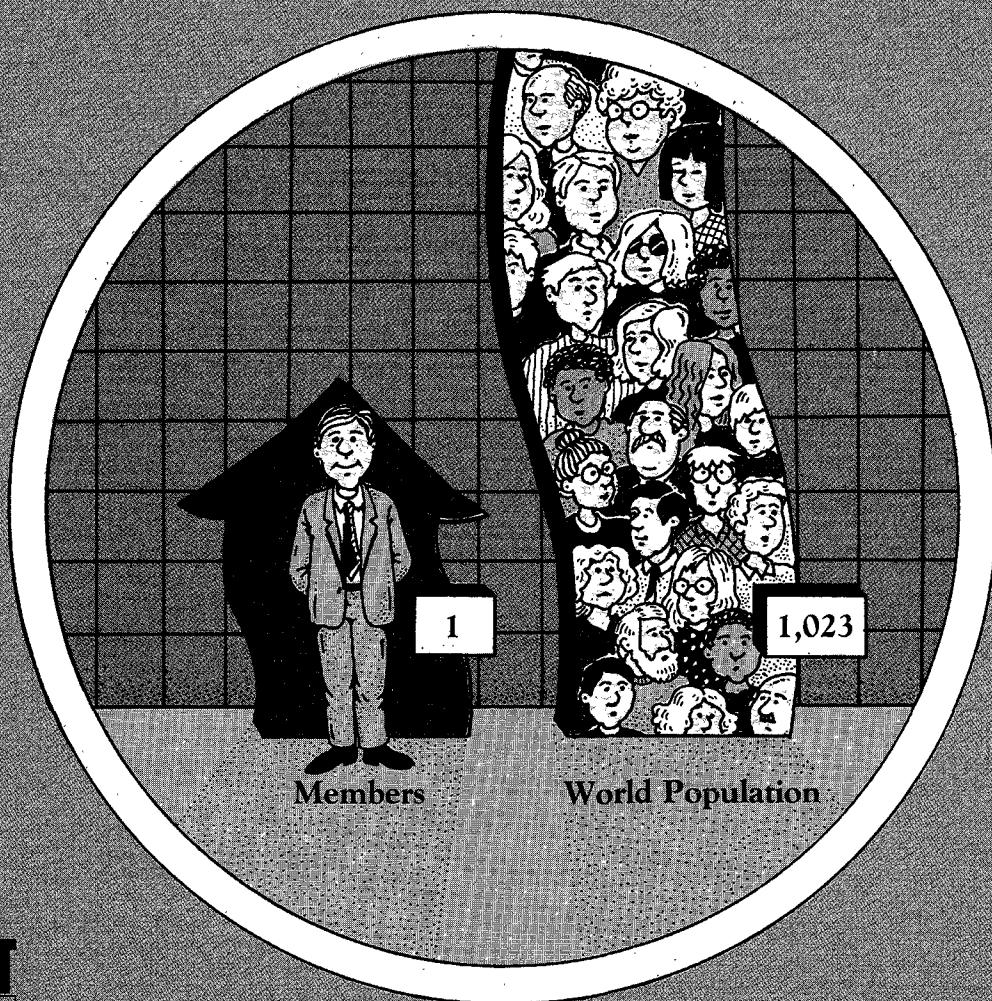


Ministry

International Journal for Clergy

December 1986



Mission ^{still} possible?

This special issue of MINISTRY reports on the progress of the church in achieving its Harvest 90 objectives. As befits an issue on evangelism, four of our authors are evangelists and the fifth is a professor of mission.

Gottfried Oosterwal in "Mission Still Possible?" reminds us that with all the success in achieving our baptismal goals, the task of reaching the unreached is staggering. While our church adds 2 million new members, world population will have grown by 425 million. Oosterwal lays out a comprehensive strategy for completing our mission.

The church is on target, says Carlos Aeschlimann in "How to Reap a Harvest." His is an exuberant look at evangelism and its baptismal success. His plea is for all church members to be involved in the mission of the church.

Jay Gallimore provides another dimension in "Church Growth—Its Missing Power." In discussing the danger of numbers as the sole measure of growth, he states: "We can make the same tragic mistake if we insist on growth in size without growth in holiness. The issue is not how many we get on the church books, but how many we get to the kingdom."

Our joy in the many accessions is tempered by the knowledge that in many places we have a paper membership where true figures are hard to come by. Our consistency in disciplining and reporting of apostasies and membership is dreadfully uneven. There are conferences that report few and sometimes no apostasies and, in a number of cases, no deaths, either. And some of these are not small conferences. In 1983 one conference was brave enough to address this problem and dropped 14,155 names from membership (36 percent of their membership). MINISTRY is planning a special issue on church discipline.

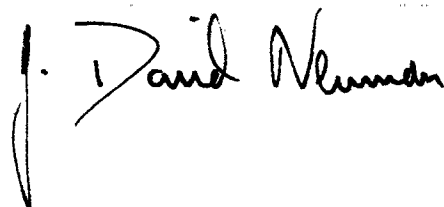
Church growth is possible in Europe, reports Mark Finley. Consider a city with seven Adventist churches that had suffered a 20 percent loss in membership during the past 20 years. You will be excited by what happened.

Revelation seminars are not the panacea to a church's evangelism quest, but they come close. Harry Robinson tells how they began and more important, how *anyone* can conduct a Revelation Seminar.

Our report on the 10 world divisions includes a unique statement from each president on the meaning of Harvest 90. We limited them to 100 words. (Most struggled with this requirement!) Sprinkled across the pages are graphs and tables that show the successes and also some of the challenges still facing us.

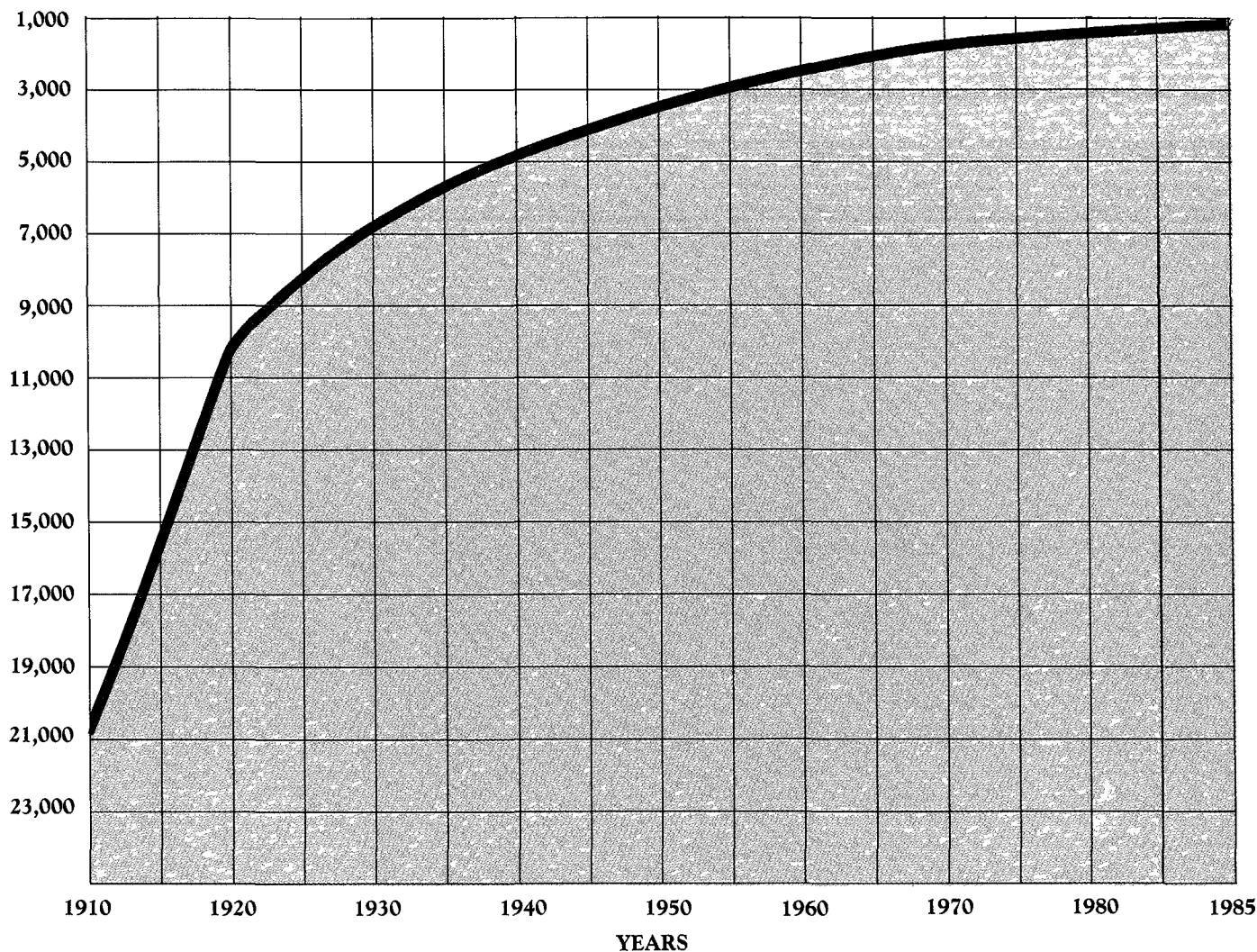
The opportunities for making disciples of all nations are limited only by the dedication and commitment of each one of us. Our great need is to fall on our knees and pray for that same pentecostal power that took the gospel to the world in a single generation (Col. 1:23). This can happen in our generation if we are willing to make the same commitment.

We want it to happen, and thus we dedicate ourselves and this special issue to Jesus Christ, the Lord of the harvest, who makes all things possible.



RATIO OF MEMBERS TO WORLD POPULATION

WORLD POPULATION
PER MEMBER



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Mission ^{still} possible?

Is it possible to make Seventh-day Adventists out of all the truth seekers in the world? Should we even try? What, really, are we trying to do in missions, and can we finish the job?

This year, 1986, the world population reached 5 billion. That is more than 25 times as many people as were alive in the days of Christ and the apostle Paul. And five times as many as in the days of our church's pioneers. Of those 5 billion people, about three fifths are unaware of the power and the promises of the gospel of Jesus Christ. And there may be another billion people who have never heard with clarity the three angels' messages. These 4 billion people constitute the unreached, the target audience of Seventh-day Adventist mission.

The question now is How in the world can these people be reached with the everlasting gospel in this generation? Before addressing that issue, let us first make sure that we agree on the goal of our mission: reaching those 4 billion people who either have never heard the gospel of Jesus Christ in general, or the Adventist message in particular. For not only is advance in mission proportionately related to the clarity of our goal, but mission strategies too are greatly determined by our objectives. When there is no clarity or unanimity regarding our goal and objectives, the mission suffers. That is one reason why we are not advancing as rapidly as we could.

One idea that is heard frequently these days is that God has a thousand ways of His own to reach those billions of people with the gospel. Why, then, be so uptight about reaching them with the limited means available to this church? Another concept that is gaining prominence again is the notion that Adventist mission should see its goal primarily, if

not exclusively, in what we traditionally have described as "calling the honest children of God out of Babylon." In the narrower sense of that term, this means proclaiming the first, second, and third angels' messages only to the 25 percent of the world population that is at least nominally Christian.

Both of these viewpoints have great merit and need to be taken seriously. The first starts from the biblical view that mission is the work of God. He initiated it. He paid the price for it. He will also accomplish it. And He will do so at His own time and in His own way. The main thing we need to do is make sure that we are on His side, and that we follow Him wherever He leads us. As we grow in Him and participate in His work, God's mission will be accomplished.

There is much comfort in this view. But taken by itself, it will accomplish very little for world mission. All mission is the work of God, but He has chosen human instrumentalities to accomplish His work. In fact, throughout the Scriptures woes are pronounced upon those who do not work for the accomplishment of God's mission as if the salvation of all humanity depended on their labors (see, for example, Eze. 3:18; 1 Cor. 9:16). Seventh-day Adventists hold to an *inclusive* view of mission. God has, indeed, many other ways and uses many different persons and organizations to evangelize the world. But we dare not leave to others what God, in His grace, has specifically entrusted to us. Not only our identity as a church, but our personal salvation as well, stands or falls with the commitment to share with others—some 5 billion of them—the joy, peace, and certainty of salvation in Christ, and the good news of His soon return.



Gottfried Oosterwal, D. Litt. and D. Litt. et Phil., is professor of mission at the Seventh-day Adventist Theological Seminary, Andrews University, and director of the Institute of World Mission.

The second viewpoint also has great merit. It is part of our heritage, and over the years has shaped our mission and determined our concepts and strategies of evangelism. But this narrow view of our mission must be complemented and corrected by recognition that in *Scripture* mission is always *world* mission. It embraces all people and shuts out none. The Bible makes it clear that God's love is so deep, so wide, so all-embracing, that it includes all nations, kindreds, tongues, and peoples. God commissioned this church to make disciples of all peoples, everywhere, and to teach them to obey everything the Lord has taught us.

It is all right for a group of believers to limit their mission to a smaller, clearly defined audience when it first emerges and is in the process of discovering its own identity. Such was true of the early Christians. But within a few years they saw their mission expand from Jerusalem to Judea, then to Samaria, and finally to the rest of the world (Acts 1:8). This was also the case with the early Adventist believers after 1844 when they gradually expanded their mission from the closed group of the "brethren of Laodicea" to the Christians of North America to the "honest children of God still in Babylon," everywhere.

But however attractive this view is, and however much part and parcel of our traditional way of thinking on mission and evangelism, it is too limited. The whole world is our parish, not only geographically but socially, religiously, and culturally as well. God has no favorites! His love embraces Christian and non-Christian alike, the Muslim and the Marxist, the sectarian and the secularist. They all have a right to hear the message, all 4 billion of them!

Two ways of mission

There are basically two ways of mission, each with its own forms of ministry and its own instruments of evangelism. Both are very biblical, and both are needed to accomplish the task. Though they are rather different, as they start from opposite premises and have an altogether different orientation, the two very much need each other and complement each other, as the left hand needs and complements the right hand. They also challenge each other and correct each other. Great harm is done to the advance of God's mission when only one way is followed, or when one way is

greatly elevated above the other. One may be called the *church-oriented* mission, the other *world-oriented*. Of course, these two ways never occur totally isolated from each other.

Most mission work is a mixture of the two ways. Generally though, one takes precedence in determining the attitudes and approaches in mission, the methods and strategies followed in evangelism, and the kind of organization and instruments employed. As these determine to a large extent the missionary advance, it is helpful to contrast these two basic ways of mission and their consequences for the task of reaching the unreached.

Church-oriented mission

Church-oriented mission is an extension of the function of the church. All its activities find their source, focus, and goal in the church. Mission is more or less a synonym of church growth. Its aim is to add as many people as possible to the church, to expand and strengthen its organizational structures, and to establish institutions. All these give the church presence, stability, and continuity, and make further mission possible.

The church-oriented mission centers on the work of specialists: ministers and evangelists, administrators and teachers, hospital workers and technicians. The members of the church are urged to do their share in the advance of mission. Their activities are usually determined and shaped by the specialists whom they are called to assist in the work of building up the church.

Commonly, in the church-oriented view, the church sees itself as "a divine fortress in a revolted world," "God's sacred bulwark in a world polluted by sin." There is little or nothing in that world that contributes to the advance of mission or has any salvific value. The task of mission is to call people out of this evil world, away from their secular activities, and to gather them within the safety of God's holy fortress. The terms used to describe that mission are illustrative of the concept behind it: crusade, campaign, soul winning. Usually such a fortress concept goes hand in hand with a hierarchical form of church organization and a strongly centralized form of government.

The church's particular message plays a powerful role in this mission. The message is also important in the *world-oriented* mission, except that in the latter the message is adapted to the

circumstances and conditions of the people for whom it is intended. In the church-oriented way the message, once formulated and adopted by the church as the truth, tends to become a sacred tradition, a divinely inspired heritage that must be preserved exactly as it has been handed down, without changes in form or even methods of communicating it.

The church-oriented method of mission has enormous strengths. There is no question about the church's identity or its message. Specialists—evangelists, administrators, technicians—can be sent from one part of the globe to another, where they can present the same standard methods and administer

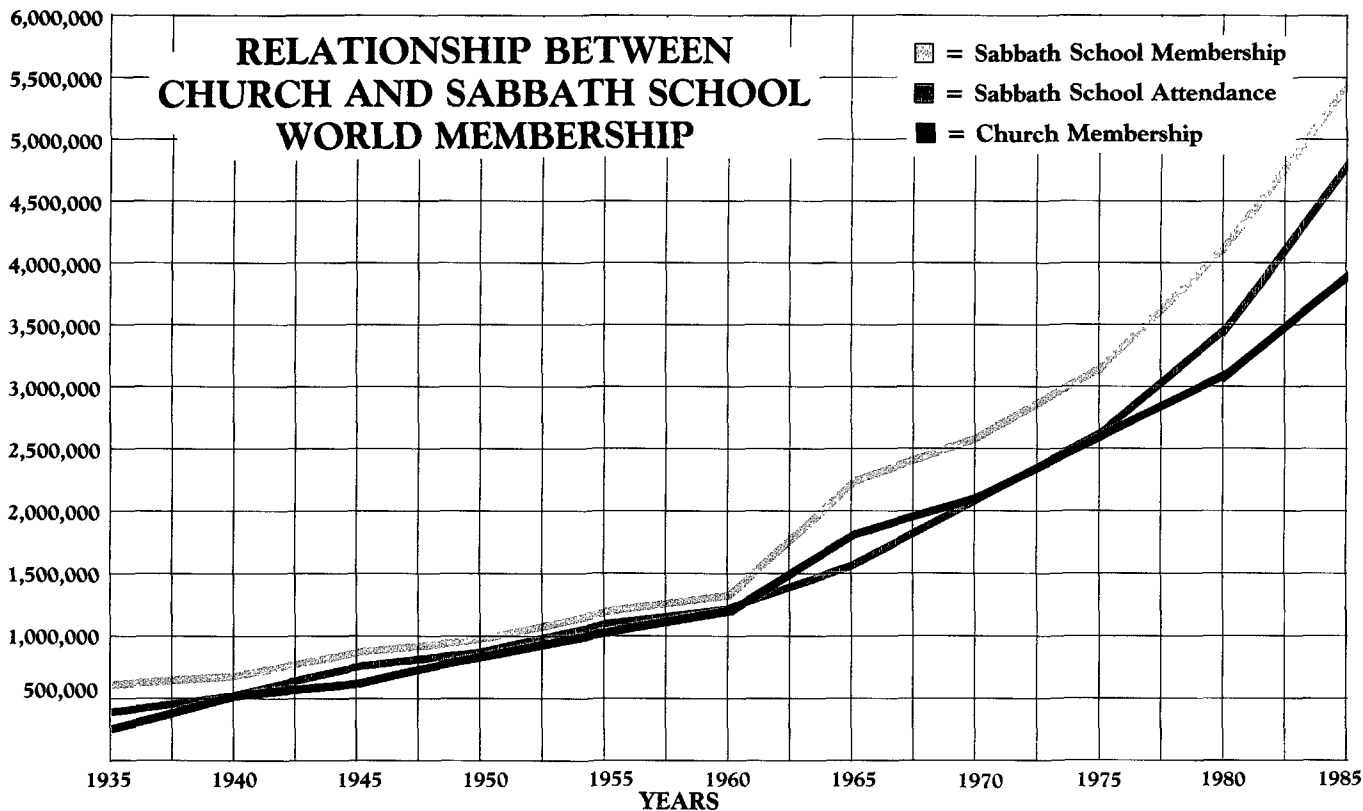
**We dare not leave
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the church's organizations and institutions. And when people accept the message, they find a good, functioning organization to receive them and to assist them as they grow in spirit and in truth.

The church-oriented method of mission has served the Seventh-day Adventist Church well. From a handful of believers, ridiculed and rejected by many, our church has grown into a worldwide organization, admired and imitated by other missionary bodies. From an America-based and an America-oriented denomination it has grown into a universal church, solidly planted in some 190 countries of the world. In fact, the Adventist Church today is the most widespread Protestant mission organization in the world, and has a consistent membership growth of 6 to 6.5 percent a year. This compares very favorably with the 2 percent annual growth rate of both Christendom in general and the global population.

From a *church-oriented* point of view, this growth of the Adventist Church and

MEMBERS



its expansion around the world is a great success. From a *world-oriented* view of mission, however, the picture looks quite different. And it is that view that is desperately needed now to complement and to correct the other if we are to reach the 4 billion people in our target group.

World-oriented mission

Central to world-oriented mission is not the church, but the world, its people, and their activities. And contrary to the church-oriented method of mission, mission in this view is not an extension of the church. It is the other way around! The church is a product of mission, and an instrument, a tool to reach the mission's goals and objectives. That goal is not in the first place *soul winning*, seeking at all cost to add more people to the church and expanding its organizations and institutions, but *evangelization*: presenting the person and the work of Jesus Christ in such a way that all people, everywhere, become acquainted with the gospel that forces them to decide for a life with or without Christ, with all the consequences for the here and the hereafter.

When Adventist missions began there were about 1 billion people in the world, some 30 percent of whom were Christian or under the direct influence of the gospel. Since then the number of people

who have never heard the message of Christ and His work in the final phase of His ministry has quadrupled. And every year another 85 million people are being added to the world population, mostly in non-Christian areas. From a *church-oriented* view of mission, a consistent 6 percent annual growth is a tremendous advance. From a *world-oriented* point of view, it means only that the number of the unreached is increasing by the millions every year. If we are serious about our missionary goal to reach the unreached in this generation, our mainly church-oriented method must be complemented and corrected by the world-oriented method of mission.

That will require some rethinking on the nature of our church and mission, and a change in our attitude, actions, and priorities. From a world-oriented point of view, large institutions or a strong, centralized organization in mission may not always contribute much to reaching the unreached. In fact, ample evidence from mission-history—including our own—and from current research on mission testifies to the contrary.

Take our work in the People's Republic of China, for example. Reflecting on the lack of rapid advance in former years, David Lin, then secretary of the China Division, cited our church-oriented way of mission as the most detrimental

factor. Our resources and personnel were spent on organizations and institutions, leaving very little room for a rapid advance of the message through the development of local congregations and the preparation of church members for their life and work as priests in the world. He concluded that we must make Christians before we build organizations and institutions. The present very rapid growth through a *world-oriented* way of mission in China lends credence to Lin's view.

By and large, church-oriented mission still determines our form of evangelism. When work in a new territory is begun, the church organization with its slate of officers and departments is often already in place before converts are made. When plans are developed to evangelize a new area, we send in a team of specialists: ministers under the direction of a powerful evangelist, aided by radio, television, and other church-sponsored programs. This method of mission has the most immediate results. But for a church to have a truly effective influence on the unreached billions, the church-oriented method needs to be complemented by the *world-oriented* method.

World-oriented mission begins with a different understanding of the world and the church's function in relation to the world, and it leads to different ways of

communicating the message.

Once again, consider the reality of the goal in mission. In the church-oriented view, our real goal is soul winning, building up the church. Our activities and programs focus on the church and its growth. Soul winning is important in the world-oriented view, too, but as a result, not a primary objective, of our mission. In world-oriented mission, the church's primary objective is to reach people who have not been reached with its message. The goal is to give every person on earth the opportunity to hear with clarity the everlasting gospel, thereby calling for a decision concerning Jesus Christ and His work (Matt. 16:16). The person who accepts Christ is saved (Acts 16:31), and there is no condemnation for him (John 3:17, 18). However, those who after hearing the gospel do not receive Christ, but consciously reject Him as their Lord and Saviour, are thereby condemned already (John 3:16-19).

Mission in this view is not like a big political campaign trying to enlist more voters for our cause. Rather, it is participating with Christ in His work of judgment (Rev. 14:6-12). In the words of Christ, that work is accomplished when humans everywhere are powerfully persuaded to make a decision regarding the light that He, Christ, has brought into the world (John 3:16-21).

Our real task

Is not this the specific task for which the Adventist Church has been called into existence? Numerical growth comes as a result of this mission. But the advance of this mission is determined not just by the number of those whom we bring into the church, but by the number of those who really have become acquainted with the everlasting gospel and have been forced to make a definite decision between a life with Christ or a life without Him. When the gospel will have been proclaimed with such power as a testimony to all nations, then the end will come (Matt. 24:14).

To hasten the accomplishment of this task, the world-oriented view takes some different approaches in mission. Recognizing that the world is a colorful mosaic of different cultures and groups, each with its own particular value system, symbols, and ways of communication, the missionary seeks to become one with those groups. He identifies with their interests and needs, participates in their secular affairs, and learns from them the

way and the form in which the message of the gospel can best be communicated.

In this we should follow the example of the apostle Paul. Ellen White said Paul "varied his manner of labor, always shaping his message to the circumstances under which he was placed. . . . We also must learn to adapt our labors to the condition of the people, to meet men where they are" (*Gospel Workers*, [1892 ed.], pp. 300, 301). "Many efforts, though made at great expense, have been in a large measure unsuccessful because they did not meet the wants of the time or the place" (*ibid.*, p. 297).

To use a term from advertising: the world-centered view of mission is not *product-oriented*, but *target group-oriented*. It sees much in every culture that is holy and good and profitable to advance the work of the gospel.

Who are the persons most suited to accomplish the evangelization of the world? Obviously those believers who

already live and work in the world, who every day participate with others in their secular activities, and in whose lives the gospel has become a reality. The church-oriented method of mission is strongly programmatic and institutionalized. Public evangelism, radio, and television are mostly *proclamational* forms of ministry. The world-oriented method of mission is strongly *incarnational*. It also is an *integrated* form of mission, integrated in the totality of life, part and parcel of the believer's everyday existence. It does not need a special time or a special place. It occurs wherever a believer lives out the life of Christ. It occurs spontaneously, not programmatically. Especially in our urban, secular-

The Two Ways of Mission

	Church-oriented	World-oriented
PURPOSE	Soul winning, church growth	Evangelization, reaching the unreached
EVANGELISM	Programmatic, institutional, Special time, place, and occasion	Spontaneous, personal, integrated, part of life
MESSAGE	Absolute, unaffected by changes in culture and society	Related to changing circumstances and conditions
MINISTRY	Proclamational, truth-centered, calling people out of the world	Incarnational, need-oriented, sharing, caring within the world
ORGANIZATION	Centralized	Decentralized
STRUCTURE	Hierarchical, vertical	Democratic, horizontal
WORLD	Field of mission, passive in function, Secular sinful	God's aim of mission, active participant, Secular important
CHURCH	Aim, center, focus	Instrument, tool
MISSIONARIES	Specialists: ministers, evangelists, church workers	Every believer
GOAL	Building up the church, perfecting the believers	Restoration of the kingdom in the world, to hasten the judgment



ized societies this is the only form of mission possible.

There is one other way in which the goal of reaching the unreached is accomplished through the world-oriented view of mission. It sees God Himself powerfully at work in the world, and follows His leading. The church-oriented view tends to limit God's direct workings to the church. It also sees the gifts of the Spirit operating primarily within the church. By contrast, the world-oriented view sees the Spirit of the Lord constantly being poured out on the "heathen." It sees miracles of God's workings happening everywhere: the renewed interest in Bible reading in secular Europe, the enormous receptivity to the gospel in forms and symbols modern man can understand, the rise of people-movements toward Christ on all continents, and the emergence of messianic expectations everywhere. Because so many of these workings of the Spirit are appearing in forms other than those sanctioned in our church's tradition, the church-oriented view of mission often does not even recognize them as such. Yet they are God's way of finishing His work.

Accomplishing the task

Reaching the unreached: how, then, shall we go about it? Though world-oriented mission has enormous strengths, it also has its weaknesses. A world-centered mission without a strong church to guide and to direct it soon loses its identity. It becomes like salt that has lost its savor.

World-oriented mission may have the power of a wave, but without a strong institutional church it has no stability and no continuity. Specialized ministers are needed to assist the believers in their lives and their work of mission in the world. Converts need to be cared for and absorbed into the new community of the Spirit. All indicators given to us in Scripture and through careful research point to the fact that world-oriented mission needs church-oriented mission, and vice versa, in order for the goal of reaching the unreached to be accomplished. The two ways complement each other, challenge each other, and correct

each other. But because our traditional approach to mission has been shaped mostly by the church-oriented view, we need to begin giving much greater emphasis to the world-oriented view, both in our thinking and in practice. For the immediate future of our work this means that:

1. We should give serious study to the different target audiences of Adventist mission worldwide, such as the thousands of unreached people-groups, and develop the most suitable ways of reaching them in their particular needs and possibilities.
2. We should pay much more attention to stimulating and equipping the lay members for their role in mission, not just patterned after the specialized min-

istries and programs of the church, but in accordance with their particular world-oriented functions and based on their special gifts of the Spirit (integrated evangelism, spontaneous witnessing, sharing and caring ministries, etc.).

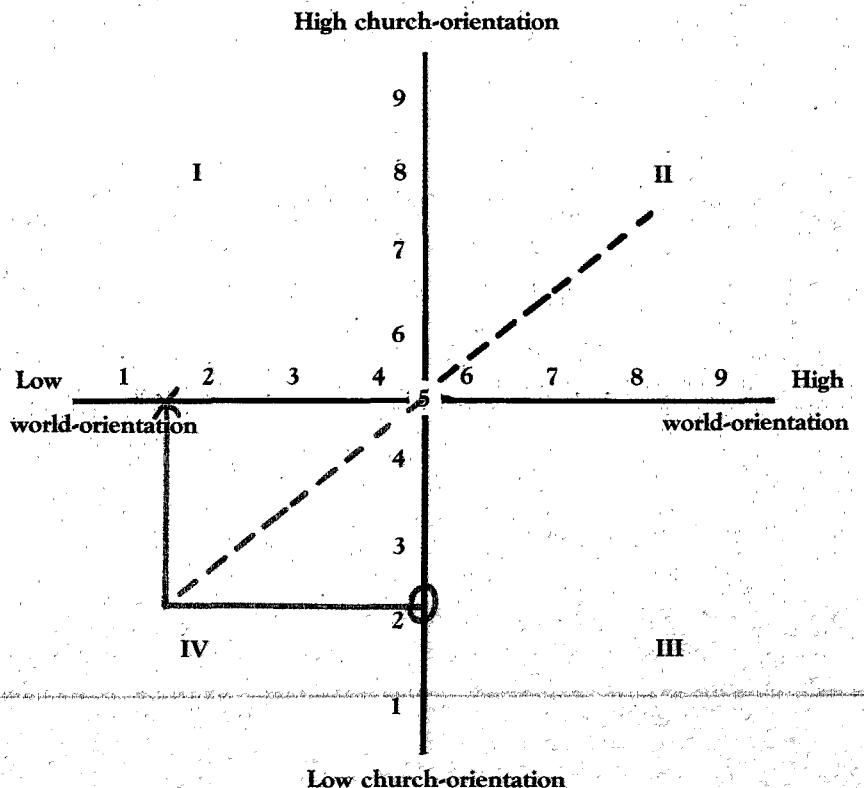
3. We should make the reaching of the unreached our primary goal in mission and adjust all our other objectives and activities accordingly.

4. We should develop a series of projects in churches to reach out in particular to the secularized people in the world.

5. We should consider the establishment of an Adventist missionary council to guide the church in this new era of mission with its new challenges and opportunities.

Where does your church fit?

After reading the preceding article take a look at all the current practices and programs of your church (conference, union, etc.). Where do they fit with regard to the two ways of mission summarized on the chart? Using scales of one to nine, rate your church's outreach for both world and church orientation. Plot your church's location on the horizontal (world-oriented) and vertical (church-oriented) axes of the chart. Draw a vertical line from your point on the horizontal axis and a horizontal line from your point on the vertical axis. Then draw another line from the center of the chart to the intersection of your two lines. (See example in red on chart.) Ideally this line would fall near the dotted line in Quadrant II. If your church finds itself in another quadrant, how could you change its direction?



How to reap a harvest

Where is Harvest 90 headed? What has been the church's response? Is there a specific focus for 1987?

Harvest 90 aims at a concerted effort of preaching the gospel to the whole world and thus accomplishing the supreme commission given by Christ to the church.

The One Thousand Days of Reaping, which garnered in more than 1.1 million precious souls, came to its climax at the General Conference session in New Orleans in June 1985. At that time Elder Neal C. Wilson, president of the General Conference, launched the new Harvest 90 program, which set forth the great challenge of winning 2 million souls during the quinquennium that will end with the General Conference session in 1990. All of the divisions in the world field accepted this new challenge.

The impact of this evangelistic fervor moving through the Adventist world made itself known in various ways. During Annual Council in October 1985, all the devotional sermons gave emphasis to some aspect of the Harvest 90 plan. Dr. Gottfried Oosterwal conducted a mission council at the world headquarters of the church. When each division had presented its plans and announced its baptismal goals, the sum amounted to more than 2.3 million. The 1986 Spring Council also placed great emphasis on Harvest 90. Reports from the various fields indicate that already during the first three quarters of the Harvest 90 program 259,000 precious souls have been baptized.

Another sign of the great evangelistic impetus within the church is that while baptisms usually decrease during the year of the General Conference session, 1985 saw more baptisms than any other year in

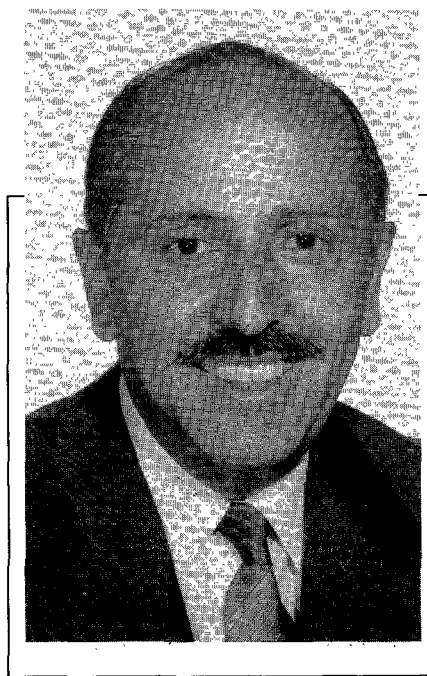
the history of the Adventist Church. For the first time a year's baptisms totaled more than 400,000.

Goals for the church

The Harvest 90 document accepted at the last General Conference session sets forth the focus of the church through 1990. It notes that "the proclamation of the everlasting gospel and its power demonstrated in the lives of a Spirit-filled people will be used by God to call forth the final events of earth." Recognizing that only with revival and reformation can we reach the goal of fulfilling the gospel commission, Harvest 90 holds as of high importance: "renewal and personal growth through Bible study, intercessory prayer, fellowship, and worship"; "revitalization of family religion"; the reclamation of inactive members; and the "reaffirmation of the principles and standards of the church, calling for reformation in appearance and lifestyle."

Harvest 90 calls Adventists to commit themselves to the goal of the church: "The completion of the gospel commission in the setting of the three angels' messages in preparation for the coming of Jesus." It says that for us to accomplish this, we must (1) recognize "the local church as the center of evangelism, nurture, and training of members for ministry"; (2) make our homes "centers of love, care, and witness"; (3) renew our proclamation "of the biblical-prophetic message"; and (4) reach "the large numbers of people who as yet are unreached by the gospel."

Harvest 90 is a call to all church members to evangelize and to win souls. For this reason we must recognize that the local church should be a "center of



Carlos E. Aeschlimann is an associate secretary of the General Conference Ministerial Association. He has responsibility particularly for Harvest 90.

evangelism, nurture, and training of members for ministry."

To complete the gospel commission Harvest 90 sets two specific goals: (1) to "double, in every division, union, conference, local field, and church, the number of accessions that were achieved during the One Thousand Days of Reaping"; and (2) to "double the number of members equipped for soul-winning activities".

All the world fields accepted with enthusiasm the Harvest 90 program. Divisions and unions have outlined aggressive plans, and the results are outstanding. The two European divisions are experiencing a significant evangelistic revival. This year saw a successful evangelistic campaign in Munich, West Germany. And our brethren in Spain are planning a gigantic national evangelistic campaign for 1988. In all of Europe Revelation seminars are being instituted.

The North American Division has established a high goal, outlined excellent plans, and prepared very fine materials. The latter part of 1986 has brought a large evangelistic campaign to Washington, D.C., and multiple campaigns in New York.

The divisions of Africa are in full activity and are beginning to see great harvests of souls. And the Far Eastern Division set apart 12 days to plan evangelistic strategies for its vast territory. We expect a great harvest of souls in the Philippines and in Korea. In addition, they will hold a large evangelistic campaign in Singapore to inaugurate a new evangelistic center.

The South Pacific Division has made very careful plans and prepared excellent materials. And the Southern Asia Division, though smaller in membership, has already held several campaigns and has had promising results.

The South American Division baptized almost 50,000 souls during the first three quarters of Harvest 90. For the years 1986 and 1987 they are planning national campaigns in Bolivia, Chile, and Peru. Inter-America began Harvest 90 with a gigantic campaign in Kingston, Jamaica. Elder John Carter, of Australia, conducted the campaign and baptized more than 400 souls.

The reply to the challenge of Harvest 90 has been immediate and total. At the present time this great evangelistic movement, which involves administrators, workers, and lay members alike,

covers the entire world, and the harvest is growing day by day.

Suggestions for 1987

For the full quinquennium the motto is Harvest 90. But each year should see varying emphases. The Ministerial Association recommends that during 1987 we give emphasis to evangelism centered in the local church and based on the united work of pastors and laity.

The local church as an evangelistic center and a center for training laity is a pillar of evangelism. The Spirit of Prophecy supports this concept: "The

church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world" (*Christian Service*, p. 15). "Someone must fulfill the commission of Christ; someone must carry on the work which He began to do on earth; and the church has been given this privilege. For this purpose it has been organized" (*ibid.*, p. 14). We hope that every Seventh-day Adventist church will maintain a continuous program of evangelism.

Because they are the church's leaders in evangelism and instructors of laity and

Ideas for evangelism in local churches

We hope that during 1987 every Seventh-day Adventist church will organize a program of permanent evangelism involving the pastors, elders, officers, and a great number of lay members. Here are some evangelistic approaches that some churches have found both economical and successful:

1. Organize an evangelistic campaign centered in the church and encourage all church members to attend and to bring visitors.

2. Encourage church members and interested persons to offer their homes for seminars, branch Sabbath schools, and Bible studies for the neighborhood. Request that church members who live in the vicinity bring family members and neighbors to these meetings.

3. Organize baptismal classes for juniors, youth, and adults in every church. Keep these classes functioning permanently.

4. Combine branch Sabbath schools with baptismal or Bible classes.

5. Train the largest possible number of lay members as Bible instructors. Have them prepare for baptism the people who have become interested through the above-mentioned activities.

6. Suggest that each Adventist family present two candidates for baptism: one a family member and the other a friend or a neighbor.

7. Have church members visit from house to house, offering literature, Bible correspondence courses, or invitations to meetings in the

church.

8. Present seminars in our schools or other institutions, or in a room adjoining the church sanctuary.

9. Create an interesting and loving Christian program to reclaim the thousands of former Adventists who live in large cities.

10. Internal evangelism: Make sure that all juniors and youth of the church have the opportunity to prepare themselves for baptism. Organize special programs for relatives and neighbors of church members. Give special attention to all non-Adventist visitors who attend the worship services.

11. Invite any teachers, colporteur/evangelists, or denominational workers who are members to help in some type of evangelistic activity of the church.

12. Conduct frequent baptisms. The minimum should be one baptism per quarter in every church. The ideal is to have a monthly baptism. Make of the baptismal service a special evangelistic service, inviting all relatives and friends of the baptismal candidates and also the general public. Make a call, obtaining the names of those who respond, and follow up on these people as quickly as possible.

The above-mentioned methods can be implemented with very little expense, but they can produce great results in souls won. Local fields and churches that can afford it can organize evangelistic campaigns and seminars in locations away from the church, using various means of promotion.

because evangelism is a part of the mission that Christ gave to them, pastors should hold evangelistic efforts. We recommend that every pastor in the world field conduct at least one evangelistic campaign and coordinate a permanent program of evangelism in his district or church. But the pastor's greatest responsibility is to train the largest number of lay members possible in all aspects of evangelism. The Spirit of Prophecy says: "It is a fatal mistake to suppose that the work of soul-saving depends alone upon the ministry" (*ibid.*, p. 68). "The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work" (*ibid.*, p. 69).

The successful pastor is not the one who works hard but alone. Rather, he is the one who is able to recruit, train, and place in action the members of his congregation. The pastor is like a general. He knows that alone he cannot face the enemy host. For this reason he does the planning and then enters the battle assisted by a good number of soldiers, well motivated, trained, and armed.

The laity helps the church fulfill its mission by participating in all its evangelistic activities. Christ prepared His followers to carry the gospel to all the world. In the early church all were missionaries. The Spirit of Prophecy supports the missionary call of the layperson: "Every soul whom Christ has rescued is called to work in His name for the saving of the lost." "To save souls should be the lifework of everyone who professes Christ" (*ibid.*, p. 10).

During 1987 we would like to see thousands of lay members working as preachers, Bible instructors, and baptismal class instructors. They can offer their homes as centers for witnessing, conduct seminars, bring friends and visitors to evangelistic meetings, participate actively in committees and missionary groups, and prepare candidates for baptism.

The rapid finishing of the work depends on this. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers" (*ibid.*, p. 68).

Conference and mission administra-

tors and departmental leaders should remember that in order to implement a dynamic evangelistic program they must show by word and example that evangelism is a priority undertaking. They must offer training to pastors and laity, and, especially for the laity, they must provide an abundance of quality materials.

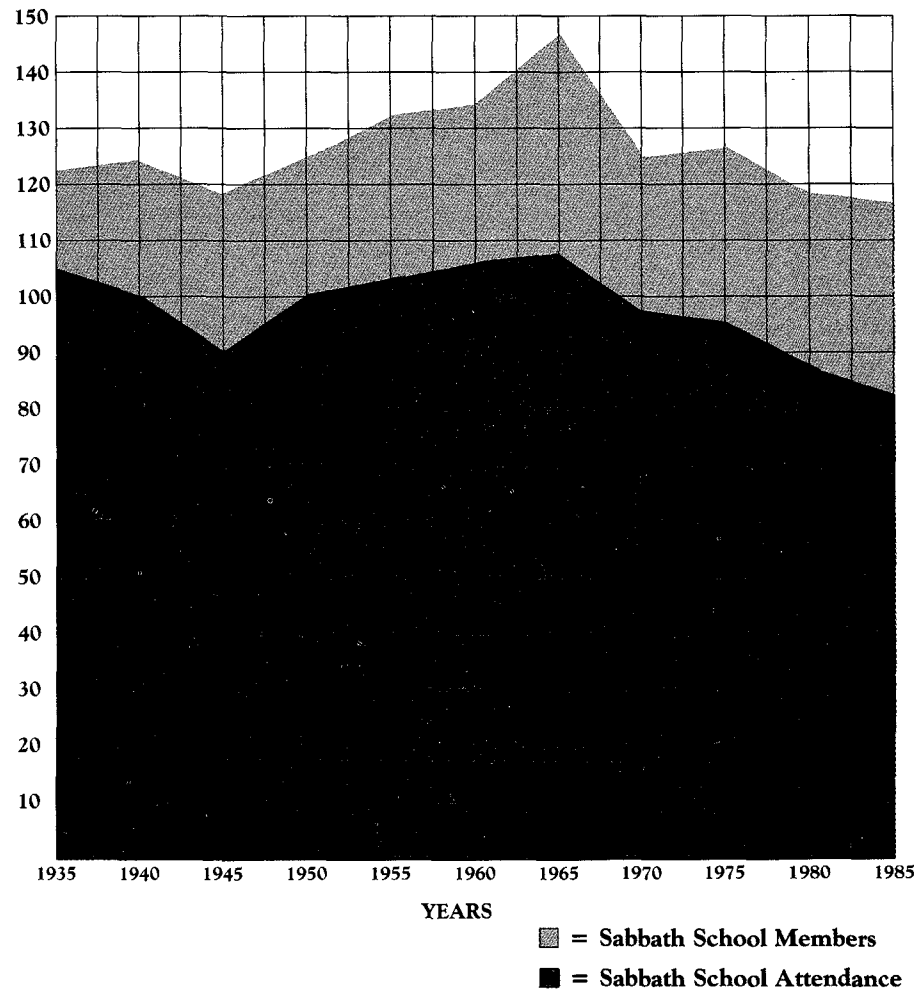
Harvest 90 is in full progress. The program has been enthusiastically accepted by the world field. All the way from the General Conference to every local church, daring and visionary plans have been laid, and the results are beginning to indicate that the harvest will be of great proportion, according to the Bible promise: "The earth shall be full of the knowledge of the Lord" (Isa. 11:9). The Spirit of Prophecy predicts: "God will soon do great things for us. . . . The church, aided by the providential interpositions of her exalted

Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere" (*Evangelism*, pp. 693, 694).

The promises are sure, and the Lord has the power to fulfill them. It is our duty and opportunity to collaborate with God directly and with untiring dedication. "In proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given" (*Christian Service*, p. 262).

COMPARING THE SABBATH SCHOOL WITH WORLD CHURCH MEMBERSHIP

PERCENT OF CHURCH MEMBERSHIP



Church growth—its missing power

Are there concerns more important than church growth? Are there different kinds of growth, with varying degrees of worth? How can we have the best?

Church growth—we bump into these two words everywhere. Stories abound of how a pastor and 20 people grew to 20,000 in 10 years.

Books, seminars, lectures, tapes, and workbooks on the subject have spawned like guppies. Church councils, committees, and boards have been preoccupied with it. Scholars armed with surveys, computers, and projection charts have baptized seminarians into the concept. While pastors are getting doctorates in church growth, churches are scrambling to find pastors who will make them grow. Somehow though, something about all this worries me.

In a summary in his 100-page report entitled "Religion in America—1984," George Gallup dropped a bombshell. He said that while religion is growing in importance in America, morality is losing ground. In his study he found that while many Americans maintain relatively high levels of religious involvement, the behavior of the church and unchurched differs very little on a wide range of items like lying, cheating, and pilferage.

Why this paradox? Do we really have church growth if it does not "bring about the obedience of faith"? (Rom. 1:5, NASB). * Can the church claim growth without growth in Christlikeness?

* All Bible quotations in this article are from the *New American Standard Bible*.



Jay Gallimore directs the Northwest Ministries Training Center for the North Pacific Union Conference of Seventh-day Adventists.

Sometimes the church's rhetoric sounds more like corporate America or Hollywood than like Pentecost. When you study Pentecost what do you see? Demographics? Feasibility studies? No, Peter comes out talking about repentance. And the first church council under James emphasizes right living. Nothing is said about interdependence strategy or measurable goals.

I don't mean to downplay church-growth principles but to encourage their careful study in the light of Acts. In this godless, scientific age there is a tendency for even ministers to substitute surveys for prayer and flamboyant facilities for holiness. This church-growth movement may be proving that we can get numbers by sparking our own fire, but we cannot get good behavior. That we can build great churches by our own genius, but we cannot build integrity. That we can fill parking lots with our skillful advertising, but we cannot fill hearts with respect for other people's property.

What we need to grow

What can Pentecost teach us about church growth? A boy's enthusiastic description of his first car may be full of chrome wheels, stripes, and metallic paint. But his father's main concern is likely to be, "Son, does it run?" While we may discover many church growth principles, when it comes to spiritual growth that really works, Pentecost leaves us with three nonnegotiables: prayer, repentance, and the Holy Spirit. Addressing the church in 1903 about

our need for reformation, Ellen White wrote: "When this reformation begins, the spirit of prayer will actuate every believer." But before prayer can move our churches, it must saturate us. Whether we like it or not the church reflects its leaders. If there is not revival and reformation in my church, I must ask whether the fault lies with me. Do I not have access to a miracle-working God? Are not His promises piled high as heaven? Does He not do what He says He will do? More facilities, education, and money will be a curse unless the church is married to holiness. That marriage can be consummated only by fervent, persevering prayer.²

Christ's own ministry was saturated with agonizing private prayer. He wrestled with God until He locked up every agent of hell and set up a church that will conquer sin, sinners, and devils in a triumph greater than the Exodus.

The early church did not just happen; it was carved out by apostles who put themselves daily to fervent, self-crucifying prayer.

Prayer is the means by which a preacher puts God into his church. E. M. Bounds says of John Welch, a holy and wonderful Scottish preacher, "He kept a plaid that he might wrap himself when he arose to pray at night. His wife would complain when she found him lying on the ground weeping. He would reply: 'O woman, I have the souls of 3,000 to answer for, and I know not how it is with many of them!'"³ God's greatest men did not shirk spending two to four hours in prayer during the early-morning hours.

What would happen if each day, name by name, we bathed our families, our members, our interests, and our leaders in heartfelt, agonizing prayer? What would happen if every day by fervent prayer we crucified "the flesh with its passions and desires" (Gal. 5:24)? What would happen to us, our spouses, our children, our members, our baptisms? What would happen to our Scripture study, our prayer meetings, and our preaching?

What would happen if church leadership each day would pour hot, agonizing tears for the Holy Spirit over their pastors, teachers, and colporteurs? What would happen?

If we do less, what will we say to the King of kings, the apostles, and the holy men and women who have gone before us? What excuses are we going to give? Are we going to plead the twentieth

century with all of its hurry? Will we plead the television, radio, newspaper, good books, seminars, continuing education? Will we plead sleep?

On us who stand under the brilliantly accumulated light of truth lies an enormous responsibility. "In the balances of the sanctuary the Seventh-day Adventist Church will be weighed. She will be judged by the privileges and advantages that she has had."⁴

Powerless truth

Somehow God must help us understand that the light of truth cannot be diffused except through the prism of prayer. Truth is powerless without prayer. "A prayerless ministry is the undertaker for all God's truth and for God's Church. He may have the most costly casket and the most beautiful flowers, but it is a funeral, notwithstanding the charming array. A prayerless Christian will never learn God's truth; a prayerless ministry will never be able to teach God's truth."⁵ Great men of God are humble men who have learned their helplessness. They have forsaken all earthly broken reeds and turned to God alone in prayer.

Earnest, persevering prayer produces life-changing repentance. This was a key factor in the success of Pentecost. Ellen White says, "The disciples were gathered . . . to make humble supplication to God. And after 10 days of heart searching and self-examination, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul temples."⁶ The disciples' prayers and repentance brought the Holy Spirit's power that "pierced to the heart" (Acts 2:37). People were changed by the supernatural power of God. If Christian work began with a wholesale return to primitive godliness, will it not end that way?

Peter could have promoted revival the way some churches and television gospel shows do. He could have had the 12 disciples, dressed in look-alike \$500 robes, advertise tooth pick-sized pieces of the cross for \$10,000. He could have had their wives, eyes heavy with false eyelashes, tell tearful stories about healing. He could have had the rest of the 120 sing Christian lyrics to the beat of a rock band. He could have gotten results and called it church growth; yet it would not have been worth a speck of dust on the scale of history.

Any growth that does not make repentance and holiness the nails and

lumber of its building has a structure as flimsy as a Hollywood styrofoam backdrop. The church's most urgent and important work is not to add to its ranks, but to provide an atmosphere in which the Holy Spirit can transform unholy people into holy people, bad ones into good ones, and sinners into saints. When we get objectives like those of the original Pentecost we will get results like those of Pentecost. If this becomes our uppermost concern, the numbers will come. Why? Because the desire for self-glory will be replaced with a desire for souls.

All roads have two ditches. In this case, if one ditch is growth without holiness, the other is holiness without growth.

We have so little concern for souls because so many of us are caught up in the Last Supper mentality instead of that of Pentecost. At the Last Supper the disciples were planning church growth. They had put together plans to conquer the world. All that was left was deciding who was going to receive the most power and prestige. The spirit that moved them was the spirit of self-exaltation and supremacy. The spirit that moved the disciples at Pentecost was a spirit of self-abasement and repentance. One spirit came because of a lack of prayer, the other from much prayer.

The temptation to trade a heavenly kingdom for an earthly one is almost irresistible. The carnal heart loves power and recognition. Jesus was crucified because His teachings were a threat to Jewish dreams of an earthly empire. We must never be driven to add members to the church in order to be respected in the community. Nor should we desire to



build institutions that will rival those of other churches. We should not seek media recognition or political clout; nor should we hope to reap the prestige that comes from being perceived as the dispenser of wisdom for the ills of the world. Why? Because these are temporary gifts from a dying race. Today many denominations are using their numbers to reap such worldly benefits. We can make the same tragic mistake if we insist on growth in size without growth in holiness. The issue is not how many we get on the church books, but how many we get to the kingdom.

Avoiding both ditches

All roads have two ditches. In this case, if one ditch is growth without holiness, the other is holiness without growth. Both spring from selfishness. One is dug with pride, the other with laziness. Both masquerade as something they are not. Church growth without holiness is not growth. And holiness without growth is not holiness. The only way to stay out of either ditch is to drive with a consuming passion for God's glory alone. Such drivers can be trained only by prayer.

In place of the cathedrals our own grand plans envision, we must erect altars of prayer, obedience, and self-sacrifice. We must learn, as did the disciples, that "ambition," which "lusts after praise and place, cannot preach the gospel of Him who made Himself of no reputation. . . . Can the proud, the vain, the egotistical preach the gospel of Him who was meek and lowly?"⁷

The return to apostolic prayer and holiness will bring a return of the Spirit. It is our privilege to have that unction now. More than it needs anything else, the church growth movement needs the Holy Spirit. Why? Listen to Bounds. "Earnestness is good and impressive; genius is gifted and great. . . . But it takes . . . a more powerful energy . . . to break the chains of sin, to win estranged and depraved hearts to God, to repair the breaches and restore the Church to her old ways of purity and power. Nothing but holy unction can do this."⁸

Never before has a church been faced with such satanic technology as ours faces. Never has so much wickedness masqueraded under so little goodness. Never has a church been presented with such grand opportunities for unprecedented victories. Jesus promised that His followers would do greater works than His own. Past victories are small glimpses of the possibilities our miracle-working God offers. As floods of evil roll

in, where are the ministers who will cut a dry path for the people of God by their rod of prayer? If we stretch out our rod, we will see the winds of the Holy Spirit blow.

The time has come to study and use the real forces behind church growth—prayer, repentance, and the Spirit. Of church growth John Wesley said, "Give me 100 preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer."⁹

Degrees, surveys, demographics, and such certainly have their place. But what we need is a generation of preachers who will lay themselves out in prayer for their people, not that those people "might be saved, simply, but that they be mightily saved."¹⁰

¹ E. G. White, *Testimonies for the Church*, (Mountain View, Calif.: Pacific Press Publishing Assn., 1948), vol. 8, p. 251.

² E. M. Bounds, *Power Through Prayer* (London: Marshall Brothers, Ltd., n.d.), p. 127.

³ *Ibid.*, pp. 50, 51.

⁴ White, p. 247.

⁵ Bounds, p. 105.

⁶ E. G. White, *Evangelism* (Washington, D.C.: Review and Herald Publishing Assn., 1946), p. 698.

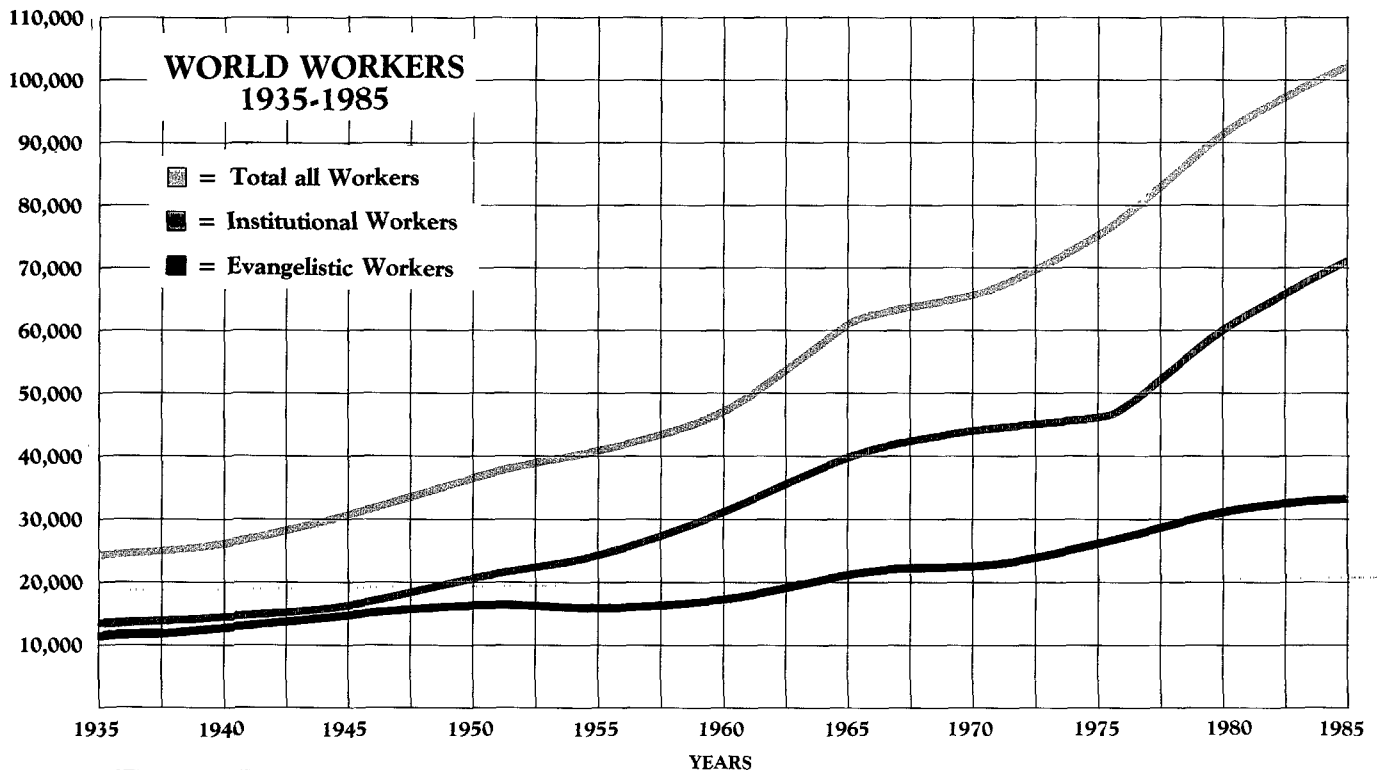
⁷ Bounds, p. 77.

⁸ *Ibid.*, p. 93.

⁹ *Ibid.*, p. 100.

¹⁰ *Ibid.*, p. 103.

WORKERS



It is possible in Europe!

Evangelism in secular western Europe? Discouragingly difficult. But a recent campaign in Munich shows that with the right approach it can be successful.

The glockenspiel sounds in the Marienplatz, Munich's central square. Two knights appear, raise their lances, and storm at each other while people stand, stare, point, and click cameras. But this great show is only one of many attractions in this fascinating city of more than 1.3 million people. Fine buildings of every period and grand boulevards and squares bear witness to a culture centuries old. Within the museum and outside of it, art lures millions of visitors to the city year after year. Musical and theatrical life show a vitality scarcely equaled elsewhere. Magnificent Catholic churches dazzle the senses. Some have called Munich the second Rome.

Munich's combination of an outstanding economy, cultural heritage, partylike atmosphere, and ideal climate for both summer and winter sports has given rise to its motto, "Live and Let Live." Secular Munichers desire to experience life to the fullest. Thus Catholicism, although overtly espoused, plays an insignificant part in most Munichers' lives. Church attendance is low, the Bible rarely read, and God's name uttered more in profanity than in prayer.

In this milieu Adventism has grown slowly. The fact is that Munich's seven Adventist churches, which had 960 members in 1965, have sustained a 20 percent loss in membership during the past 20 years. Compounding this membership loss is the fact that evangelism has gone extremely slowly in Munich. In 1985 the seven Munich churches baptized a total of only nine people.

Consequently, when the Euro-Africa

Division proposed that Munich be the center of a major evangelistic thrust in 1986 some of both pastors and laymen were extremely hesitant. They raised serious questions regarding the viability of evangelism in such a secular society. Would Munichers respond to the direct proclamation of the gospel? How could the three angels' messages touch hearts in a secular society? Could methods used in America be adapted to the European situation?

Preparing for the Munich meetings

In spite of these significant questions, the leadership of the Euro-Africa Division, South German Union Conference, and local conference moved ahead in faith. Planning for this major evangelistic series began in November 1984 at the winter meetings of the Euro-Africa Division in Gland, Switzerland. There I met with division officers and union presidents from the German-speaking field to discuss the possibility of a major evangelistic field school in Munich. As we outlined plans optimism increased. In June of 1985 I visited Munich and conducted revival meetings in local churches. The messages, on practical personal godliness and on evangelistic outreach, were intended to encourage believers both to know Christ and to share Him with others.

At that time an evangelistic coordinating committee of approximately 40 members, including representatives from the South Bavarian Conference office, Munich pastors, and church members, was established. This committee functioned for almost one year—for six months preceding the meetings and during the five months of the meetings.



Mark Finley serves as the director of the Ministerial Association of the Trans-European Division.

Its input was an invaluable help.

In the autumn of 1985 Pastor Helmut Mayer conducted two successful Weeks of Prayer in separate sections of Munich. Twenty-seven prayer groups were organized. These groups of four to six people met in homes and prayed earnestly for the campaign. In November, 20 literature evangelists from throughout the Euro-Africa Division sold thousands of marks' worth of books in Munich and contacted a large number of interests. By January 1986, the interest list had grown to 1,200 names, including 100 former Adventists.

From January to May 1986, we held a field school of evangelism in Munich. Twenty-three pastors from throughout the German-speaking field—Austria, Switzerland, Luxembourg, and West and East Germany—attended.

Manfred Peters, ministerial secretary

for the South German Union, coordinated the academic program in the morning, while Helmut Mayer, South Bavarian Conference evangelist, led out in organizing the field work. Besides me, teachers for the evangelistic institute included Helmut Mayer, Manfred Peters, Johannes Mager, and Harald Knott from the Euro-Africa Division, and other local personnel. Freida Schmidt and Winfried Vogel provided me with capable translation in the morning classes and evening evangelistic services. And Otto Peter, South Bavarian Conference president, served as personnel coordinator for the evening evangelistic meetings. One of the reasons the Munich crusade succeeded was the unified evangelistic thrust of administrators, pastors, and laity.

The institute classes, held in the mornings, covered such topics as church

growth, health evangelism, Daniel, lay motivation and training, personal evangelism, public evangelism, and contemporary denominations and doctrinal trends. Besides their classwork, pastors attending the institute spent between 12 and 15 hours a week in home visitation and Bible work.

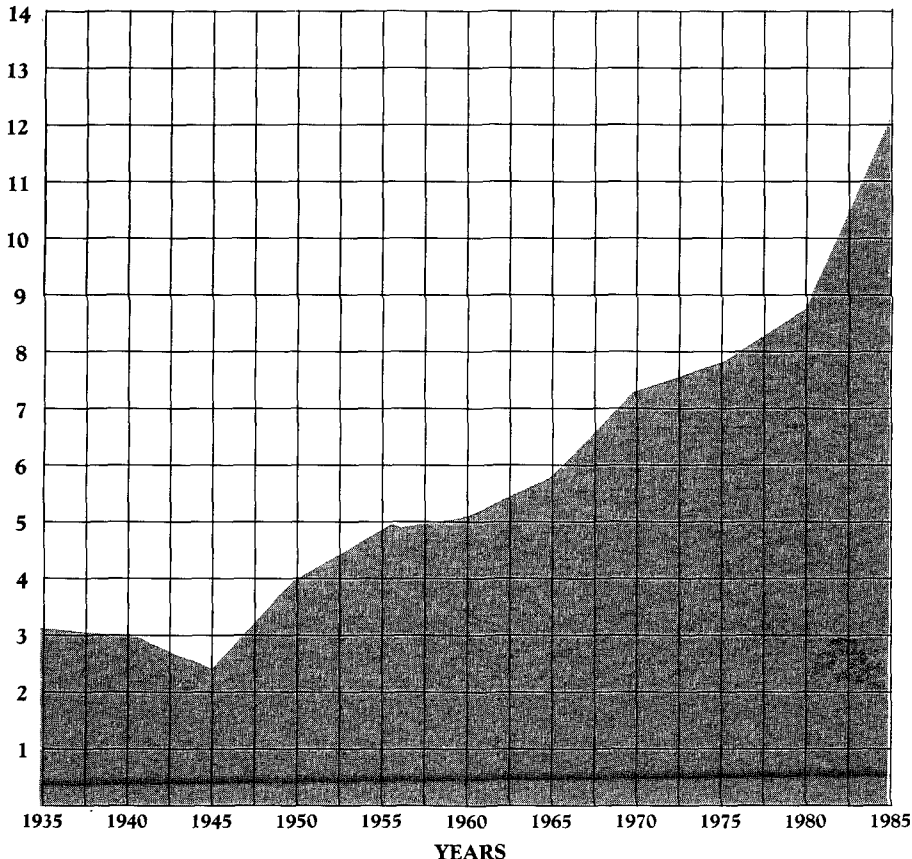
The first week in January saw the opening of the first of a variety of seminars we conducted throughout Munich. More than 300 non-Adventist guests attended these precampaign seminars on such topics as Daniel, stress, nutrition, and stopping smoking.

The stress-management workshop attracted citywide interest. More than 140 people attended the meetings conducted in the Kunstlerhaus, a downtown auditorium. And one TV station and two radio stations reported on the workshop.

Of the 300 non-Adventist guests who attended the precampaign seminars, 100 transferred to the evangelistic meetings. In addition, 50 people with whom pastors were studying the Bible attended the evangelistic meetings.

WORLD RATIO OF EVANGELISTIC* WORKERS TO BAPTISMS

BAPTISMS PER WORKER



* Includes: Evangelists, Pastors, Administrators, Promotional Workers, Office Personnel, Bible Instructors, Literature Evangelists

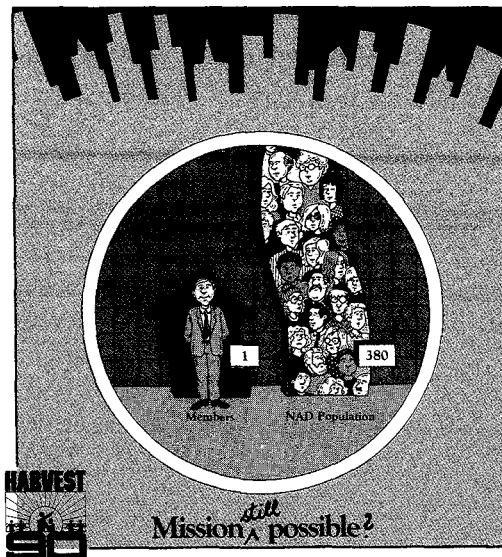
The payoff

To prepare for the meetings, which began Friday night, March 7, Adventist church members throughout Munich fasted, prayed, and distributed by hand more than 100,000 handbills. Five hundred people came out on the opening night. Attendance climbed to 780 on the second night and averaged 425 throughout the series. God's blessing was evident as approximately 400 guests attended at least one meeting and 74 made decisions for baptism. Thus far, more than 40 have been baptized, and many others are preparing for baptism.

Miraculous conversions took place throughout the series. A teacher whose mother had just recently died in her arms received the invitation for the meetings shortly before they started. Seeking to find comfort after her mother's death and looking for deeper meaning in life, she attended the meetings. When she discovered the truth about death and the beauty of the resurrection her mind opened to a fuller understanding of the Adventist message. Today she rejoices in the Advent hope.

An engineer whose wife is an Adventist had attended church for years, yet he had strongly resisted all appeals for baptism. During the meetings he was deeply convicted by the Spirit of God.

Harvest 90 North American Division



Robert Dale

Our Unique Mission

Witnessing is what we do as we go, rather than what we go to do. Witnessing is a way of life for the individual church member and every part of the corporate structure of the church.

"I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory" (Rev. 18:1, NASB). This illumination, which spreads worldwide, is caused by the people of God witnessing. Often we do not interpret the events happening around us as a fulfillment of this prophecy. The question voiced in many hearts is "How can we accomplish the great and exciting task the Lord has granted this church?"

We are involved in a unique mission, given to us by Christ Himself. The cornerstone of this mission is a personal involvement in sharing the gospel in the special setting of the three angels' messages of Revelation 14 with every nation, kindred, tongue, and people.

This unique mission involves more

than mass proclamation. It means a one-on-one communication of the gospel. Christ spent much of His time on earth with a one-person audience. He presented some of His most sublime truths in these inauspicious settings. Jesus understood that the one-person task force is the most efficient method of reaching people with His claims. This is God's ultimate sharing plan in action. Our church structure is formed so that it can adapt to meet individual needs. The divine purpose of church structure is to support Spirit-filled people who desire to accomplish the goal Jesus has set.

The role of the departments is to serve



Robert L. Dale is administrative assistant to the president of the North American Division.

the pastors and members in accomplishing Harvest 90. The North American Division has accepted four Harvest 90 objectives: 1. Renewal and personal growth for every member through Bible study, intercessory prayer, fellowship, and worship. 2. Doubling the number of accessions to the church over the number reached during the One Thousand Days of Reaping. The division representatives chose a base goal of 225,149 accessions for Harvest 90. 3. Doubling the number of people attending worship services and participating in church activities on Sabbath. 4. Training, equipping, and involving a majority of the regularly attending church members in soul-winning activities.

To implement these objectives, we hope that every pastor and layperson will develop his or her own set of DOables (definable, measurable steps taken to accomplish the major goals).

In this special North American insert to MINISTRY we give thrilling examples of pastors and members who are making their DOables work. Read on and be inspired. May we together hasten the Lord's coming.



New life in the church

People craned their heads to see. The singing fell to a hush while the organ and piano continued the closing hymn. Though I had made no call, a 30-year-old man was walking down the aisle. He bowed his head and stood motionless before the pulpit. Just as he was about to kneel, I stepped from the rostrum and took his hand. "Pastor, I should have come last week, so I came today," he said. In a moment another young man—a university student—joined him. Then a young executive and his wife walked the whole length of the aisle and stood there to receive Christ as their Saviour. When the elder had pronounced the benediction, the members left the church slowly—some lingering behind as if wanting to remain where the Spirit of God was so apparently present.

Church members in the conservative White Northeast of America are not accustomed to altar calls in our churches—let alone a spontaneous response from a visitor that triggers a public commitment from others. But unusual things begin to happen when a local church experiences revitalization!

Early in 1984 an average of 70 to 80 people attended our church on Sabbath mornings. Last year the attendance averaged 174. And attendance at our Wednesday night prayer meetings now ranges up to 110, even in the snows of winter. Members, and especially young people, are bringing their non-Christian friends to church. We usually have eight or more regular visitors and five to ten new visitors each week.

Eoin Giller pastors the Buffalo Suburban Seventh-day Adventist Church in Buffalo, New York.

Perhaps an even more important indicator for the future of our church is a comment shared by one of our teenagers. On the way home from a Friday evening youth group he said, "If this [revitalization] had not happened last year, we would have stopped coming to church."

Visitors frequently ask, "How has this happened?"

The first step in church revitalization is to analyze. One must ask, "What is going on in both the community and the church?"

The Greater Buffalo area has strong ethnic bonds to Poland, Italy, Germany, and Ireland, and a large number of Black Americans live on the east side of the city. According to the *Buffalo News*, Bishop Head claims that 55 percent of the population is actively Catholic. Many of the rest of the population are evangelical or fundamentalist, with varying branches of Pentecostals being predominant. Adventists are generally viewed as a cult, or are unknown.

Over the past few years more than 100,000 people have left the area to find work or sun in the Southern and Western states. And in early 1984 few people were moving into the area. The remaining population had well-settled social and religious bonds, so there was not a significant group of people open to new friendships, new religious ideas, or a new church home.

At Buffalo Suburban Adventist Church, attendance had been dropping on Sabbaths. The board was holding several letters of resignation for the new pastor to "deal with." There had been no prayer meetings or social events for a considerable period of time. In the congregation young marrieds, young people in general, were in the minority. Several factions were competing for control of the church. Yet they had the potential for being a caring church; the

members showed a great deal of kindness and love to me and my family when we arrived.

The congregation was meeting in a new church, built outside the city, at the beginning of a country road three miles from the nearest bus stop. Two Black churches and one small Hispanic church were located in the city—but Buffalo Suburban was the only White church serving a population of 1.1 million people.

The second step in the revitalization process is to accomplish an effective "entry" to the church. It is important for pastors to remember that in a church first impressions are usually lasting. Comments such as "I knew I'd like him as soon as he prayed the invocation!" or "I could tell by the way he spoke that he cared," reveal how quickly people will make up their minds about the new minister. And it takes time and quality interpersonal contact to effect any change in their attitudes.

Buffalo greeted our family with great kindness and a degree of suspicion. As the new pastor, I had to deal with four immediate issues. The first was *identity*—who was I, and what was to be my role in this congregation? Some greeted their new pastor as a savior; others as a threat. I listened to stories of previous ministers and maintained a kind spirit. Although several stories were told time and time again, I didn't cut them short with "I've heard that!" To understand without condemning does much to relieve feelings that can be carried over and damage the potential of a new pastoral situation.

As I continued to present Christ-centered sermons and an open, listening ear, church members began to relax. And my title changed from "elder" to "the pastor," then to "pastor," and eventually to "our pastor."

The second issue was *control of power and influence*. Those who had "had the pastor's ear" were eager to maintain their position. Others who perhaps had felt shut out made an attempt to get into the power structure. The fact that factions in the congregation were pulling in different directions intensified the struggle. Empathetic listening while avoiding condemnation helped me to identify the power structures of the church.

I realized that it would be a fatal mistake to cross the established power group in the congregation, so while seeking to draw other factions into the decision-making process, I worked with the group in control. This procedure made it more difficult to conduct an efficient board meeting because we had to spend as much time in maintaining a positive emotional climate as we spent in getting through the agenda. But a devotional spirit, linked to appropriate humor did much to reduce tension and keep the meetings an opportunity to build Christian relations.

Third, it was important to *identify needs and group goals*. Significant factions in the church included: two groups of musicians, those who lived in the northern suburbs, those who lived in the southern suburbs, and those who felt disenfranchised—the city dwellers.

Group goals in Buffalo seemed to relate more to internal Adventist concerns, such as dress codes, music, and finance, than to reaching out to bring people to Christ and the church. The members, as a whole, looked upon a forthcoming crusade by Kenneth Cox as imposed by the conference, and accepted it reluctantly. However, they rallied to support the meetings, learned much from accompanying us in visitation, and were thrilled by the evangelist's clear preaching. Unfortunately, we were unable to assimilate the majority of the converts because our own people had not been prepared to socialize with new members.

The fourth issue in entry to a church is *intimacy*—how close should a pastoral family come in social and interpersonal relationships with members? I had been taught at college to stay outside the various social systems of the church. However, study in a clinical pastoral education program convinced me that the pastor and his family can be friends with his people, as long as the members perceive the pastor to be strictly impartial in the church's administration.

The pastor's intimacy with his members plays an especially important role in preparing the church for growth. If the pastor is distant, the church will take his model—and visitors will sense a distance between themselves and the members. When church members realize that the pastor and his family are human, they will not resent particular friendships. But much wisdom is needed to keep tension from developing.

The third step in renewing the church is to repair and develop interpersonal relationships and bring new life to the worship service. (These factors belong together for success in renewal.) Because the majority of church congregations are conservative in outlook and resist change, it is wise to implement new ideas and methods gradually. It is also important to use informal consultation with members and introduce change for a trial period—to be reviewed at the quarterly business meeting. Innovation took place in many areas of church life.

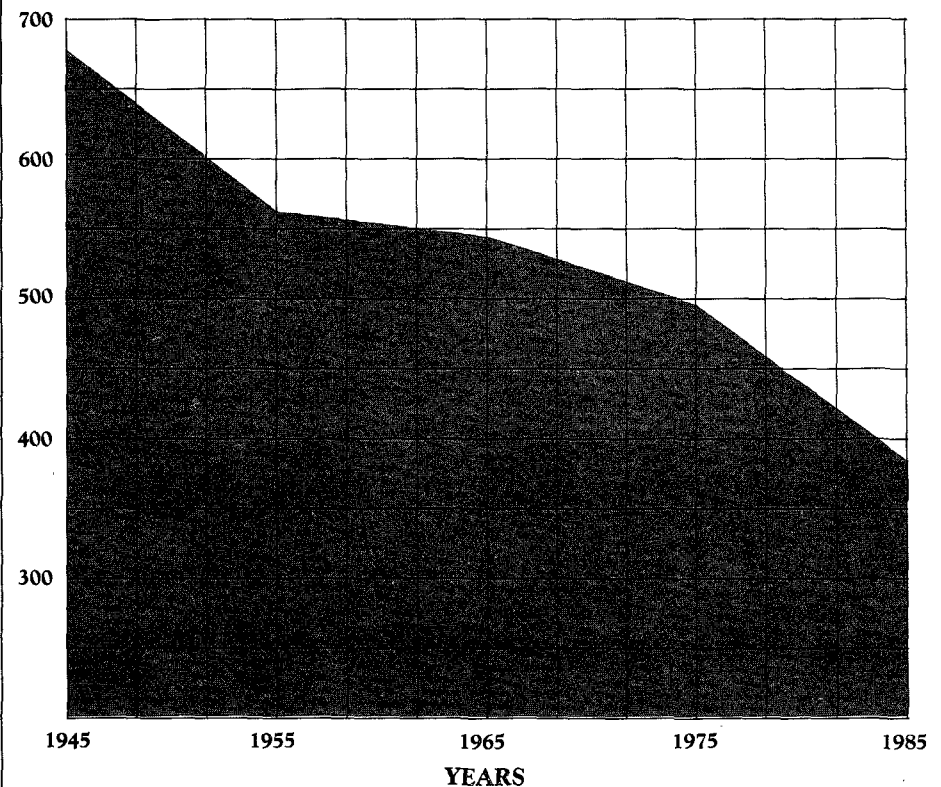
1. *Social activities*. Within a month of our arrival, we had organized an informal

social committee. About 70 enjoyed our first function. By providing them with opportunities to talk to one another, the events this committee planned encouraged our members to develop better relationships with one another.

2. *Worship service innovations*. As a general rule, it is not advisable for a minister to initiate any change in the liturgy of the church service during the first 12 months of his tenure. However, the Cox crusade made it important that we move the service out of slow and dreary patterns of worship. We needed a worship experience interesting enough to make it possible for the crusade's

RATIO OF CHURCH MEMBERS TO POPULATION OF NORTH AMERICAN DIVISION

RATIO TO POPULATION





converts to survive the shock of transition from the music hall to the church.

- We moved a large screen and the overhead projector onto the right side of the church platform, and introduced songs of praise, which we had the congregation sing in series as a modified song service. If you were to step inside our church on a Sabbath morning, you would hear the familiar strains of "What a Friend We Have in Jesus" blended with the grand melody of the Scripture song "Majesty." New music has brought new life to us. Recently a businessman commented, "The songs of worship and praise lift my spirit and allow me to forget my troubles and listen to your sermons. I get hope at church now!"

- We also started a youth orchestra that includes more than 12 young people, who complement our organ and piano with various brass and wind instruments. What a difference this has made to our youth! Now they feel a responsibility for the service. And Friday night practice sessions and Bible study groups have become a significant part of their lives. But it is not just the orchestra's music that has contributed to our worship! To see young people from 10 to 30 years of age leading out in the church's worship services brings a spirit of vitality and joy to all who participate.

- Our choir began to sing contemporary songs and responses as well as the old favorites. The overhead projector allows everyone to join them. With all eyes focused in one direction at the beginning of worship, the heartfelt singing draws people from various backgrounds into unity of worship and praise.

- We brought our lay activities service (an orphan as a church event) into the church service as "Ministry Matters," locating it after the "Worship Through Praise." During this portion of the service I interview people, promote missionary work, and affirm members for service to the church. No one knows beforehand who will be invited to

share—not even the person concerned. (I found that when members knew ahead of time, some did not sleep the night before and their interview was stilted.)

- I trained my elders in the art of pastoral prayer. I taught them to be at the microphone just before they were to participate—not to just begin then to move ponderously toward the microphone. We ceased to use the bulletin as a ritual for worship. A live spirit developed as elders, sensitive to their responsibility to be open to the Holy Spirit, led the church in its worship. (Ritualistic formalism promotes unbelief and the death of the missionary spirit in a church. But a church that has decided leadership from the desk develops a different spirit. Members become involved participants rather than mere spectators.)

- I preach sermon series. The varying series—all Christ-centered and practical, with an Adventist emphasis—give a sense of direction to the church. They develop the feeling that we are on a spiritual journey together. And the gospel of saving grace allows me to make frequent altar calls—to which new folk respond easily. People do not leave the sanctuary saying, "So what!"

- To increase participation in worship and to give a variety of Christian-life lessons to the little ones, many members share the responsibility of telling the children's story. And the elder of the day selects a responsible person from the congregation to assist him on the platform each Sabbath. This develops leadership qualities in those who will be called to lead the church in the years to come.

- We have a regular "Friend Day" when members invite other members who are outside their social set home for dinner, or they may invite nonmembers to attend church and return home for lunch with them. People now feel secure enough about the church—the quality of worship and content of the sermon—to invite friends to come any given Sabbath. In fact, some of the people who most enthusiastically invite their friends to attend are not yet members of the church. (Each person who visits our services receives a kit telling him about our church, its ministry, its beliefs, and community services.)

Our worship strategy was to develop a liturgy that had at least one element that would minister to the needs of each person. Worshipers need to feel the presence of God and to be "fed" in the

service—regardless of their age, social background, or religious sophistication. Our church service now begins at 10:45 a.m. and concludes at 12:15 p.m. But members frequently linger until 1:00 p.m. or later to share with and to minister to one another.

3. *Prayer meetings.* A few weeks after arriving, I announced a prayer meeting. We placed the chairs in a circle in a carpeted upper room. Thirty-five members came out. Both the seating arrangement and the number who arrived surprised everyone. At that prayer meeting we began a two-month study of Acts and introduced the practice of singing Scripture songs from an overhead projector screen. Gradually people began to linger after the study to talk to one another. As I drew out of the group what Acts meant in its own time and how it applies to our day, the numbers attending increased.

Now on Wednesday evenings people of all ages gather at church for supper. Men and women come directly from work, young mothers and children from home. We usually see new faces each week. We conduct a "Tots for Jesus" class, and a husband-and-wife team has launched a new Pathfinder Club. So we have something for each member of the family.

In the sanctuary, I lead the rest of the group in a life-practical and biblically based seminar or study group. Our most recent series was entitled "How to Stay on Top When Things Get Tough." The 55 adults who attended included many visitors.

New people are thus introduced to the church on a regular "church night" rather than on Saturday—for most, a strange day to worship. And it is not unusual to find someone who has visited our prayer meeting at our Sabbath service some weeks later.

So our worship has been revitalized! The board of elders monitors it, and we take steps regularly to improve our worship as an expression of joy and love to Christ as Saviour and Lord.

The fourth step in revitalization is to begin a process of setting clear church goals. After a fellowship luncheon the members met in small groups to work out their priorities for the church. Then, using group spokesmen and an overhead projector, we worked at a consensus. In this way the congregation took "ownership" for the church's program.



R. S. Folkenberg, President
Carolina Conference

A. C. McClure, President
Southern Union Conference

Southern Union Acquisition of Carolina Revelation Seminar Program

It is with pleasure we announce that on May 1, 1986, the Revelation Seminar Resource Center, formerly owned and operated by the Carolina Conference, became an entity of the Southern Union Conference.

It is the desire of the Southern Union that the Revelation Seminar Resource Center remain at its location on the campus of Mt. Pisgah Academy in Candler, North Carolina, and that it continue to operate under the policies followed while under the auspices of the Carolina Conference. This will mean that any layperson or pastor outside our Southern Union territory will continue to have available to him/her the use of the Resource Center for counsel, training, or purchase of Seminar materials at the same low prices. It is our intent to share with the world field every aspect of this popular soul-winning method.

Yours for a greater harvest,

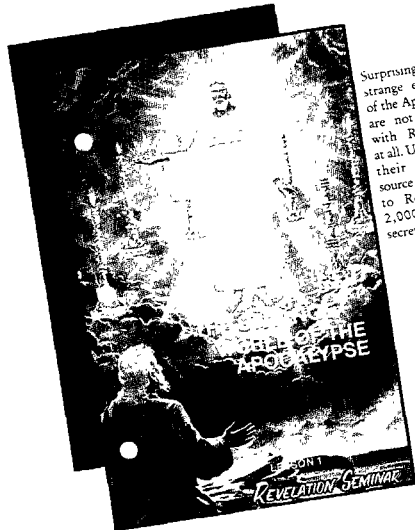
A. C. McClure
President
Southern Union Conference of S.D.A.

P.O. BOX 88, CANDLER, NC 28715
1-(800)-438-2621
1-(704)-667-0719

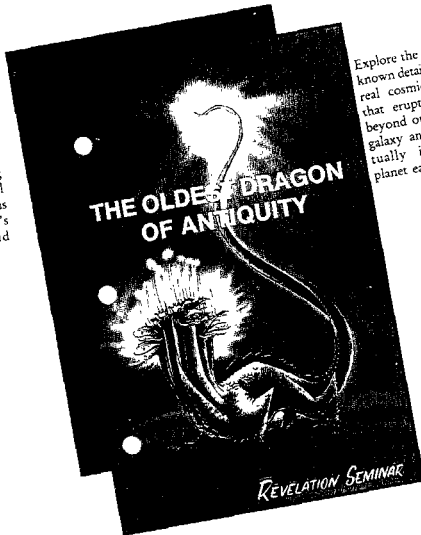
"A BIBLE STUDY SPECTACULAR!"

REVELATION SEMINAR

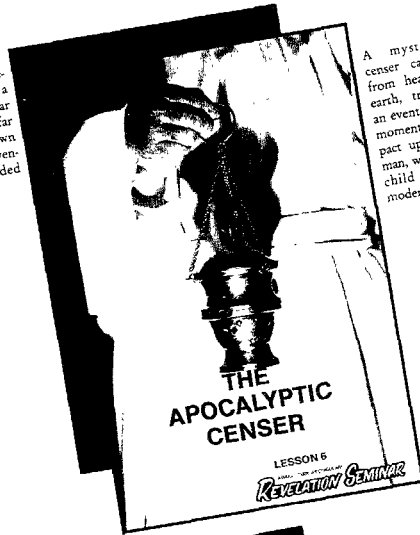
A UNIQUE SEMINAR THAT HELPS YOU UNDERSTAND THE BAFFLING MYSTERIES OF THE LAST BOOK OF THE BIBLE...



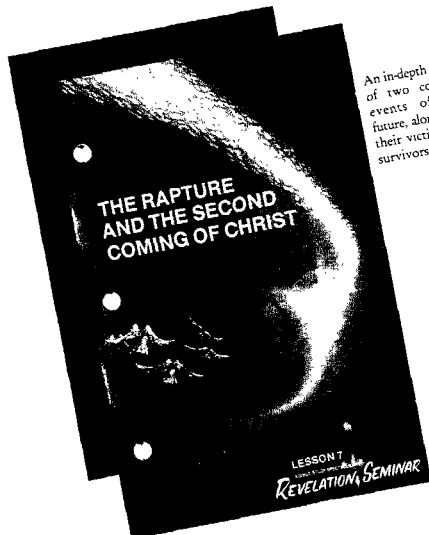
Surprisingly, the strange elements of the Apocalypse are not original with Revelation at all. Uncovering their original source will lead us to Revelation's 2,000-year-old secrets.



Explore the little-known details of a real cosmic war that erupted far beyond our own galaxy and eventually invaded planet earth.



A mysterious censer catapults from heaven to earth, triggering an event that has momentous impact upon every man, woman, and child alive in modern times.



An in-depth study of two colossal events of the future, along with their victims and survivors.



The Apocalypse pictures dead people coming back to life, only to be killed all over again in the confusion of a mighty battle.



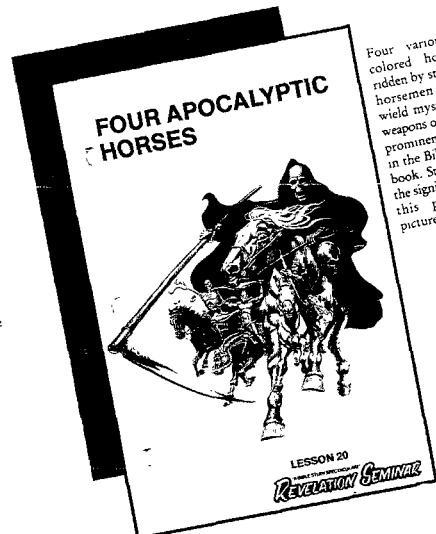
Revelation adds its own special contribution to our knowledge about life on this planet during post-apocalyptic times, offering information that can be found nowhere else in the Bible.



In the very heart of the book of Revelation we meet some animals that will figure largely in the end-time crisis. Events that will dominate the last few months of earth's history are manipulated by these unusual creatures.



Believe it or not, this monster will be loved by millions in the last days, and multitudes clamor to get its mark in their foreheads or hands. Revelation declares that all such will never have a chance to repent and be saved.



Four variously-colored horses, ridden by strange horsemen who wield mysterious weapons occupy a prominent place in the Bible's last book. Study into the significance of this prophetic picture.

...AND THESE ARE NOT ALL

16 OTHER FASCINATING LESSONS IN THIS SERIES WILL COMPLETE YOUR STUDY.



THE REVELATION

OF SAINT JOHN THE DIVINE

CHAPTER 1 c. A.D. 96

1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things which he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 JOHN is in the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come: and from the seven Spirits which are before his throne;

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and

priests unto God and his Father; ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last, and what thou seest, write in a book, and send it unto the seven churches which are in Asia: and unto the angel of the church in Philadelphia, and unto the angel of the church in Laodicea.

The Coming of Christ

REVELATION 2

1801

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which shall be, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven

churches.

Mat. 2:7

CHAPTER 2 c. A.D. 96

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them

which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last,

Happily is closely tied with our subsequent life. We are not free to go from the baptismal waters and return to our old life of sinfulness. Christ's will for each baptized is never to be a happy life of sinfulness. The requirements of His Word. Only when we are willing to let Him change us will our baptism have any spiritual significance at all. If we are not willing to give up the old life of sin, baptism would be a mockery and dangerous presumption on our part. At the same time, however, Christ does not demand perfection on our part at baptism. We are to grow in Christ from that day forward.

A HAPPY EXPERIENCE

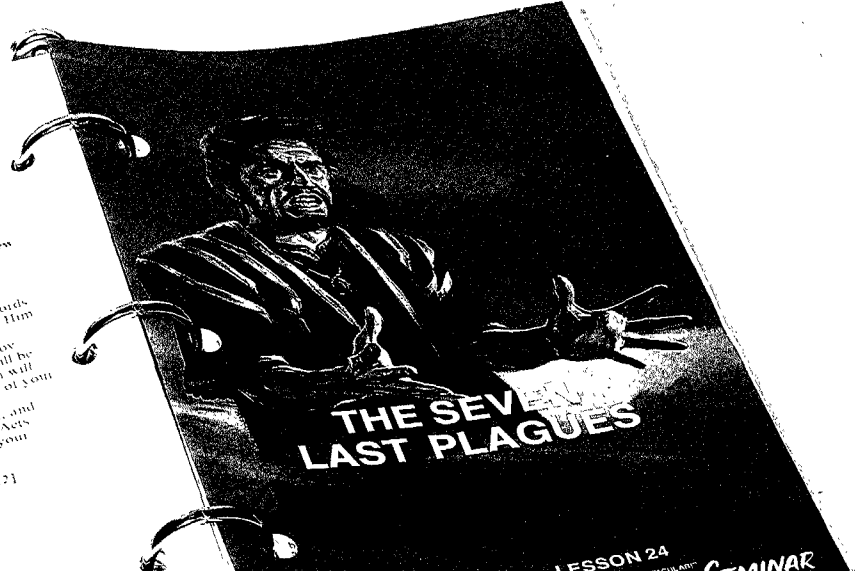
20. What did God say about Christ's being baptized? Matthew 3:17 [1500]

ANS:

Wouldn't it be wonderful to have God say those same words to us? God is happy with all who in humility and love for Him enter into this beautiful experience of being baptized into Christ. If you have never had this joy, decide now to enjoy this precious spiritual blessing. Your Seminary teacher will be a significant experience that you will cherish the rest of your life.

"And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord (Acts 22:16 [1634])." Treat yourself to the joy of knowing your name is indeed written in the Lamb's book of life.

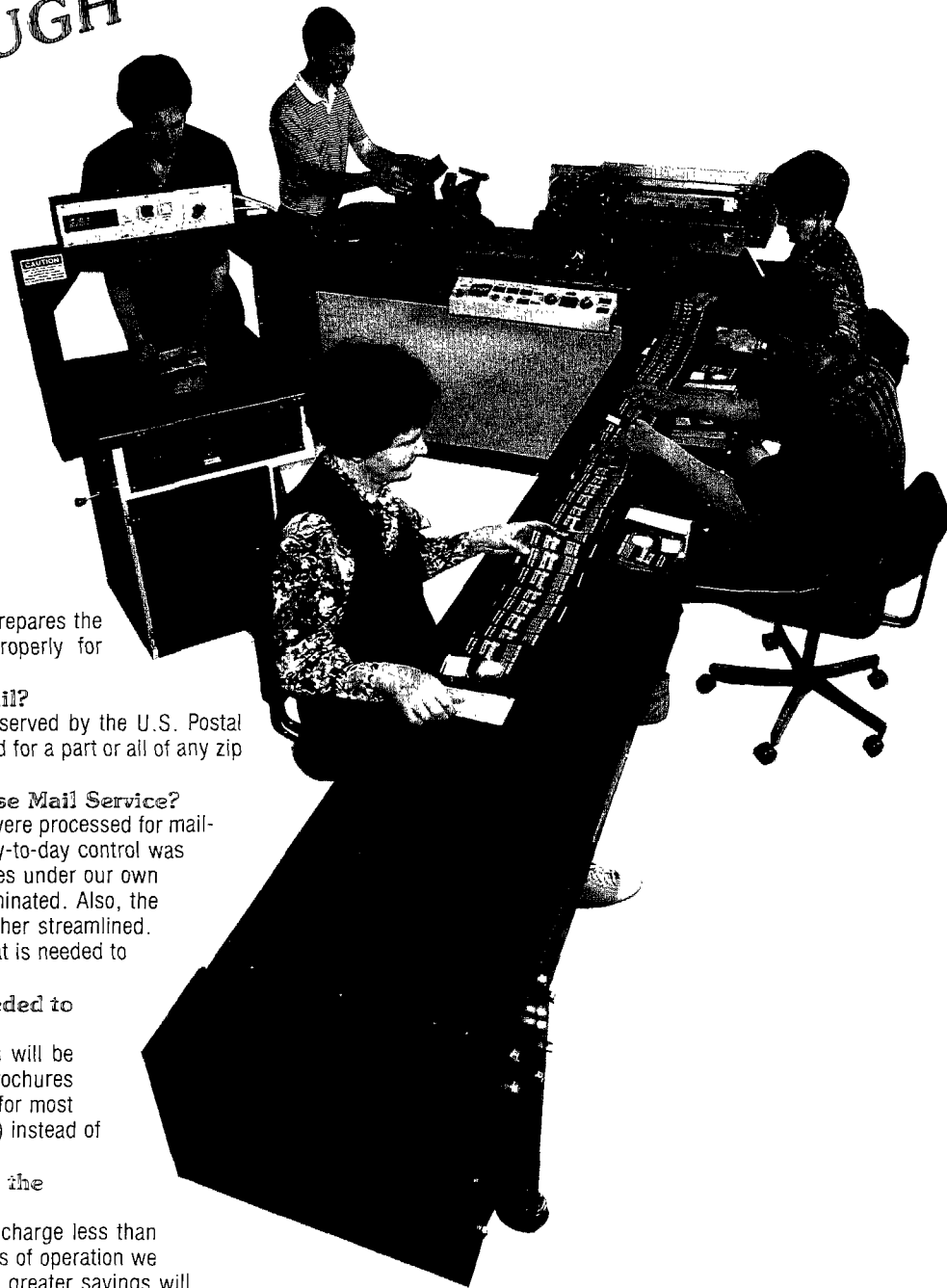
21. What will give us joy to know? Luke 10:20 [1512]



A MAJOR BREAKTHROUGH

NEW S.D.A. DIRECT MAIL SERVICE

**FOR REVELATION SEMINARS
AND EVANGELISTIC CRUSADES**



Q. What is this Mail Service?

It supplies the needed address labels and prepares the Revelation Seminar advertising brochures properly for mailing in bulk.

Q. In what parts of the U.S. can it mail?

It has the resident lists for every zip code served by the U.S. Postal System. Brochures can be prepared and mailed for a part or all of any zip code.

Q. What is the advantage of an inhouse Mail Service?

Until now all Revelation Seminar brochures were processed for mailing by outside Mailing Services. No close, day-to-day control was possible. Now with the mailing of the brochures under our own roof, mailing problems have been virtually eliminated. Also, the ordering of Revelation Seminar materials is further streamlined. One toll-free phone call or letter to us is all that is needed to order everything you need for your Seminar.

Q. Will this mean less lead time is needed to order brochures for mailing?

Yes. If no direct mail is needed, brochures will be printed in just 7 days. If we direct mail the brochures for you only 30 days lead time is needed now for most parts of the U.S. (35 days for west coast area) instead of the original 45 day requirement.

Q. Will there be a financial savings in the mailing costs?

Definitely! Since we are non-profit, we can charge less than any outside company. During the first 6 months of operation we saved users \$2 per thousand brochures. Even greater savings will result in the future.

Q. Will you be able to mail handbills for traditional evangelistic crusades also?

Yes, and at the same low cost. Call us toll-free at 1-800-438-2621 for details about your crusade before you print your handbill.

Q. Can others outside the Southern Union territory use this new Mail Service?

Yes, we will be happy to share this blessing with any soulwinning outreach ministry.

Q. Can the new Mail Service provide me with the total families in my zip codes?

Yes. Call us on our toll-free number (1-800-438-2621) and ask for the family counts in your zip codes.

Q. Can I order my brochures over the phone?

Yes, if more convenient for you. A written order, however, will ensure against type errors. To avoid duplication, do not confirm your phone order by a written order.

Q. Is payment in advance required?

Payment with order is encouraged, but not required. We will invoice you, and you will have 30 days to pay, if you cannot pay in advance.

Q. When will I receive handbills ordered for personal use?

About two weeks after we receive your order in our office.

**FOR MORE INFORMATION
CALL OR WRITE:**

REVELATION SEMINARS

**P.O. BOX 88
CANDLER, NC 28715
1-800-438-2621
1-704-667-0719**

The fifth step in revitalization is to attempt to enlist the laity in ministry.

Experience has proved that conducting a "How to Give a Bible Study" class usually does not effectively help members to reach out into the community. Our spiritual gifts seminar was some help. But mostly we rely on teaching members how to invite others to Wednesday night meetings, to the church, and to seminars. (We also use our tape ministry and the Bible study courses we offer each Sunday on our weekly radio broadcast to attract people to our church.)

This year only eight people came to our Revelation Seminar in response to the thousands of fliers we sent out, but 28 came because of friends in the church and missionary contacts.

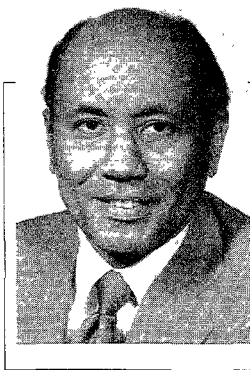
As the members see new faces at church and realize that their pastor does not have enough time in a week to visit all our interests, care for various shut-ins, and make adequate pastoral calls, they are beginning to offer help in giving Bible studies. I have been taking three members with me as I visit in homes.

The glue that holds the whole revitalization process together is our monthly elders' meeting. Here our worship structures are monitored, attendance and church growth are discussed, and various problem areas are assigned to someone to manage. Consensus building and a "player-coach" approach to shared ministry is linked to prayer and a love for our church.

Faith, hope, and love have become meaningful experiences among our members. Although we lost about 20 people to the sun in the South and work in the West last year, our attendance has climbed back into the 170s. Pray for us as we work further to develop strategies that will take churches in the Northeast beyond revitalization to strong church growth. This is the next step in our vision for the Buffalo church.

In 1857 Ellen White wrote: "I saw that when the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time" (*Testimonies*, vol. 1, p. 149).

Surely now is that time! Last June Buffalo Suburban Seventh-day Adventist Church celebrated its one hundredth anniversary. We face the future with growing hope and desire to finish the work in our own mission field.



Learning to enjoy evangelism

Until recently, Illinois' South Suburban church was an ordinary church with little soul-winning vitality. Although evangelistic meetings had been held there, very few of the members had been engaged in any evangelistic activities.

But now there has been a complete change in the atmosphere of the church. The members have come to enjoy soul winning, and at the time this report was written they had been instrumental in leading 10 individuals to be baptized, with another nine planning on baptism before the end of the year.

In September of 1985 Elder Russell Burrill, director of the North American Division Evangelism Institute (NADEI), and a group of seminarians enrolled there began an evangelistic campaign. South Suburban's members were not excited about the idea.

To prepare for the reaping meetings, the group from NADEI conducted vegetarian cookery classes in three locations. They continued with stress seminars in each place, and then encouraged those who attended these seminars to participate in the Daniel Seminar that followed.

While these seminars were going on, the church mailed 70,000 "Something Wonderful" cards to area residents, inviting them to take Bible studies.

The number responding, 300, was far below expected mass-mailing results. A mailing of 70,000 should have produced a response of at least 1 percent, or 700.

Owen A. Troy directs the Communication Department of the North American Division.

The church, not being acquainted with the marketing study that Andrews University had done, conducted the mass mailing without targeting the community.

(Recently the Anniston, Alabama, church, following the recommendation of the marketing study, targeted a zip code area that contained a sizable number of individuals that the study showed were responsive to this type of appeal. As a result, though they mailed only 4,000 "Something Wonderful" cards, they received 130 applications, a response rate of more than 3 percent. Careful targeting like this saves both time and money. Now Pastor Terry Campbell and the South Suburban church are working with the Andrews marketing group to target their territory more effectively.)

Although the response South Suburban received was far below what they could have had, the number requesting Bible studies still created a problem for the church. They did not have enough members prepared to handle the 300 who did apply. When these requests came, a push was made to train the members. Today 11 of South Suburban's members are active in giving Bible studies, and eight others are faithfully visiting and nurturing new members.

At the close of last year's evangelistic campaign, the South Suburban church, with the help of the seminarians, had readied eight for baptism.

Careful preparation of both the church members and the community before holding evangelistic meetings has made South Suburban's evangelism more successful. But this careful preparation has not only done that; it has brought about a complete change in the church's atmosphere. Now the members enjoy soul-winning activities.

Departments that serve the local church

T

he concept of the departments today is that they are to serve the local church and meet that church's need. They are not

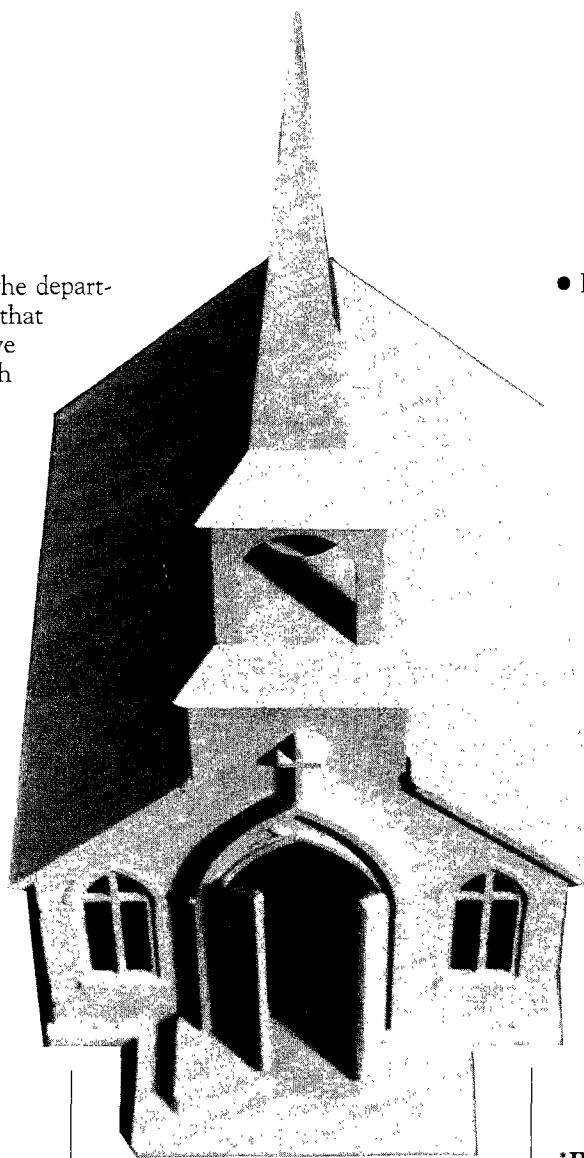
promoters trying to sell the church on some program. The departments provide materials, training, resources, and other assistance as requested by the local churches. Their primary role is to serve as advisers and consultants, blending nurture, outreach, and administration.

*Adventist Information Ministry

- 800 number answering and coupon processing service for the entire division.
- Work directly with the pastor to process requests.

*Church Ministries

- *Adult*
 - Community Services
 - Family life
 - Personal ministries
 - Sabbath school
 - Stewardship
- *Young Adult*
 - Community Services
 - Family life
 - Personal ministries
 - Sabbath school
 - Stewardship
- *Youth*
 - Community Services
 - Family life
 - Personal ministries
 - Sabbath school
 - Stewardship



● Children

- Community Services
- Family life
- Personal ministries
- Sabbath school
- Stewardship

*Communication

- Sample articles for church communication secretaries
- Church signs
- Union papers
- TV and radio spot advertisements

- Demographics for receptivity to gospel

*Health and Temperance

- *Listen* magazine for high school

*Education

- K-12 schooling
 - *Winner* magazine for elementary school
 - Narcotics education
 - Health appraisal programs
 - Health age and longevity
 - Heart check
 - Nutrition profile
 - Stress profile
 - Breathe-Free Plan to Stop Smoking
 - Film rentals—more than 95 available
 - Alcohol and drug education

*Ministerial

- Caring Church manual
- Evangelism and Church Growth manual
- Training in how to conduct evangelistic meetings

*Publishing

- Adventist Book Centers
- Contacts from literature sales
- Group canvass for evangelistic meetings
- Training for canvassing

*Religious Liberty

- *Liberty* magazine
- Help with Sabbath and other work problems
- Support for all forms of religious liberty

*Trust Services

- Writing of wills and trusts



Don't miss the harvest!

Samaritans were not the most promising evangelistic territory. The disciples felt uneasy about passing through this hostile field. And when they returned from the village where they had gone for food, they were surprised to see Jesus talking to a Samaritan woman of questionable reputation. *Surprised* puts it mildly; *speechless* probably would express it better.

He reads their thoughts. "You have a saying, don't you, 'Four months and then the harvest?' But I'm telling you, open your eyes now and look at the fields. They are already ripe."

The old proverbial principle—a four-month interval between seedtime and harvest—is no longer valid. "Amos' dreams of the Messianic days pictured the plowman overtaking the reaper (Amos 9:13). So now in Jesus' preaching the harvest is ripe on the same day on which the seed has been sown, for already the Samaritans are pouring out of the village and coming to Jesus."*

The proverb seemed to overlook the fact that God is the Lord of harvest. Harvest is always a miracle, and miracles are in God's hands. He is the one who controls the times and seasons.

Jesus commands them to look. The original means "with intense desire, to possess." Knox looked at Scotland in this way, and Moody at his evangelistic audiences. Knox cried, "Give me Scot-

land or I die," and Moody, "Give me souls or take my soul." This intense desire to possess, this passionate longing for the souls of the lost and the dying, is in itself an earnest, a down payment, an assurance of the harvest.

Jesus' words are also a warning: "Look, observe, strategize, execute your plans, because the harvest is brief." It lasts only a fleeting moment, as it were.

"Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it

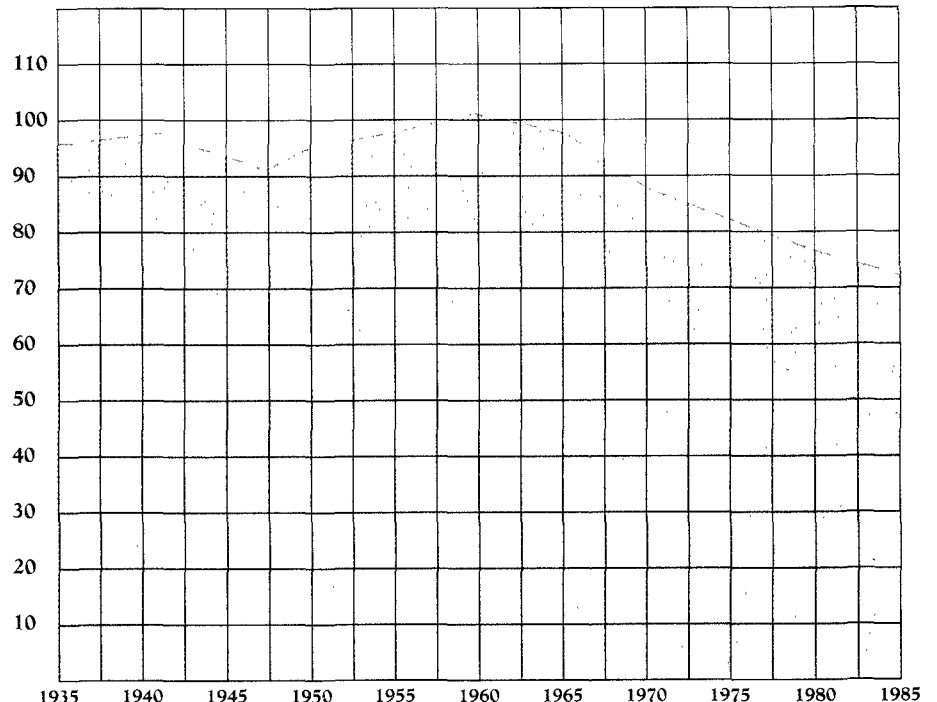
continue? Only a little while. If there was ever a crisis, it is now" (*Evangelism*, pp. 16, 17).

We've come to one of those times again. Gallup (the pollster) and a chorus of voices (serious observers and sociologists of religion) say that America is more religious than ever before. And missiologists say this same phenomenon is being seen around the world. But how long will it last? Only a short while, the prophets warn us. So we must not miss the harvest.

"We expect no great opportunity will

**NORTH AMERICAN DIVISION
Sabbath School Membership and
Attendance as a Percentage
of Church Membership**

PERCENT



YEARS

□ = Sabbath School Membership %
□ = Sabbath School Attendance %

* Raymond E. Brown, *The Gospel According to John I-XII: A New Translation With Introduction and Commentary*, W. F. Albright, D. N. Freedman, eds., *The Anchor Bible* (Garden City, N.Y.: Doubleday & Co., Inc., 1985), vol. 29, p. 182.

† Bible texts in this article are from the New International Version.

C. E. Bradford is the president of the North American Division.

meet us on the road, but by prompt and vigorous action we must seize the opportunities, make opportunities and master difficulties.

"You are in need of vital energy from heaven. We must in our work not only strike the iron when it is hot but make the iron hot by striking" (*ibid.*, p. 647). This was Ellen White's counsel to a young evangelist who had been sent to what he thought was a difficult territory. *Attitude determines altitude*. The situation demands a healthy optimism, absolute commitment, and concentration on the task at hand.

Our family has been living in Washington for almost 16 years, and during all that time we have scarcely seen the cherry blossoms at their peak. I'm either out of town or busy with this committee or that, and sometimes it's just plain laziness, and suddenly the cherry blossoms have dropped; it's all over.

"As soon as the grain is ripe, he puts

the sickle to it, because the harvest is come" (Mark 4:29). † There is urgency in the matter. "Go out quickly into the streets and alleys of the town" and "make them come in, so that my house will be full" (Luke 14:21, 23).

He also knows that many hands are needed to get the crop into the barn. So He bids us pray, "Send workers into the harvest field." Not talkers and debaters and philosophizers, but workers. I'm convinced that the harvest is out there, ready to be reaped. But the enemy seeks to outgeneral us, to outstrategize us, yes, to outwork us. He is diligent and always on the job.

Harvest 90 challenges us to lay aside all needless theological debate. We need to declare a moratorium on unnecessary meetings. When football players stay too long in the huddle, they are penalized for delaying the game. When church members huddle together, indulging in prophetic speculations, they delay both the

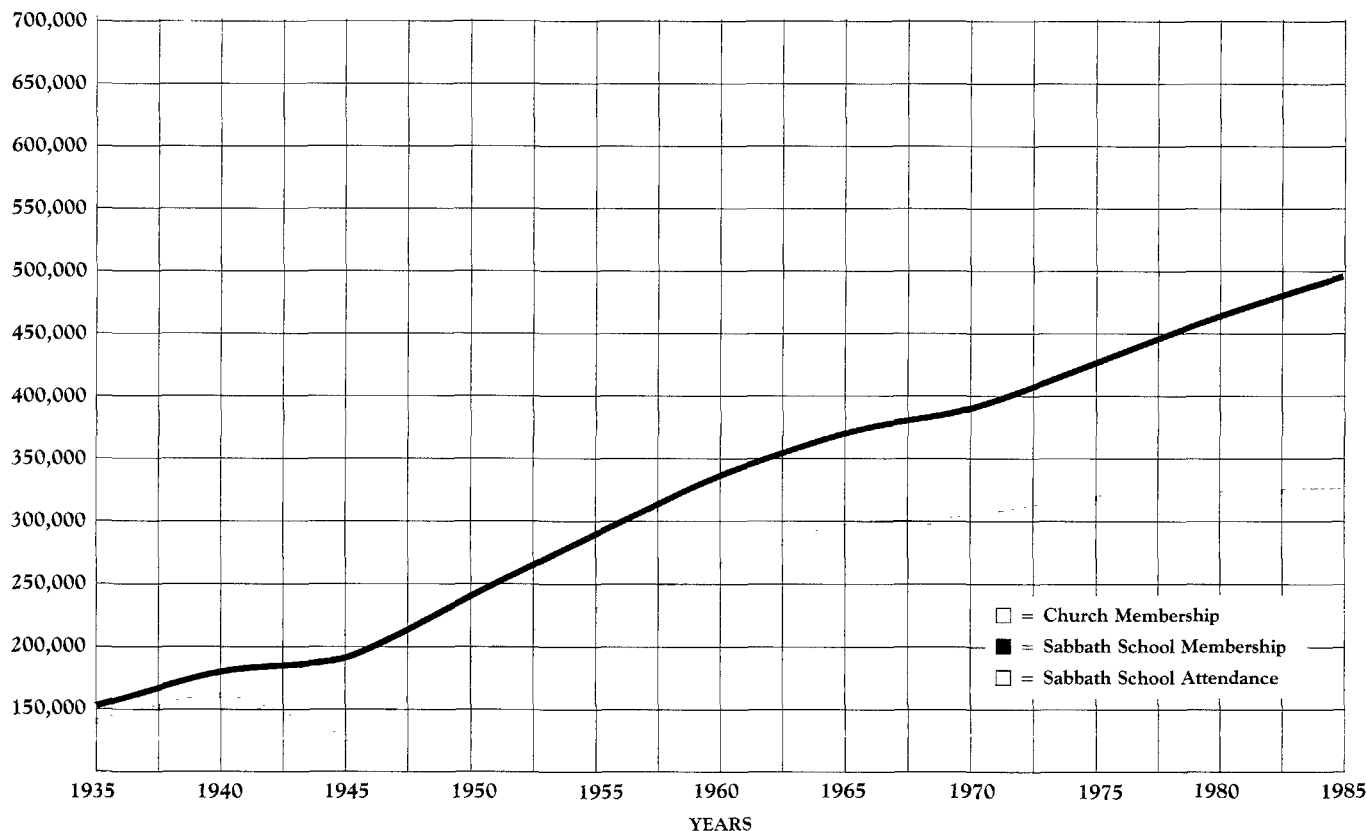
outpouring of the Holy Spirit and the coming of Jesus.

"You ought to live holy and godly lives as you look forward to the day of God and speed its coming" (2 Peter 3:11, 12). My message, my challenge, is very simple and direct: Don't miss the harvest! Bring intensity into your work. Concentrate on the main objectives. I'm speaking here of the four major Harvest 90 objectives for North America. Prune your schedule. Cut back on the unnecessary until every blow you strike tells mightily for the kingdom of God.

"Even now the reaper draws his wages, even now he harvests the crop for eternal life, so that the sower and the reaper might be glad together" (John 4:36). Only soul winning is ultimate joy. Everything else is penultimate at best. We can only be completely fulfilled in the actual performance of ministry. Don't deprive yourself of this great joy. Don't miss the harvest!

NORTH AMERICAN DIVISION Relationship Between Church Membership, Sabbath School Membership, and Attendance

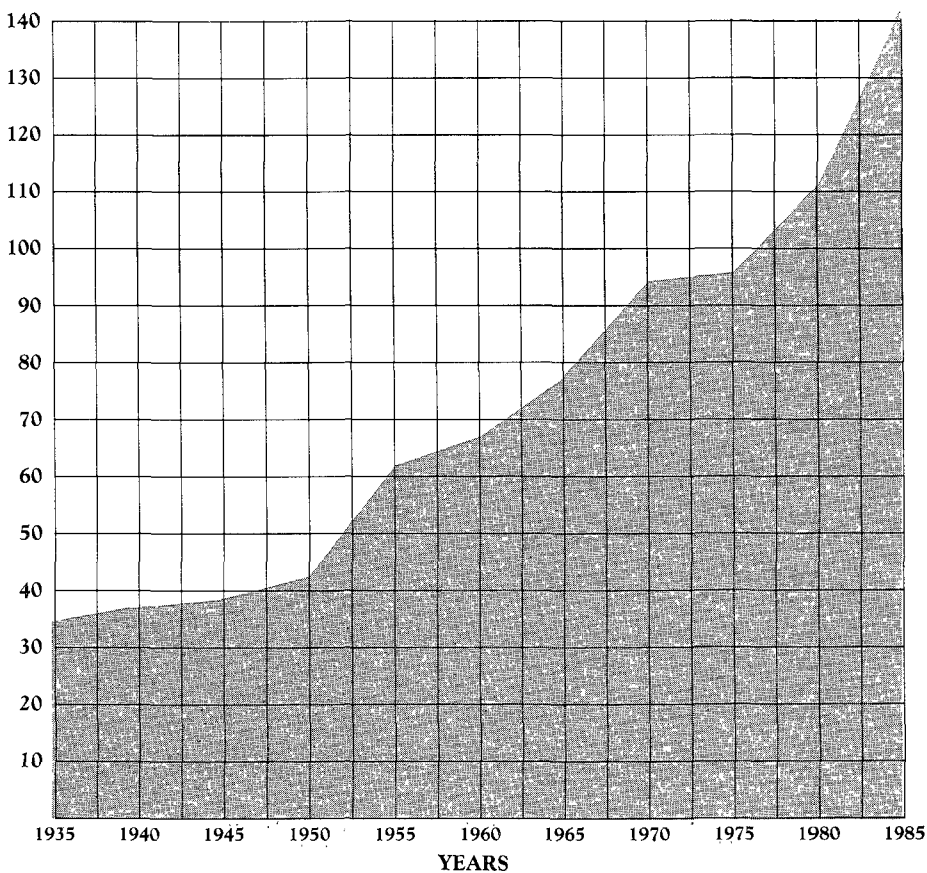
Membership/
Attendance





WORLD RATIO OF EVANGELISTIC* WORKERS TO MEMBERSHIP

MEMBERS PER WORKER



* Includes: Evangelists, Pastors, Administrators, Promotional Workers, Office Personnel, Bible Instructors, Literature Evangelists

After waiting and praying for 28 years, his wife had the joy of seeing him surrender fully to Jesus and be baptized.

One young woman who came to the series had, with her husband, searched for purpose in life throughout the world, visiting Muslims in the Sahara and Hindus in Bali. On the verge of a deep depression, she attended our meetings out of desperation. When she heard that her sins could be forgiven through Jesus Christ and that she could have new meaning in life through Him, peace and joy flooded her soul. Immediately she invited her husband to the meetings. Initially he strongly resisted, believing that Christianity was for only the weak and emotionally unstable. Through her persistent pleading he began to attend, and like her, his heart was touched. Night by night he grew in his understanding of the truths of God's Word. Now converted and instructed in the principles of truth for this age, both have been baptized, and they rejoice as they attend church each Sabbath.

Many others continue to study the Bible while preparing for baptism. Helmut Mayer has followed up the crusade with meetings twice weekly.

Keys to unlocking the secular mind

People often ask, "What is the key to reaching the secular mind?" It seems to me that there are at least four fundamental principles. First, we must believe that hundreds of people throughout our secular communities are winnable. To believe that they are closed is to seal ourselves from any effective methods of reaching them for Christ. To believe that they cannot be reached is tantamount to saying that God's Spirit has been withdrawn from the secular, industrial world. To believe that they are unwinnable is to refute our task as proclaimers of the gospel of Christ to this generation. Even secular people have innate spiritual longings. Many are looking for deeper meaning in life.

Second, to reach secular society we must employ multidimensional approaches that appeal to the physical, mental, emotional, and spiritual felt needs of men and women. Many of those making decisions for baptism during the Munich series originally attended the evangelistic meetings as a direct result of seminar evangelism that met their felt needs. A single-track approach appealing only to people who are overtly spiritual will miss scores in secular

society who are now receptive to the gospel.

Third, direct evangelism plays a vital part in reaching secular men and women today. Munich surprised us! A large number of the people who attended our evangelistic meetings came as a result of advertising that focused on spiritual themes. Although not all of them continued attending the meetings, a significant number responded to the direct proclamation of the gospel. Subjects such as facing the future unafraid; surviving a nuclear holocaust; the reason for international terrorism; how to find greater happiness in life; the search for certainty; five ways of identifying a cult; and spiritualism, the occult, and life after death attracted scores of people. We were impressed again that Adventism's message confronts the issues of the day and is what the world is longing for.

And fourth, no approach to secular society today will be effective unless the Spirit of God works. Prayer and fasting played a significant role in the Munich meetings. Unless the Spirit of God produces unity among workers and a single-mindedness of purpose among pastors and laity in proclaiming the gospel of Christ, little of significance will happen. It is the Spirit of God that opens hearts. It is the Spirit of God that brings conviction. It is the Spirit of God that impresses people to attend meetings. It is the Spirit of God that gives true success in soul winning.

Our entire team in Munich praises our heavenly Father for His abundant blessings. We in Europe believe that God can work powerfully even in a secular, decadent society. We anticipate the future with confidence, looking forward to even greater results.

Revelation seminars: making them work

Since 1980, public evangelism activities of the North American Division have experienced a rapid metamorphosis. In the first three years of this decade a dramatic new group soul-winning method captured the fascination and allegiance of thousands of local church pastors and dedicated laymen. That new method is now spreading throughout the world. It is the Revelation Seminar.

What is a Revelation Seminar? What is it about the seminars that motivates pastors and lay members to do their own public evangelism? In this article we will investigate the philosophy that underlies the Revelation Seminar approach to public evangelism.

Two pillars

This approach is based upon two fundamental concepts that are expressed in the name Revelation Seminar.

The first has to do with the seminar's content. In a Revelation Seminar we present our entire message in the context of the book of Revelation.

The second basic pillar of this new outreach approach is contained in the word *seminar*. This basic principle deals with the methodology, or how the material is shared with non-Adventists. Teaching, rather than preaching, techniques are utilized.

In examining each of these fundamental concepts, we will uncover the

Why has the Revelation Seminar concept revolutionized our church's evangelistic thrust in this decade? What has made this program so successful, and how can you profit from it?



Harry Robinson is director of the Revelation Seminar Resource Center for the Carolina Conference.

strengths of this new evangelistic approach.

Content

Seventh-day Adventist evangelists have traditionally preached on the prophecies of Revelation at some point in their series of lectures. That is nothing new to us. The material of Revelation seminars is unique in that our entire message is presented in the context of the book of Revelation. In the process of teaching the contents of the book of Revelation, every important facet of Bible truth is uncovered and shared with the student.

This is no gimmick. Neither is it simply a smoke-screen tactic for teaching our church doctrines. When seen in its proper light, it is the very basis for a clearer understanding of the baffling mysteries of Revelation. Let me explain.

Almost all non-Adventist Christians, and many Adventists, perceive the book of Revelation in the Bible as an island all to itself. It is often studied in that context—as a book so different in its makeup from all other New Testament books that it seems to be in a class all its own. All who view it thus do not perceive the close connection Revelation has with other portions of Scripture. Ellen White expresses it thus: "In the Revelation all the books of the Bible meet and end" (*The Acts of the Apostles*, p. 585).

This means that the book of Revelation cannot be truly understood apart from a basic knowledge of the other



portions of Scripture. This point is the very reason that Seventh-day Adventists grasp so much of Revelation's truth, while others often find the book confusing and frustrating. The difficulty lies in the fact that those who do not understand the interrelatedness of Scripture must rely upon human speculation.

Thus the student who has a correct understanding of all the basic teachings of the other Bible books is at a great advantage. Revelation was written for readers who were already familiar with Scripture. In fact, all of its messages are outgrowths or expansions of principles found elsewhere in the Bible. Most of the symbolism Revelation employs is based on imagery found in other books of the Bible. Very little is original with Revelation itself.

This precious insight into the relationship of the material of Revelation to that of other Scripture underscores the most basic of all hermeneutical principles of Bible study: The Bible is its own expositor. The only true way to study Revelation is to take into account other scriptural passages that deal with the same, or related, concepts and then use the insights gained there to shed light upon the mysterious utterances of Revelation. This is the way all Scripture must be studied, but especially Revelation.

Methodology

Methodology, the vehicle used to share the material with the non-Adventist audience, is the second basic pillar upon which a Revelation Seminar stands. Teaching techniques, rather than preaching techniques, are utilized to communicate information to the audience.

How does teaching differ from preaching? Before looking at the basic makeup of these two methodologies, we should be aware that the two words *teaching* and *preaching* are, in their ultimate meanings, the same. All effective preaching is, in reality, true teaching, and vice versa. In portraying the differences between the two, we are talking about their technical meanings only.

First and foremost, the teaching mode is a two-way communication between speaker and audience. The preaching mode can be better characterized as a one-way communication. In a teaching situation the people are a class, while in a preaching situation they are an audience. If they are being taught, they are

participants. If they are being preached to, they are mere spectators. This means that the teaching technique usually produces an informal setting and the preaching technique, a formal one.

A second outstanding characteristic of the teaching mode is the use of the advanced study system. Materials are taken home in advance, and homework assignments are completed in preparation for an upcoming class. Therefore, when the teacher goes over the material in class, it is the second time the student has encountered the concepts. This not only has the advantage of reinforcement in the learning process but also sparks intelligent, interesting discussion in class.

In a preaching situation the surprise system is traditionally employed. With such techniques the real subject of the material the evangelist intends to share with the people is purposely concealed from them until the night he preaches on it. Even the evangelistic sermon title is often worded in such a way as to arouse interest in the subject without revealing the subject itself. Such titles as "Adam's Mother's Birthday" (the Sabbath truth) and "Blood on the Moon" (signs of the end) are illustrations of this. The main reason given to justify this approach is to prevent prejudice from keeping people away. However, the method's disadvantage is that the people who come out to listen are being confronted with these new truths for the first time. Thus their first exposure to these new concepts is often the main basis on which they must accept or reject what they have heard when the appeal is made.

A third prominent feature of the teaching mode is that it is largely materials-centered. The traditional preaching methods used in the past have been largely personality-centered. The success of the campaign is greatly influenced by the charisma of the evangelist. Also, the introduction of modern technology into Adventist evangelism has brought with it the danger that the preaching method can become entertainment-centered.

In a Revelation Seminar it is the lesson material that attracts and holds the interest of the attendees. The capabilities or idiosyncrasies of the teacher are secondary. Reduced to its simplest form, a Revelation Seminar is a group of people studying their way into the truth, with a teacher to guide them.

Having examined the fundamental

philosophy behind the materials and methods of a Revelation Seminar, we are now prepared to look at a brief description of the plan itself.

1. *Advertising*: A variety of attractive, quality, four-color brochures are available for direct-mail distribution to homes in the target area. These standardized handbills are purchased in bulk, then tailored to any situation by imprinting local information. The bulk purchase makes handbills available at an unusually low cost. These brochures are the main tool for attracting people to the seminars. Their pulling power is well proven around North America.

2. *Advance reservations*: The handbills inform the people of a need to make reservations in advance to join the class. A telephone number is given in the brochure for this purpose, and most people make these arrangements with us before opening night. Therefore, a new day has dawned for Adventist evangelism: we now can know how many will be present for the opening night. We even have their names, addresses, and telephone numbers!

3. *Neutral hall start-up*: Public meeting halls (motel conference rooms are our favorites) are used for the first six nights of the 24-night series. Transfer of the class location to the Adventist church nearby is usually accomplished with little or no decline in attendance. This saves rental expense and aids greatly in the visitors' becoming acquainted with our church.

4. *Audience seated at tables*: A major departure from the traditional evangelistic crusade is seen in the hall arrangements. The auditorium seating is arranged classroom style rather than theater style. All have table space on which to work with their materials. This creates a dramatic mood of serious study among the students. It also fosters an informal atmosphere that encourages class discussion.

5. *Simple program format*: There are no program features or preliminaries (e.g., no song service or special music) that require talented individuals to augment the evangelist's team. The simplicity of the approach is almost alarming to some who insist that the "frosting" and not the "cake" is what keeps people coming to the evangelistic

Seventh-day Adventist Church Members—1983 *

United States of America	615,132	Guadeloupe	6,637
Brazil	342,376	Finland	6,374
Philippines	297,046	Portugal	5,991
Mexico	176,026	Thailand	5,808
Kenya	165,669	Taiwan	5,794
Rwanda	127,457	Belize	5,683
India	112,809	Norway	5,509
Jamaica	101,409	Botswana	5,336
Zaire	101,145	Uruguay	5,250
Haiti	100,205	Sierra Leone	5,153
Peru	94,592	New Hebrides	4,984
Indonesia	87,430	Spain	4,847
Papua New Guinea	68,951	Italy	4,791
Colombia	67,609	Liberia	4,769
Angola	65,876	Pakistan	4,698
Korea	58,251	Hungary	4,653
Nigeria	54,860	Bangladesh	4,508
Ghana	54,051	Namibia	4,496
Romania	54,049	Poland	4,145
Malawi	53,692	Switzerland	4,055
Zimbabwe	51,870	Netherlands	4,017
Zambia	51,814	Samoa	3,876
Tanzania	51,638	Vietnam	3,839
Dominican Republic	42,479	Denmark	3,516
Chile	42,114	Sweden	3,259
Australia	41,987	Paraguay	3,239
Bolivia	41,712	Bulgaria	3,223
Argentina	39,988	Hong Kong and Macao	3,192
South Africa	38,016	Austria	2,780
Canada	34,355	Tonga and Niue	2,664
Ethiopia	33,431	Netherlands Antilles	2,592
U.S.S.R.	30,547	Mauritius	2,297
Mozambique	29,617	French Polynesia	2,252
Puerto Rico	27,407	Norfolk Island	1,712
Venezuela	25,721	Belgium and Luxembourg	1,620
Cameroon	25,445	Lesotho	1,569
West Germany	25,307	Ivory Coast	1,512
Trinidad and Tobago	24,837	Sri Lanka	1,495
El Salvador	24,653	Surinam	1,375
Guatemala	22,185	East Mediterranean	1,307
Malaysia	21,602	Central Africa	1,265
Uganda	21,567	Egypt	1,159
East Caribbean	20,878	Swaziland	983
Burundi	19,352	Réunion	866
Guyana	17,619	French Guiana	721
Panama	15,426	Cape Verde	713
British Isles	15,338	Kiribati and Tuvalu	691
Nicaragua	13,851	Cayman Islands	594
Madagascar	12,739	Wales	549
North Caribbean	12,223	Iceland	548
Honduras	11,086	Cook Islands	523
Japan	10,682	Togo and Benin	444
Yugoslavia	10,652	New Caledonia	364
Solomon Islands	10,279	Gabon	357
East Germany	10,089	Chad	320
Martinique	9,737	Ireland	315
Cuba	9,058	Greece	239
South China Islands	8,986	Seychelles	193
New Zealand	8,936	Iraq and Kuwait	158
Burma	8,929	Sudan	151
Fiji	8,177	Iran	146
France	7,879	Peoples Republic of Congo	141
Ecuador	7,784	Senegal	96
Bahamas	7,743	Upper Volta	75
Czechoslovakia	7,592	Israel	73

series. However, a Revelation Seminar brushes aside all the usual frills and is simply a one-hour Bible study held three nights a week for eight weeks. The simplicity of the method means that pastors and lay members can conduct their own public evangelism with a minimum of expertise and skills.

6. *Record-keeping system*: No indirect approach (giving away gifts on chance drawings, registering for family Bibles, etc.) is needed to get the names and addresses of the attendees. A Revelation Seminar is conducted on the level of a college course. Diplomas are awarded at the close to all meeting the requirements. Therefore a nightly quiz is given and must be turned in for credit on the student's class record. This gives us a record of nightly attendance. Also, the student's quiz scores reflect his level of comprehension of the truth taught each night.

7. *Comprehensive follow-up*: At an appropriate time those wishing to investigate the teachings of a Sabbathkeeping church are brought into a special class where all the points of Adventist belief and practice are reviewed. Also, at the end of the Revelation Seminar a once-a-week Daniel Seminar can be offered. This all-new Daniel Seminar was created to call for decisions and to sustain the interest generated from the Revelation Seminar, but at a slower once-a-week pace while the reaping is carried on.

What is a Revelation Seminar? Words cannot fully describe it. Only by being involved in one yourself will you really know.

The facts and formulas

In the initial field-testing of the Revelation seminars it was decided to conduct 10 such seminars, all held by the same teacher but in different cities. All the data from these experimental seminars were collected and analyzed to ascertain if any trends or averages were predictable.

A study of the data brought to light some discernible averages, and from these we derived formulas for predicting results. The formulas have been applied to thousands of Revelation seminars since then, and we have continued to be amazed at how accurately they predict results.

These formulas provide great insights to help local pastors in planning and conducting seminars.

The main advertising done for a

Revelation Seminar is the attractive four-color brochure. Most of these are direct-mailed to the homes in the target area. A few are used for personal invitations by church members and others. There is a predictable relationship between the total number of non-Adventists attending one or more nights of the seminar and the total number of handbills used in the advertising program.

A nationwide survey of seminars reveals that about 3 non-Adventists attend a seminar for every 1,000 handbills used when the target group is White. In seminars where the target group is Black or Hispanic the average is 4 to 6 non-Adventists for every 1,000 handbills used. On occasion handbill results may soar as high as 25 non-Adventists for every 1,000 handbills used, but this is not normal. Rarely does the advertising fail to bring out any non-Adventists at all, unless fewer than 2,000 brochures are used.

Therefore the advertising formula is:
 1,000 handbills = 3 non-SDA Whites
 1,000 handbills = 4 to 6 non-SDA Blacks or Hispanics

Opening night formula

The number of people expected on the opening night can be predicted by using this formula. Thus decisions can be made concerning the number of seats and sets of study materials needed. It is tied directly to the number of advance registrations secured. Past experience has proved that not all who make reservations for themselves over the telephone will actually show up on opening night. Only 50 to 75 percent of these will follow through with their intentions. This includes both Adventists and non-Adventists.

Thus the opening night formula is:
 Opening night attendance = 50 to 75 percent of preregistrations

Adventist/non-Adventist ratio formula

Every effort is made to get as many of our own church members as possible to participate in the Revelation Seminar. No attempt is made to limit or discourage Adventists from attending. But there is a definite discernible pattern in the ratio of Adventists to non-Adventists that usually emerges in class composition. The student body is usually composed of one-third Adventists and two-thirds non-Adventists.

Members per Thousand Inhabitants—1983 *

Pitcairn Island	927.0	Romania	2.4
Solomon Islands	70.0	Iceland	2.3
North Caribbean	49.0	Uruguay	1.8
Jamaica	45.0	Réunion	1.7
New Hebrides	44.1	Venezuela	1.7
Bahamas	37.0	Madagascar	1.6
East Caribbean	36.9	Swaziland	1.6
Bermuda	36.7	Uganda	1.6
Belize	36.0	Korea	1.5
Cayman Islands	33.0	Sierra Leone	1.5
Tonga and Niue	29.3	Argentina	1.4
Cook Islands	29.1	Canada	1.4
Rwanda	26.4	Norway	1.4
Norfolk Island	24.5	Finland	1.3
Trinidad and Tobago	22.6	South Africa	1.3
Papua New Guinea	22.3	Lesotho	1.1
Guyana	22.0	Ecuador	1.0
Samoa	20.2	Nigeria	1.0
Guadeloupe	17.7	Ethiopia	0.90
French Polynesia	14.3	Paraguay	0.90
Haiti	13.0	Denmark	0.69
Fiji	12.0	Gabon	0.62
Kenya	11.0	Switzerland	0.62
Sabah and Brunei	10.4	East Germany	0.60
Zambia	10.4	Portugal	0.60
French Guiana	9.9	Hong Kong and Macao	0.58
Netherlands Antilles	9.9	Indonesia	0.54
Angola	9.1	Czechoslovakia	0.50
Panama	8.4	Hungary	0.43
Guam and Micronesia	8.2	Central African Republic	0.42
Malawi	8.1	Yugoslavia	0.42
Puerto Rico	6.6	West Germany	0.41
Zimbabwe	6.2	South China Islands	0.40
Bolivia	6.0	Sweden	0.39
Botswana	5.7	Austria	0.37
Sarawak	5.6	Bulgaria	0.36
El Salvador	5.3	Taiwan	0.32
Peru	5.2	West Malaysia and Singapore	0.31
Nicaragua	5.1	British Isles	0.29
Dominican Republic	4.9	Netherlands	0.28
Philippines	4.9	Burma	0.25
Burundi	4.5	Ivory Coast	0.19
Namibia	4.3	Belgium and Luxembourg	0.16
Surinam	3.9	India	0.16
Chile	3.7	France	0.15
Costa Rica	3.5	Spain	0.13
Ghana	3.5	Poland	0.12
Zaire	3.5	Thailand	0.12
Guatemala	3.1	U.S.S.R.	0.11
Honduras	3.0	Greenland	0.10
Seychelles	3.0	Peoples Republic of Congo	0.10
Australia	2.8	Sri Lanka	0.10
Brazil	2.8	Japan	0.09
New Zealand	2.8	Italy	0.08
Tanzania	2.8	Togo and Benin	0.07
Liberia	2.7	Vietnam	0.07
Mozambique	2.7	Gambia	0.06
United States of America	2.7	Pakistan	0.06
New Caledonia	2.6	Bangladesh	0.05
Cameroon	2.4	Egypt	0.03
Cape Verde	2.4	Greece	0.024
Colombia	2.4	China	0.021
Mauritius	2.4	Israel	0.020
Mexico	2.4	Senegal	0.020

* John Leenhouwers, "Statistics of Seventh-day Adventist Church Membership" (unpublished paper, Newbold College, Bracknell, Berkshire, England, June 1984).

This formula may be expressed as:
 Class = $\frac{1}{3}$ SDA + $\frac{2}{3}$ non-SDA

Reaping formula

To be consistent and accurate in judging the relative success, or fruitage, of a Revelation Seminar, all the non-Adventists attending one night or more must be counted in the formula. When we use this data as a reference, the results of Revelation seminars average a baptismal rate of 15 percent of all non-Adventist attendees, regardless of how many nights they attend.

This is an outstanding track record when you realize that 99 percent of all Revelation seminars are conducted by lay members and local pastors rather than by experienced and highly skilled evangelists. The percent baptized is even greater in seminars targeted toward Black and Hispanic populations.

The fruitage is rarely seen at the immediate close of the series, as is the case with traditional preaching crusades. Instead, the harvest of souls is reaped gradually over a period of six months following the completion of the seminar.

The Facts and Formulas

In the initial field-testing of the Revelation seminars, it was decided to conduct 10 such seminars, all held by the same teacher but in different cities. All the data from these experimental seminars were collected and analyzed to ascertain if any trends or averages were predictable. This was done, and the results are contained in the analysis chart below:

THE OPTIONS

A number of different evangelistic tools have been produced within the Seventh-day Adventist Church under the title Revelation Seminar. Two are particularly relevant to this article. Both are available with a complete advertising package to spark community interest.

Harry Robinson, the author of this article, developed and field-tested his Revelation Seminar in the Texas Conference. Since then he has moved to the Carolina Conference, and the Texas Conference has developed a different set of Revelation Seminar materials. The author of the lessons now available from Texas is Bill May.

MINISTRY asked several pastors and evangelists who have used both sets to comment on the strengths and weaknesses of each. The consensus among our reviewers is that both sets are for the most part excellent and that each set is best suited to a particular type of teacher.

Since the Texas materials give more background information for the teacher, our reviewers felt that these lessons are best for teachers who do not like to add many personal illustrations or develop their own background material. Some reviewers felt, though, that

the rich supply of material made it difficult for most teachers to cover all of the lesson in the time allotted. The Carolina set leaves more room for personal adaptation by the teacher and lends itself more easily to a class-discussion-type presentation.

Our reviewers also noted that individual lessons vary in strength within each of the sets—some felt that certain lessons are out of sequence and that some cover too much material. The Texas lessons are regarded by some as being more hard-hitting, while the Carolina lessons are seen as using more of a soft-sell technique.

Hot off the press from Carolina is a new two-level seminar in which the first 15 lessons deal with background to Revelation through study of other Bible topics and the last nine lessons deal specifically with Revelation. The most recent development from Texas is a "Home Series" version designed for use by laypersons conducting seminars in homes rather than in a public meeting hall. MINISTRY has not had a chance to review either of these new seminars.

Order information for the seminar materials is as follows:

Carolina Conference

Revelation Seminars
 P.O. Box 88
 Candler, NC 28715
 Telephone (800) 982-3344

Texas Conference

Revelation Seminars
 P.O. Box 66
 Keene, TX 76059
 Telephone (800) 438-2621

SEMINAR NUMBER	PRE-REGISTERED	TOTAL STARTING	SDA'S STARTING	NON-SDA'S STARTING	INQUIRER'S CLASS	TOTAL BAPTISMS	BAPTISM RATE
No. 1	54	90	25	65	10	10	15%
No. 2	67	113	46	67	19	15	22%
No. 3	77	72	24	48	10	3	6%
No. 4	114	136	88	48	16	17	35%
No. 5	126	141	49	92	23	9	10%
No. 6	72	109	29	80	12	5	6%
No. 7	125	120	45	75	19	13	17%
No. 8	73	64	25	39	7	7	18%
No. 9	58	66	22	44	12	3	7%
No. 10	148	132	44	88	18	13	15%
AVERAGES	91	105	40 (38%)	65 (62%)	15	10	15%

Harvest 90

what it is, what's happening

Harvest 90*

"Look on the fields; for they are white already to harvest" (John 4:35).

We are in the days of the harvest. The times demand that the church arise and direct her energies to reaching every region and every ethnic, cultural, and social group. A vast multitude waits to be gathered from "every nation, and kindred, and tongue, and people" (Rev. 14:6). Said the Lord Himself, "The harvest is the end of the world" (Matt. 13:39).

The final harvest of souls is far beyond our human resources. We need the promised latter rain of God's Spirit (see Joel 2:23) in Pentecostal blessing and power to prepare the church for evangelizing the world. To seek this should be our first work. The proclamation of the everlasting gospel and its power demonstrated in the lives of a Spirit-filled people will be used by God to call forth the final events of earth. "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one" (*Testimonies*, vol. 9, p. 189).

During these closing events of the great controversy, we, as leaders of God's people, beseech the Lord of the harvest to pour out His Spirit on the church. We call upon our members to commit themselves to the goal of Adventism: the completion of the gospel commission in the setting of the three angels' messages, in preparation for the coming of Jesus.

Realizing that the goal of completing the gospel commission will be reached only with revival and reformation, we call the church worldwide to:

- Renewal and personal growth through Bible study, intercessory prayer, fellowship, and worship.
- Revitalization of family religion, that our homes may become centers of love, care, and witness.
- Recognition of the local church as the center of evangelism, nurture, and training of members for ministry.
- Renewed proclamation of the biblical-prophetic message of Seventh-day Adventists.
- Reclamation of inactive members of the church, and emphasis on maximizing church attendance.
- Reaffirmation of the principles and standards of the church, calling for reformation in appearance and lifestyle.
- The reaching of the large numbers of people who as yet are unreached by the gospel.

In view of our solemn responsibility to this desperate world, we urge each member to seek the "double portion" of the Spirit (2 Kings 2:9), and we prayerfully commit ourselves to doubling the strength of God's worldwide spiritual family during the quinquennium 1985-1990. By God's grace it is our united desire and decision to:

1. *Double*, in every division, union, conference, local field, and church, the number of accessions that were achieved during the One Thousand Days of Reaping.

2. *Double* the number of members equipped for soul-winning activities according to their spiritual gifts, making every Seventh-day Adventist church a center of training for service.

To Jesus, the Lord of the harvest, we give glory as we launch Harvest 90. We pray that every member will join together in prayer, sacrifice, and commitment to doubling the strength of the church between now and 1990.

* Statement voted by the General Conference in session—New Orleans, 1985.

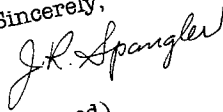
Ministry

International Journal for Clergy
6840 Eastern Avenue NW Washington, D.C. 20012 Phone (202) 722-6510

May 5, 1986

Dear Division President,
If you had only one opportunity in your life to give a personal statement of 100 words on your convictions about Harvest 90, what would you say?
Please respond by July 31.

Sincerely,



(signed)
J. R. Spangler
Editor

Ministry

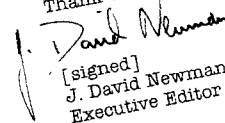
International Journal for Clergy
6840 Eastern Avenue NW Washington, D.C. 20012 Phone (202) 722-6510

May 5, 1986

Dear Division Ministerial Secretary,
Please respond to two questions for an upcoming issue of MINISTRY.

1. How are you measuring up to the accomplishment of goal number 2 of Harvest 90, which deals with doubling the number of members equipped for soul-winning activities, and making every church a center of training for service?
2. Has your division recently experienced successful evangelism in an area, field, or culture where there had previously been little success? What methods have brought about this success?

Thank you for your timely response.



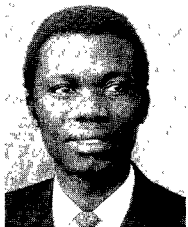
[signed]
J. David Newman
Executive Editor

The divisions respond

The above communications, which were sent to each world division and attached field, elicited varying responses from the recipients. The following pages present insights into each president's philosophy, and a report of exciting new outreach strategies that are working in differing fields.

AFRICA-INDIAN OCEAN DIVISION

President's response



Harvest 90 to me is a time to "spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2).

Our Lord has given His remnant church the task of calling all peoples everywhere to come out in an unprecedented manner, confessing Him, through the medium of Harvest 90.

Harvest 90 affords us, God's people, an opportunity to examine ourselves, renew our relationship with our God, and with His power make a total commitment to our Captain. It is a time to "set up the standard toward Zion" (Jer. 4:6), lift up our heads, and thrust our sickles into the white fields to bring in the golden sheaves just before the coming of our Lord.—J. J. Nortey.

Lay members have developed a unique way of doing evangelism in the villages of Ghana. A group of laypeople walk through a village at 5:30 or 6:00 a.m. singing gospel songs. Their music arouses attention, and then lay preachers begin preaching at different locations throughout the village, each preacher carrying the good news to the occupants of four or five different family dwellings.

After the early preaching session, the evangelistic group meets together for prayer and training, then spends the afternoon visiting homes, praying with the families and inviting them to an evening meeting. At the evening meeting, many respond to a call. After a week of meetings a company is organized, and soon a strong, active church has been planted where there was no church before.





EASTERN AFRICA DIVISION

President's response



Harvest 90 reminds us that it is high time for the army of reapers—all the followers of Jesus—to mobilize their means and their God-given skills to garner in the grain. It proposes that the population explosion of our world must be met by an explosion of evangelism.

Harvest 90 inspires this army to bombard with the everlasting gospel those remaining outposts of peoples

whose lives are not yet surrendered to the will of Christ, not yet fully occupied by His Spirit, not yet touched by the flame of perfect love and consecration. Then our Commander-in-Chief, the Lord Jesus, will close the campaign.—Bekele Heye.

Recent developments include 100 baptisms after a four-week campaign in Addis Ababa, Ethiopia. Elder H. A. Cartwright conducted a harvest campaign in Malawi, and 335 baptisms resulted.



EURO-AFRICA DIVISION

President's response



The Euro-Africa Division considers Harvest 90 as one of the greatest challenges and evangelistic endeavors in the history of our movement. The main points we are emphasizing are:

- Training lay members and pastors for total evangelism.
- Launching a mobile Institute of Evangelism.
- Concentrating intensively on Christian family life.



• Engaging in different forms of lay evangelism that utilize the various spiritual gifts of our members.

My prayer is that Harvest 90 may be

the answer to the world's longing for light and truth.—Edwin Ludescher.

The first overwhelming results of our Harvest 90 outreach have come from Angola and Mozambique, where the work is carried forward under extremely difficult circumstances. These two fields reported 6,833 baptisms during the first three quarters of the five-year program.

In Europe, attempts to break the hard ground of skepticism, unbelief, and atheism have led us to achieve nearly 12 percent of our goal within the first three quarters of Harvest 90.

FAR EASTERN DIVISION

President's response



Harvest 90 combines two great objectives of the church: preparing a people to meet their God, and reaching every person on this planet with God's last-day message.

Harvest 90 means personal spiritual renewal together with a mighty outreach in giving the gospel to every person. Every member must be harnessed for loving ministry as the local church reaches into its community to find those who will be drawn to the Saviour.

In the Far East, Harvest 90 is action. Millions of non-Christian people must be evangelized, the Holy Spirit must direct, and God's people must respond with willing hearts, saying, "Here am I,

send me."—Ottis C. Edwards.

The division has recently conducted a study to determine the number and location of unreached people groups within its territory.

A conference on special evangelism recently focused on methods for reaching out a hand of friendship to the 300 million Muslims in the division. There are now 25 people working full-time with Muslims. A project to develop materials for communicating Adventist thought to Buddhists is also under way.

In Sarawak, 50 lay pastors are being trained. Each one will strengthen an already existing church and seek to plant a church in an unentered village. New airstrips being built in the Philippines will allow churches and schools to be established in unentered areas. Also in



the Philippines, large lay Bible study teams are working with evangelists.

When all the plans and goals of the division are fulfilled, it will mean that an average of one new congregation was started each day during Harvest 90!

INTER-AMERICAN DIVISION

President's response



Harvest 90 is a persuasive, Holy Spirit-prompted call to the world church to approach its mandate of world evangelization with enthusiasm, conviction, and concern. It is a call to collective renewal and productive evangelistic action. Harvest 90 has three essential targets:

1. To win the largest possible number of people to Christ through a diversified range of soul-winning methods.
2. To train church members of all ages to become authentic disciples and active soul winners.
3. To retain church members in the

growing fellowship of the church through nurture, fellowship, and active service.

Harvest 90 means a growing membership, a trained membership, and a consolidated membership.—George W. Brown.

Inter-America is experiencing a high intensity of enthusiasm among workers and laity alike. The division's goal of 400,000 baptisms has been accepted and divided up among local conferences and churches. The slogan "From house to house until the last house, from city to city until the last city, from person to person until the last person" is being pursued with new fervor.



NORTH AMERICAN DIVISION



President's response



Harvest is the time for reaping and gathering. Harvest means hard work. Harvest demands concentration on the task. The harvest takes precedence. Everything else is secondary. Harvest 90 means more than business as usual. Something more than the ordinary. Grain ready for harvest doesn't last forever. When the harvest is ripe, it is time to put the sickle in *immediately*. So during these days of

Harvest 90 we must quicken the pace, double our efforts, sharpen our focus, and get on with the task. It is our Lord's command. This is what He requires of every member of the household of faith.—C. E. Bradford.

During September and October, 50 simultaneous evangelistic campaigns were held in New York City under the direction of Carlos Aeschlimann. Nineteen churches in the Georgia-Cumberland Conference have organized an evangelistic council to facilitate coordinated evangelism.

SOUTH AMERICAN DIVISION

President's response



If we consecrate ourselves wholeheartedly to the Lord, we will see a new outpouring of the Holy Spirit, and Harvest 90 will become the greatest and most involving missionary program of all times. We will march as an army with banners into all the highways and hedges of the world in order to reach the unreached. We will seek and create every opportunity to impart the truths we know to those who live without God and hope in this troubled world.

Through the eyes of faith we can

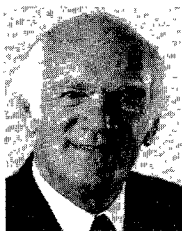
already see the fulfillment of the final events and witness in this generation the greatest occurrence of all ages—the glorious return of Christ. "Even so, come, Lord Jesus" (Rev. 22:20)!—Joao Wolff.

The South American Division has established a goal of baptizing 500,000 new members during Harvest 90. Under the blessings of God and with the involvement of gospel workers and church members, through metropolitan crusades, the Pioneer Project, and other evangelization methods, we hope to start a new congregation every day during this period.



SOUTH PACIFIC DIVISION

President's response



When the Spirit opens doors of witness to the church, it represents God's best hopes for those in need of Him. His grace abounds for all. Will we abound in the faithful giving of the everlasting gospel?

Harvest 90 captures the essentials of Adventist outreach: the total involvement of all and the giving of the last warning message to every nation, kindred, tongue, and people.

My own prayer is that the church members in the South Pacific Division will seize this opportunity for God and

reach out to relatives, friends, and strangers while this door of hope remains open. By God's grace we can finish our task during Harvest 90.—Walter Scragg.

In order to implement measurement of the number of church members equipped for soul winning, the Church Ministries Department is emphasizing youth participation and lay participation in Revelation Seminars and Daniel Seminars. Each church is being asked to set its own goals for outreach and baptisms.

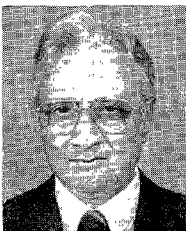
We have recently seen a breakthrough in work for the Aborigines of Australia. We now have two men working full-time for this group, which has received little



attention from our church in the past. The results have been impressive, and it seems as though we have people "coming out of the woodwork," claiming special interest in our message because of previous contact with Adventists.

SOUTHERN ASIA DIVISION

President's response



Harvest 90 is a constant reminder of God's love for me and of my commitment to Him. It tells me of the glorious privilege of belonging to God's family and of my responsibility of cooperating with Him in the extension of that family. It reminds me that the harvest of the world is ready but that the laborers are few. It compels me to seek a revival personally

and to work toward such an experience among God's people so that the Holy Spirit might prepare His people to receive heaven's ample resources to gather in the ripening harvest, thus helping to usher in God's kingdom of glory.—G. J. Christo.

A group evangelism method has been used with good success recently in several villages. Meetings are held simultaneously in 5 to 25 villages by teams of two or three laypersons. In one program involving five villages, 100 people were baptized.



TRANS-EUROPEAN DIVISION

President's response



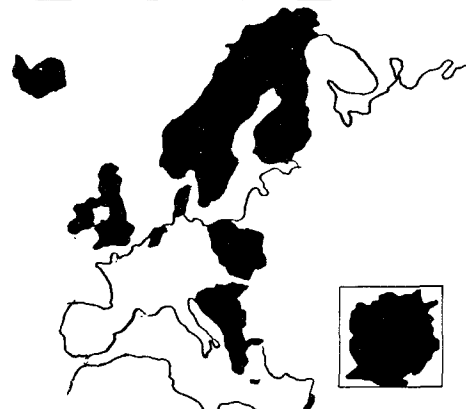
Sowing and reaping are not a set of alternate activities that the church may look upon as two among many activities for it to attend to. Sowing and reaping are always in season for the church. If we were to think otherwise, we might survive as an organization and a movement, but we would die as the church.

Harvest 90 is important to me because without the kind of focus and activities that this symbol expresses, I have no church. Peoples and policies, yes maybe, but not an instrument of God to save men. Harvest 90 is important to me

because this is where the church lives.—Jan Paulsen.

The Trans-European Division has chosen to measure accomplishment of goal number 2 by conducting lay training seminars for pastors. Since it would be difficult to gauge exactly how many people are actually equipped, we are emphasizing helping the pastors to equip their people, and thus helping them make their churches centers of training for service.

Recent exciting developments in evangelism in Norway include a health evangelism crusade conducted by Dr. Sigve Tonstad and Pastor Terje Bjerka. More than 400 non-Adventists attended. In Athens, Greece, Pastor



Papadopoulos-Papazoglou is conducting meetings dealing with general health on one night, family issues on another, and spiritual issues on Friday evening. Nearly 50 non-Adventists have attended.

MIDDLE EAST UNION

President's response

Harvest 90 reminds me of the reformation accomplished during the time of Nehemiah. It was characterized by a return to God and a rebuilding of the waste places. Satan is gradually stealing a march on the church through materialis-

tic secularism, and only a return to the basic fundamentals of primitive godliness can hold back the attack. Harvest 90 challenges God's people everywhere to such a renewal.

As members give themselves com-

pletely to the directing of the Holy Spirit, the finishing of the work is being accomplished in great power. Thousands are embracing the truth of God and waiting the return of Jesus. Thank God for Harvest 90.—Gerald D. Karst.

SOUTH AFRICAN UNION CONFERENCE

President's response

The success of Harvest 90 depends on the church. We are inviting others to come and join us because we believe we have something better. We must therefore demonstrate the joy of our relation-

ship with Jesus and the warmth of fellowship we enjoy. In the South African Union Conference our appeal is for our members to:

1. Look like Adventists—let the joy of Adventism show on their faces, in the way they dress, and in their lifestyle.

2. Behave like Adventists—in all relationships show the loving, caring spirit of Jesus.

3. Preach like Adventists—constantly witness to the promise of their soon-coming Saviour.—James T. Bradfield.

SOUTHERN UNION MISSION

President's response

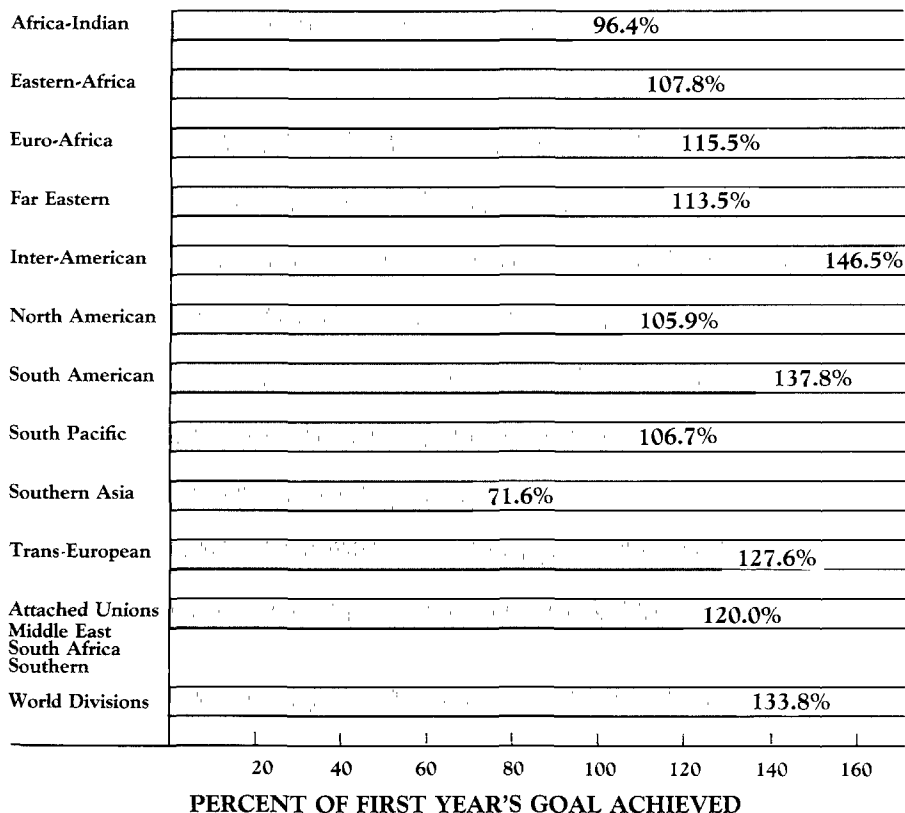
In the context of the political, economic, and social problems of South Africa, the best that any child of God can do is to tell those with whom he

comes into contact about the blessed hope of the soon-coming King. When people of all races are wondering what to expect next, we ought to reveal to them the three angels' messages.

In the absence of all securities, we

need to lift up Jesus as our only sure security. We need to pray that our members will be involved in Harvest 90 not only because of promotions but because of their faith in Jesus and the lateness of the hour.—P. M. Mabena.

**HARVEST 90—GOAL NO. 1
BAPTISMS**



World president's response



One of my many convictions on Harvest 90 arises out of a deep concern. The *World Christian Encyclopedia* paints a solemn picture of the religious state of

our planet. Two out of three people in our world are non-Christian. If present trends in the United States continue, by the year 2000 the proportion of the population who are "classical" Protestants will have shrunk from the current two-thirds to little more than one-third. In another disturbing trend, while in 1900 only .2 percent of the world population was atheistic and/or non-religious, today nearly 21 percent are in this category.

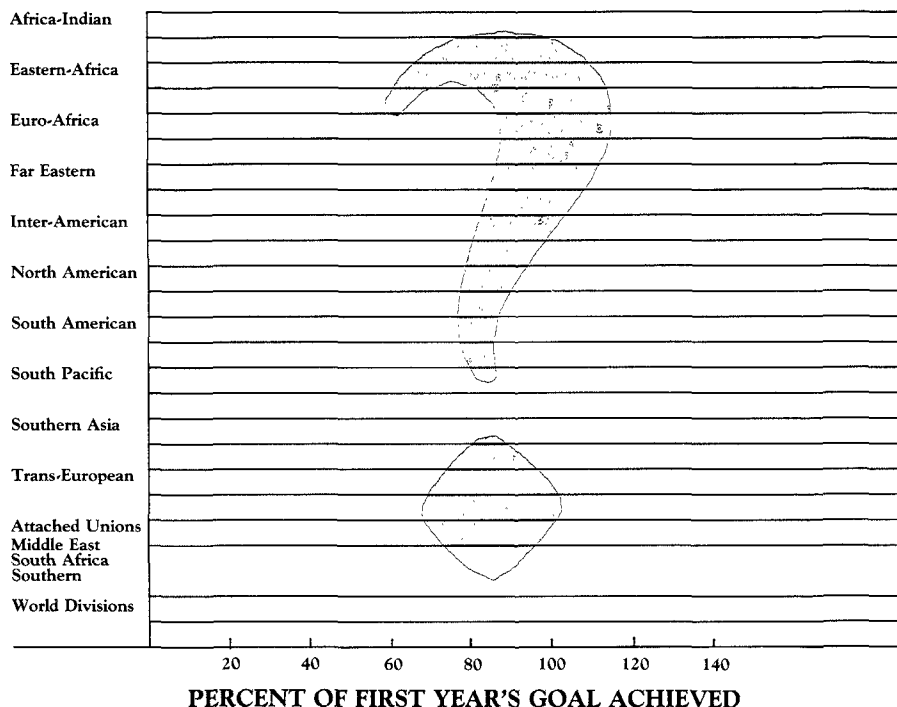
As were the apostles, in trying to reach the unreached Seventh-day Adventists are faced with a gargantuan task. Yet we use most of our church's resources of time, energy,

people power, and money for maintaining present operations and evangelizing those who already have heard the gospel. What are we doing to win the seventeen million Jews, the one-fourth of a billion Buddhists, the one-half billion Hindus, the three-fourths of a billion Muslims, or the nearly one billion atheists and/or non-religious?

For this reason one phrase in our Harvest 90 statement points us toward "reaching the large numbers of people who as yet are unreached by the gospel." We must follow the example of our Lord, who not only ministered to the house of Israel, but touched the lives of Samaritans, Syrophenicians, Greeks, and other Gentiles as well.

The last words Christ spoke before His ascension epitomize the philosophy of Harvest 90, "You shall be My witnesses both in Jerusalem, and in all Judea and Samaria and even to the remotest part of the earth" (Acts 1:8, NAS).—Neal C. Wilson.

HARVEST 90—GOAL NO. 2 MEMBERS TRAINED



None of our respondents seemed sure as to just how to go about quantifying success in reaching goal number 2 of the Harvest 90 document. We have graphically illustrated their quandry here. Our appeal is that when goals are voted, they be measurable. Otherwise they are meaningless.—Editors

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