate receipts and financial records at the local church level.

Church Leadership I
Prerequisite: Introduction to the Ministry
The function and methods of church departments, including Welfare Ministry, Dorcas Society, Lay Activities and Temperance. Special emphasis on youth activities.

Church Leadership II
Concepts and methods of Sabbath School evangelism, including Branch Sabbath School, Vacation Bible Schools, and Youth and Child Evangelism. Laboratory work as needed.

Courses in Biblical Languages

Elements of N.T. Greek
A study of the grammar and syntax of the vernacular koine Greek of New Testament times with readings in the Epistles of John.

Intermediate N.T. Greek
Advanced work in grammar and syntax. The development of reading and interpretive ability.

Biblical Hebrew
An intensive study of the grammar of this ancient language. The student is taught the ability to read from the Hebrew Bible and to use lexical material.

Intermediate Hebrew
Advanced work in grammar and syntax with emphasis on translation, and interpretation of selected passages of the Hebrew Old Testament.

Textual Criticism
Prerequisite: Intermediate N.T. Greek
A study of the materials, methods and history of N.T. textual criticism.

Religion Courses

Gift of Prophecy
A study of the background of the gift of prophecy in the Old and New Testaments with special emphasis on its manifestation in the Seventh-day Adventist Church.

Advanced Apocalyptic Literature
An advanced study of the apocalyptic literature with concentration upon the books of Daniel and Revelation.

Philosophy of St. Paul
An exegetical study of the Epistles of Paul and their background, to appreciate the theological concepts that guided the Christian church in its infancy.

Hebrew philosophy
An investigation of the teachings, positions, and ideas of the Hebrew prophets and philosophers of the eighth to the fifth centuries B.C.

Biblical Theology
A concentrated study of the leading theological concepts of the Bible.

History courses

History of Christianity
The development of the Christian Church from its beginning to the present day with special attention to the internal problems and the impact of external forces.

History of Religions
a study of the history of the religions of mankind, with special emphasis on the religions of South Asia. Field trips as arranged.

Philosophy of History
A course dealing with the historical account of the development of the modern idea of history through the centuries, and a philosophical reflection on the nature, subject matter, and method of the history.
These courses include all areas in which ministerial students can receive training in inreach work of the church. The areas of ministry include:

    Church Nurture
    Preaching
    Conducting regular services of the church
    Pastoral Counselling
    Ministering to small groups
    Management of funds
    Youth Activities
    Conducting church socials
    Teaching ministry
    Involvement in family functions
    Personal Bible studies
    Conducting revival meetings
    Evangelistic followup

Every ministerial student has to take the above mentioned courses as a part of his requirement for ministry. These courses can then be applied in these various areas where he receives hands-on experience in the inreach work of the church. Opportunities are created for the student to participate in all these activities while doing his studies on campus.

Training in Church-Planting

The greatest challenge for ministerial students of Spicer Memorial College is to plant churches all around Spicer College. Every theoretical knowledge received in the classroom should be translated into practical work in terms of inreach and outreach work. This will ultimately lead to establishing churches as a result of the training received in the outreach activities during their studies.

The recently introduced 200 hours of cognate work requirement for every ministerial student will be utilized in practical training in inreach and outreach work which will ultimately lead to church-planting activities all around Spicer.

PROPORSAL TO THE ADMINISTRATION OF THE COLLEGE TO INCORPORATE OFF-CAMPUS PRACTICAL TRAINING IN ASSISTING CHURCH PASTORS AS PART OF THE 4-YEAR CURRICULUM

Study reveals that many of the Theological Institutions here in India, have made off-campus Practical Training programme a part of the 4-year curriculum. For example, the Union Biblical Seminary right here in Pune, sends out the students during the third year of their study to various churches of their denomination to serve as Associate Pastors to receive hands-on--experience in the ministry. During this one year period, the students receive hands-on-experience in all areas ministry in the locacl church he is assisting. This training includes Outreach - Evangelizing the unsaved, Inreach - Edifying the believers and Planting churches - Establishing Local churches all around the mother church.

The students then return to the institution of study and complete then fourth year of study and then graduate. Thus when they enter the ministry, they are already acquainted with every phase of the ministry and fit in well immediately.

This entire 4-year programme, including the off-campus training, should be carefully monitored by the College Administration. Regular reports from the Pastors of the churches where the students are receiving training can be send to the college. Based on their reports, grades are given for the practical work. The financial details for this third year training programme may be worked out between the institution and the local church through the local section concerned.

CONCLUSION

This, then, is the Pauline model for the church's mission. Both in the historical record of Acts and in the teaching of Paul's letters to the churches, the essence of Paul's work is in (1) evangelizing the unsaved, (2) edifying the believers, and (3) establishing local churches.

The Ministerial Students of Spicer Memorial College receive practical training in all areas of the ministry as outlined by Paul. During their stay on campus, the students are engaged in the evangelization of the unsaved, the edifying of the believers, and the establishment of local churches. If these elements are not present in our missionizing, we are not involved in biblical

missions in the truest sense. This is not to say that in its mission the church does not do other things. Evangelism in the New Testament never stands alone. Winning people to Christ, or "making disciples," is the initial step in the church's mission. The Apostle Paul sets the pattern for the ongoing ministry of strengthening believers. Believers must be gathered into local churches for edification and service. Planting churches is essential to New Testament missions. Spirit-prepared leaders are basic to the church-planting process. Church leaders were always a special concern for Paul.

Every course in the department should be focused on the practical training of the students for future ministry. During their stay on campus, they should receive every possible training which will prepare them for the field work. The theoretical knowledge gained from the various courses in the department can then be translated into practical work that will give them training in various aspects of the ministry that will ultimately fulfil the three basic areas of ministry : evangelizing the unsaved, edifying the believers, and establishing local churches.

With the training the young people receive, they will not only fit in well with the needs of the local field but also as the result a number of churches can be planted all around Spicer Memorial College and Spicer can become a centre of Evangelism.

I place this strategy which is specifically prepared for Spicer Memorial Students as a model for any Seventh-day Adventist College which shares similar concerns.

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