

DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis in Mission

Adventist University of Africa

Theological Seminary

**TITLE: A STRATEGY FOR CHURCH PLANTING AMONG THE
UNREACHED PEOPLE GROUPS OF NORTHERN NIGERIA:
KAMBARI PEOPLE OF KEBBI STATE, A CASE STUDY**

Researcher: Yohanna Musa Dangana

Faculty Adviser: Kelvin Onongha, DMin, PhD

Date Completed: September 2016

PROBLEM

Elder Jacob J. Hyde was the missionary that brought the Seventh-day Adventist (SDA) message to northern Nigeria in 1932. His objective was to establish Adventism among every tribe and people group of northern Nigeria with Southern Kaduna as his base. Northern Nigeria accounts for about half of the population of the country which is about 90 million people, whereas the current Adventist membership in the northern Nigerian union is only 45,000 baptized. Out of this, about 80% come from one ethnic group, leaving scores of ethnicities un-entered. As a result, there is a desperate need to develop a church planting strategy for the aggressive expansion of the SDA mission in Northern Nigeria.

METHOD

Current relevant literature on church planting was consulted which gave rise to the need of qualitative and quantitative approach of research. The quantitative method exposed the researcher to the feelings of people through the analysis conducted in the questionnaires, while the qualitative aspect explains why those feelings exist. The results of the interviews, focused groups discussions and key informant interactions, armed the researcher enough to organize an evangelism summit themed “MISSION REFOCUSING CONFERENCE” as an intervention strategy aimed at ameliorating the condition of the church in northern Nigeria by making it a church planting movement. At the summit, church planting funds were solicited, church planting teams were established who received various trainings on church planting and were put to work.

RESULT

After the summit, these church planting teams were giving various trainings on how to give contextual bible studies, conduct cultural exegesis, prayer as a strategy, and how to contextualize as missionaries in new cultures. After receiving training, one team was sent out for a church planting expedition in Kambari land, Kebbi state. As a result, a church was planted with 7 people baptized, which also gave birth to another church instantly.

CONCLUSION

The implementation of the intervention strategy underpinned and stimulated the yearnings of most pastors and laity on the need to spread out the Adventist mission across all ethnicities in northern Nigeria. The result of the church plant confirmed that the mission of evangelization is a possible task.

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A dissertation

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by

Yohanna M. Dangana

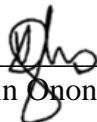
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APPROVAL BY THE COMMITTEE:



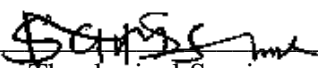
Adviser: Kelvin Onongha, DMin, PhD



Programme Director, DMin
Kelvin Onongha, PhD, DMin



Reader: Emmanuel Takyi, DMin, PhD



Dean, Theological Seminary
Sampson M. Nwaomah, PhD

Extension Site: Babcock University

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LIST OF ABBREVIATIONS

AG	Assemblies of God
AWR	Adventist World Radio
COCIN	Church of Christ in Nigeria
CMS	Church Missionary Society
CS	Cherubim and Seraphim
DO	Divisional Officer
ECWA	Evangelical Church of West Africa
FCT	Federal Capital Territory
GC	General Conference
LGA	Local Government Area
NA	Native Authority
NENC	North East Nigeria Conference
NNM	North Nigeria Mission
NWNC	North West Nigeria Conference
OLA	Our Lady of Apostles
SAM	Society of African Mission
SDA	Seventh – Day Adventist
SIM	Sudan Interior Mission
SUM	Sudan United Mission
UMCA	United Missionary Church of Africa

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An African proverb says that “A big river is enlarged by its tributaries.” It means that successful people are the product of the sacrifices and help of others. And in my own case, this project could not have seen the light of day were it not for the helping hand I received from various people. On this note, I am unreservedly indebted to Dr Kelvin Onongha, who took the pain of supervising this work at the eleventh hour after I had suffered several bitter disappointments. He encouraged, inspired and made me see possibilities rather than dock regrets. He made me see meaning more than I thought, of the substance of this project. Sincerely, I register my thanks to him.

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CHAPTER 1

INTRODUCTION

Description of the Ministry Context

Northern Nigeria is made up of twenty states, with the federal capital Territory. It is divided into three geopolitical regions namely; north-central, north-east, and north-west respectively. North-west, the context of this study, has eight states; Jigawa, Kaduna, Kano, Katsina, Kebbi, Niger, Sokoto and Zamfara states. Both the 2006 and current population statistics released show that North West region accounts for the nation's highest population, of all the six regions of the country.¹ Hausa and Fulani are the overwhelming majority of whom their religious leaning is Islam, which comprise about 85%, Christianity accounts for only about 10%, and traditional religious followers about 5%.

The Seventh-day Adventist population in the entire region is only 15,000 baptized members, an insignificant percentage. This Adventist membership is basically concentrated in one state, Kaduna, clustering mainly in two local governments; Lere and Kauru and belonging to one major people – group - Amo. Some of the un-entered ethnic groups are Nupe, Dukawa, Kambari, Akurmi, Bajju, Kagoro, Kaninkon, Kataf, Jaba, Ikulu, Kamantan, Marwa, Attakar, Koro, Adara, Gwagyi, Chawai, Surubu, Rumaiya, Kuzamani, Kono, Gure, Bundun-kahugu and several others. The Adventist Church has not entered any of these other ethnic groups

¹Nigeria National Bureau of Statistics, http://www.nigerianstat.gov.ng/nbsapps/connections/pop_2006.pdf.

mentioned above, even though there is a scanty Adventist presence in some of the places, hence the philosophy that informs this study; to design a pilot strategy for witnessing to these people groups.

Since the gospel has to be preached to all the world as a testimony before the end comes (Matthew 24:14), then intentional attempts must be made for reaching them. Methods to be used must to be relevant and effective to lessen the ire of Islam and other Christian denominations. One of the strategies that has been proven in reaching the unreached successfully is church planting. This model of witnessing has been lauded by church planting scholars, such as George Patterson, as the best methodology of missionary expansion and multiplication of churches.² It aids in advancing the gospel not only in word but also in deed.

Statement of the Problem

The Seventh- day Adventist Church has existed for more than 80 years in Northern Nigeria, yet, its impact is only felt in two of the 20 states of the region and is concentrated only among one people group. This has left the entire span of the northern states, with its over 100 tribes and communities un-entered. The earliest Adventist missionaries came to Northern Nigeria in 1932,³ with the prime intention to establish Adventist Churches among every indigenous people group in all the regions of the north with Southern Kaduna as their base. Nevertheless, their efforts were restricted by one major opposing factor: Missionary rivalry from other denominations

²George Patterson, “The Spontaneous Multiplication of Churches,” in *Perspectives on the World Christian Movement* (Pasadena, CA: William Carey Library, 2009), 633 – 634.

³David O Babalola, *A History of Seventh-day Adventist Church in Nigeria at a Glance*, A Paper Presented at the Annual Theology Club Orientation to Ministry, Babcock University, 1999.

who had been there before the arrival of the Adventists.⁴ More than 80 years later, their dream has not materialized, due to lack of intentional missionary strategy aimed at reaching other tribes and people groups of northern Nigeria by the leaders who took over from the missionaries. There is, therefore, a need to develop a church planting strategy for establishing Adventist congregations among the people groups of northern Nigeria.

Statement of the Purpose

The purpose of this Doctor of Ministry dissertation is to develop, implement, and evaluate an intentional church planting strategy for the Seventh-day Adventist Church in Northern Nigeria, with Kambari communities in Kebbi state as the test soil.

This project dissertation will help the researcher to develop church planting knowledge and skills. It will serve as a contribution to all the fields in the north to establish a culture of planting culturally and biblically relevant churches. Hopefully, this project will encourage prospective church planting individuals as they commit their lives to establishing new Adventist Churches.

Justification

Over 99.9% of the field in NWNC still lies un-entered. The dream of the early Adventist missionaries has not been fully realized, although the groundwork they did serves as a template for continuing the work. The present membership in the NWNC

⁴John G. Nengel, "Towards a History of the Seventh-day Adventist Church North of Rivers Niger and Benue 1931-2003" (Paper presented at the Adventist Educators Association of Nigeria 2005).

field is a little above 15,000,⁵ compare to the over 48 million people living in this region,⁶ in other words nothing significant has been done. Therefore, this dissertation seeks to develop a church planting approach whereby numerous churches can be established and people can be led to accept Jesus as their Savior. The gospel will then make a giant leap into the vastly un-entered territory in northern Nigeria, beginning with the Kambari communities of Kebbi State to fulfill the gospel commission.

This dissertation may become a tool and guide for missionary work among other tribes, communities and people groups of other States in northern Nigeria, and as a clarion call to all gospel workers.

Delimitation

In spite of the existence of diverse methods of evangelizing, this research is purposefully delimited to reaching people through church planting strategy. This research will be conducted only within Kebbi State of Northern Nigeria. Although other places may benefit from this research.

Description of the Dissertation Process

In this dissertation process, a theological foundation will be proposed from the Old and New Testament of the Holy Bible.

Also, the writings of Ellen G. White will be will be explored to substantiate the purpose for the existence of the SDA Church.

There will be a study on contemporary SDA literature on strategy for church planting.

The writings of other denominational authors on evangelism ministry will be

⁵North West Nigeria Conference, Fourth Quarter Statistical Report, 2016.

⁶<http://nigerianmuse.com/20070820063612zg/sections/importantdocument/nigeria-2006-popupation-census-arrangedbystate/>, accessed May 19, 2016.

explored. Also, books and journals dealing with witnessing through church planting ministry will be consulted.

On the basis of the foregoing theological and theoretical research, the following line of action will be carried out:

- a. Interviews will be conducted to determine the efficacy of the approach.
- b. A teaching Seminar will be conducted, using bible study guide or programs, intentionally created to meet native speakers in their common languages. An interactive seminar will be done towards finding out the spiritual and physical needs of the Kambari communities.
- c. A team of prayer band will be formed for God to move the hearts of listeners to accept the Adventist message
- d. Data from the interviews will be collected and analyzed.
- e. Upon the completion of the seminar, follow-up and discipling programs will be implemented by the Church members.
- f. The strategy process will be monitored during and after the above implementation.
- g. The result will be evaluated and presented to the church leadership in NWNC.
- h. A comprehensive report will be written down indicating the process followed in the exercise and used for the dissertation.

The likely date for the completion of this Dissertation process is June 30, 2016.

Methodology

This research will employ the use of both qualitative and quantitative methods of research. Qualitative because it will involve the use of key informants and in-depth interviews to elicit data from respondents. The interviews will be conducted on purposefully selected 15 individuals and 5 key informants such as pastors (both serving and retired), traditional rulers who are known to be knowledgeable on the research subject. Also, quantitative method will be used to know the number of people and their level of knowledge on the issue under research. Northern Nigeria demographical data will be collected and analyzed. A profile of the people group in Kambari communities will be developed. Current literature on church planting and effective strategies in reaching un-entered tribes will be reviewed. A church planting strategy will be designed to reach Kambari communities.

Dissertation Expectation

- A. Upon the completion of this Dissertation, there will be a paradigm shift in the area of developing and implementing effective evangelism follow-up strategies in NWNC.
- B. I hope to see my life and ministry positively impacted after the completion of this research. Also, after being engaged in the process of this dissertation, I look forward to the improvement of my ministry.
- C. I also expect that my dissertation will become a resource tool or material for establishing new SDA Churches in Northern Nigeria.
- D. It will become a guide to elders in their spiritual growth and a handbook for evangelism. I hope to see new churches planted as a result of this work.

CHAPTER 2

THE BIBLICAL FOUNDATION OF CHURCH PLANTING

Theologically, church planting is engrained in the *missio Dei*; the mission of God. Mission is consequentially rooted in the very nature of God.¹ God, by nature, is a missionary God.² He delights in searching for the lost. He yearns to bring back home His lost, stubborn and disobedient children into a healthy and spiritual fellowship with Himself.

All through the scriptures, the heart of God is depicted as always desiring the good of His lost creatures. Several biblical texts show this, but among numerous the clearest is Luke 15. The Lord searches insistently for His lost sheep and celebrates when He discovers it. Also, the woman in this parable is shown sweeping thoroughly searching for her lost coin and rejoices when she finds it. Similarly, the father of the prodigal could not hide his love to his rebellious son who finally made it home. These are portrayals of love from a loving God who is always on a mission of bringing back a rebellious people to Himself.

¹Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids, MI: Zondervan, 2010), 28.

²Timothy C. Tennent, *Invitation to World Mission: A Trinitarian Missiology for the Twenty-first Century* (Grand Rapids: Kregel Publication, MI 2010), 105.

In Christ, the mission of God was incarnated. The sole purpose of the coming of Jesus was to “seek and save what was lost” (Luke 19:10).³ Jesus exposed the character of God to all humanity and went to the cross and paid the price of redemption. Before He ascended back to heaven, Christ handed over His mission to His church and commissioned them to spread it to all through the world. Therefore the mission of the church was the mission of God and that mission is to save the world (John 3:16). Traditionally as the early church united with God in His mission, planting new churches became their major evangelistic strategy. Thus, church planting is engrained theologically in the mission of God.

This chapter will define church planting, church planting in the Old Testament and dwell on the mission of Jesus Christ, His commission to the early church, and the strategies they used in propagating the mission.

Definition

Church planting refers to the act of sending out an individual or people, by a church, churches or mission agency, in order to establish a new congregation, revive a struggling one, or even replace a closed one.⁴ Usually the outcome of such evangelistic activities is the establishment of separate independent churches, congregations responsible to a “mother church,” or congregations which are part of a network with sister congregations. This definition explicitly states that a vigorous and

³Olsen C. Gordon, *What in the World Is God Doing? Essentials of Global Missions: An Introductory Guide* (Lynchburg, VA: Global Gospel Publishers, 2011), 113-118.

⁴Aubrey Malphurs, *Planting Growing Churches for the 21st Century* (Grand Rapids, MI: Baker, 2000), 21.

continuous approach to church planting is the only way to guarantee an increase in the number of believers, and is the best way to renew the whole body of Christ. When the Adventist Church in NWNC thinks this way, then planting churches in Kambari land is possible.

Church Planting in the Old Testament

There are several mission references and allusions in the Old Testament (O.T), but there are two outstanding mission texts in the Pentateuch that have drawn the attention of both scholars and readers as well, Gen 12:3 and Ex 19:6. Both passages revolve around God's famous declarations of intending to bless the whole world through Abraham and Israel. Clearly, God intended to use Abraham in such a way that he will be a means of mission expansion to all the nations of the world. By extension, Israel was to be the instrument in the redemption of the world.

An understanding of the church planting paradigm in the Old Testament is of utmost importance in this study. The Old Testament has timeless lessons for contemporary church planters, individuals specially called by God were given clear cut injunctions to reach particular communities with the mission of God. Adam and Eve, Abraham, Jonah, Isaiah, and selected themes in Psalms all serve as pilot examples of mission in the Old Testament.

Adam and Eve

The book of Genesis serves as the initial reference to church planting in the Old Testament. It states that "And God blessed them, and said unto them, be fruitful and multiply, and replenish the earth, and subdue it" (Gen. 1:28). As humans, we need to appreciate God's strategy for replenishing the earth. He intends that humans will be

his agents of procreation. He did not use angels to populate the earth, similarly, God chose not to use angels to evangelize the earth but humans.

Adam and Eve, created in the perfect image of God (Gen. 1:26, 27), filled with His glory, reflecting His righteousness, were commissioned by God in a short sentence command to be fruitful and multiply and replenish the earth and subdue it (Gen. 1:28). God decided to fill the earth with people through the procreative ability He gave Adam and Eve. He created them with a natural fertility capacity, and it was expected of them to put their fertility into action so that the replenishment of the earth could take place. This was the beginning of an earth filled with a God-kind of people and a human race in constant fellowship with their creator.⁵

God had no intention to grow this race by adding more to it, but chose for them to multiply themselves. This would cause a hereditary multiplication of that which God had created in His image, giving man the privilege to create with God, through a natural ability inherent to him.

However, the sad story is that the first Adam failed through sin and thus the entire human race fell into a hereditary cycle of sin and death (Gen. 3:1-7). Following was the heavenly announcement echoed through all eternity, declaring the promise of the last Adam who would crush Satan's head (Gen. 3:15).

⁵Peter C. Wagner, "On the Cutting Edge of Mission," in *Perspectives on the World Christian Movement*, Fourth Edition, Ralph D. Winter and Steven C. Hawthorne, eds. (Pasadena, CA: William Carey Library, 2009), 574-577.

Last Adam's Commission

There is a perfect linkage between the commission of the first Adam, the second Adam and church planting.⁶ The last Adam unfolds it. He took up the commission of the first Adam of restoring everything that the Father had in mind for the human race (Acts 3:21). The Father's original intention was to save all mankind and to come to the knowledge of truth. The commission to the first Adam was, "Be fruitful" (1:28) the last Adam is the image of the invisible God, the firstborn over all creation (Col. 1:15), and He is the head of the body, the church; He is the beginning and the firstborn from among the dead (Col: 18). Jesus is showing His fruitfulness through His body - the church. Just like the first Adam was made fruitful to multiply the human race, so the last Adam is made fruitful to multiply the church (His body) throughout the earth. He said, "I will build my church, and the gates of hades will not overcome it." (Matt 16:18).

Prophet Habakkuk declared that the Father's vision for the earth was that "The earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab 2:14). God the Father will do that through the church, the church is the reflector and carrier of His glory. Paul says "And we, who with unveiled faces all reflect the Lord's glory, are being transformed into His likeness with ever-increasing glory which comes from the Lord" (2 Cor 3:16).

The last Adam is fulfilling His Father's vision through multiplying His church throughout the earth. Through this reproduction, the world is receiving the knowledge

⁶Ellis Roger and Mitchell Roger, *Radical Church Planting* (Cambridge: Crossway Press, 1992), 73.

of the glory of the Lord. As the church multiplies, it brings the incarnate presence of Christ into the world.

Church planting then should be a natural result of church life, just as reproduction is a natural result of marriage relationship. Stuart Murray observes, “the practice of church planting may encourage the conclusion that reproduction is as fundamental a feature of the church as it is of biological organisms. “A healthy church” he continues, “does not just develop internally and expand in size and social impact, but naturally expresses its life in new forms and structures”⁷

If a church exists without thinking of reproducing itself, should not expect or anticipate that this is the natural business of growing up, then it is actually sterile. Churches that do not engage in church planting and remain like that for a number of years, should perhaps be regarded as abnormal.⁸

Abraham

Both scholars and readers generally concur that the New Testament scriptures have a clear cut mission statement for the evangelization of the world, but others contend that the Old Testament was only written to document the history of the Jews and God’s dealing with them; ruling out the idea of any missionary mandate in the Old Testament. Old Testament scholars, such as Jiri Moskala and Walter C. Kaiser, Jr argue that God’s people in the Old Testament were called to do mission work. Kaiser

⁷Stuart Murray, *Church Planting, Laying Foundations* (Carlisle, UK: Paternoster Press, 1998), 57-58.

⁸Ibid., 59.

states that the Old Testament text itself betrays the claims of the critics.⁹ Moskala in his work views that:

When God calls His people into existence, He gives them a mission. There were no Old Testament people of God without a mission; there is no election without a commission. God's call presupposes a call for action. Biblical theology is a mission oriented theology. The Hebrew Scriptures knows nothing about an election for salvation but knows an election for mission¹⁰ (Ex. 3:7-10; 7:1-2; 19:5-6; Jer 5:1).

The Old Testament is replete with examples of individuals who were specifically called by God for cross-cultural mission assignments. Prophets like Jonah (Jon. 1-4; Isaiah (Isa. 6:1-8); and Abraham (Gen. 12:1-3 were all called by God to plant churches cross-culturally

The call of Abraham serves as the clearest example of cross-cultural church planting in the Old Testament. God's promise to bless Abraham occurs five times in Gen. 12:1-3. The key word in this text is "bless" or "blessing. God tells Abraham, in the country I have asked you to go, I will bless you and you shall also be a blessing to other people (Gen. 12:2). When you get there, let the people know me through you and establish altars (churches) of worship anywhere you go (Gen 12:7).

From the very beginning, Israel as a nation, and as Abraham's seed, were called purposefully to be missionaries and the channel through which other nations, tribes, and people groups will be blessed and come to the knowledge of truth and salvation. God set them apart to be His "Holy" people, treasure, possessions, kings

⁹Walter C. Kaiser Jr., "Israel's Missionary Call,' in *Perspectives*, Fourth Edition, Ralph D., Steven C. Hawthorne, eds. (Pasadena, CA: William Carey Library, 2009), 10-12.

¹⁰Jiri Moskala, "The Mission of God's People in the Old Testament," *Journal of the Adventist Theological Society* 19/1-2 (2008): 40-60.

and priests, and ambassadors to the whole world (Ex. 19:4-6). Primarily, God called and set them for universal service, one that was clearly stated right from the days of Abraham.¹¹ Similarly, Seventh-day Adventists, we are particularly called to perform the same role of being a blessing to the world, to plant churches among every tribe and people groups of the world, such as among the Kambari people.

Jonah

Another milestone case of mission in the OT, specifically in the prophets, is found in the book of Jonah. Without any hesitation, Jonah was called to take a salvific message from God to Israel's most bitter and harshest enemies, the Assyrians,¹² in the capital of Nineveh (Jon 1:1-2). Surprisingly enough to everyone, except to the prophet himself, the response to the message was awesome (3:5). The gentiles in this city repented in a most dramatic way, giving huge glory to God (3: 6-10). As a result, the knowledge of God (church) was planted in Nineveh and God withdrew the punishment He intended giving them (3:10).

Isaiah

People who have been concerned with the question of the missionary message of the Old Testament are agreed that the universal significance and calling of Israel is nowhere expressed more clearly than in Isaiah 40-60. Within these texts, there two servant songs that have been pointed by scholars as being among the most mission oriented that give the Israel a calling and a worldwide mission mandate and ministry:

¹¹Moskala, "Mission in The Old Testament," in *Message Mission and Unity of the Church*, Angel Manuel Rodriguez, ed. (Hagerstown, MD: Review and Herald Publishing Association, 2013), 66-68.

¹²North R. Christopher, *The Suffering Servant in Deutero-Isaiah: A Historical and Critical Study* (Oxford: Oxford University Press, 1956), 143.

Isa. 42:1-7 and 49:1-7. In these two splendid texts Israel is called to reveal God's justice to the nations (42:1) and to serve as a "light to the gentiles" (42:6 and 49:6), so that the salvation offered to Israel might reach the ends of the earth (Isa. 49:6).

Conclusively, Isaiah 60: 1 calls all the nation of Israel to "Arise and shine ... for the glory of the Lord is risen upon you. And the gentiles shall come to your light and kings to the brightness of your rising. Lift up your eyes all around, and see: they all gather together they come to you." Isaiah asserts that for Israel to successfully accomplish their missionary mandate, as a nation, they must let the light of the gospel shine all around them, and by so doing, the gentiles shall come to the knowledge of God.

Psalms

Repetitively, numerous psalmists, in songs, beckoned the gentile nations to enter into the praise of the Lord of Israel (Psalm 66-68). These calls both presume and build on the fact that the invitation to believe the gospel had been issued and responded to by the heathen nations of the world.

Among other psalms, psalms 67 stands out. God had blessed Israel and caused His face to shine upon them in a promising way, this favor alludes to the Aaronic benediction (of Numbers 6: 24-26), so that God's way might be known in all the earth and His salvation among all the nations (Ps 67:2). Chapter 67 asserts that God had blessed Israel specifically so that all the ends of the earth might fear Him (Ps 67:7).

Church Planting in the New Testament

The New Testament church established by Jesus provides the highest paradigm of church planting. The church sees the mission of Jesus worth sharing to all the dwellers of the then world. The mission of Jesus was their mission. The entire

New Testament literature is, in a sense, a mission document.¹³ It gives an unambiguous impression of God sending His only dear Son into a sin infected world purposely to save it (John 3:16). The Son, in continuation of His Father's mission, chose and ordained twelve men, (Luke 6:12-16), later on He called 70 laity (Luke 10:1-2), and finally a host of others, comprising men and women, and sent them out "to the ends of the world" to expand His Father's mission (Matt. 28:19-20, (Acts 1:8). (Luke 6:12-16, 10:1-2).

Christ's Mission

When Jesus came to earth, He began His ministry by pronouncing, "the time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel." (Mark 1:15). Jesus took quality time in His entire ministry teaching repetitively about the kingdom of God. "Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people" (Matt 4:23). The people of Capernaum desired that he prolonged His stay with them, but Christ told His apostles, "I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent" (Luke 4:43). Clearly, Christ knew that His mission was intertwined with the kingdom of God and that His ministry was not for only one people or race, but the good news must be delivered to other races also.

As Bosch puts it "the reign of God, is undoubtedly central to Jesus' entire ministry."¹⁴ Christ saw that God's kingdom was not just an upcoming reality but

¹³Clinton Wahlen, "Mission in the New Testament," in *Message Mission and Unity of the Church*, Angel Manuel Rodriguez, ed. (Hagerstown, MD: Review and Herald Publishing Association, 2013), 81-82.

¹⁴David J Bosch, *Transforming Mission* (New York: Orbis Books, 1991), 390.

rather both present and future. The kingdom had arrived and still to come. The current certainty of the presence of God's kingdom was shown as Christ healed the sick, exorcised demons and raised the dead. He exclaimed by saying, "If I drive out demons by the finger of God, then the kingdom of God has come to you" (Luke 11:20). In Jesus, the Kingdom of God had already arrived. His ministry was a perceptible manifestation of God's care and concern for His people in the present-day.

Furthermore, the kingdom was also a forthcoming kingdom. The *Parousia* was still in view. The ultimate eschatological realization of the kingdom was still imminent. In this regard, Christ's ultimate judgment to His chosen children at His second coming will be "come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world" (Matt 25:34). Therefore Christ informed His listeners that His kingdom was both existing and approaching. The kingdom was with them through the physical presence of Jesus and the wonderful works of salvation He did for them, it approaching because the actual second coming of the Lord, where He will literally take His saints home, was still in view.

Salvation through Jesus

Christ came to bring salvation to all humanity. His soteriological standpoint was all-inclusive. At Nazareth on the Sabbath, Christ read His messianic manifesto from the prophetic book of Isaiah 61: "The Spirit of the Lord is upon me, because He has anointed me to preach the good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18-19). When Jesus ended reading this scriptural passage, Christ affirmed to His listeners that He was the consummation of this prophecy. He confirmed that He was the long awaited Old Testament

prophesied Messiah. He came to relieve the underprivileged, heal the distressed, and minister to people in need. This was the public obligation of salvation. Luke states that “He went around doing good and healing all who were under the power of the devil” (Acts 10:38).

The spiritual aspect of salvation was not ignored. He came to save His people from their sins (Matt 1:21). He publicly announced, “the Son of man came to save that which was lost” (Luke 19:10). He taught the Pharisee that came to Him by night that;

“God so loved the world and gave His only begotten Son that whosoever believed shall not perish but may have eternal life. For God did not send His son in the world to condemn the world, but to save the world through Him. Whoever believes in Him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only son” (John 3:16-18).

In essence, Jesus brought salvation and not condemnation. The world knew the Father through Christ’s incarnation. Eternal life is the outcome of knowing the Father. The character of the Father was revealed to the inhabitants of the world through the perfect life of Jesus. As Christ prayed to the Father He exclaimed, “Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent” (John 17:3). The listeners of Christ were curious and marveled at His teachings, they inquired “show us the Father” (John 14:7). He responded by saying “Anyone who has seen me has seen the Father” (John 14:9). Revealing the true character of God was indispensable to the plan of salvation.

Eventually Christ came to this world to cancel the death penalty of the world by offering Himself a ransom. Several texts indicate that He became our sacrifice. “This is love: not that we love God, but that He loved us and sent His son as an atoning sacrifice for our sins” 1 (John 4:10). The world was brought back to God through the substitutionary death of Christ. “And this is the testimony: God has given

us eternal life, and this life is in His Son. He who has the son has life; he who does not have the son of God does not have life” (1 John 5:11-12).

Christ Came to Plant His Church

Jesus came from heaven with a mission, the mission predates the church. He established the church and gave her the mission. The church and her mission are intertwined. Jesus was intentional in the mission of establishing His church, His *ecclesia*, “the called ones.” Jesus came with the prime purpose of founding a community of believers who would carry on with His mission after his return to heaven. He spent quality time with His followers instructing and preparing them for His mission and the leadership of the church in the future. The future of the church and its mission was so crucial that Jesus had to make a promise of guaranteeing them His continual presence as they took the mission to all the world (Mark 16:15, 16).

In the Great Commission, Jesus determined the purposes of the church, three main goals: “Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age” (Matt. 28:19-20). In this commission, Christ gave His church the responsibility of making sure that the gospel is literally taken to people in every locality of the earth. Primarily to make them disciples, to baptize them, and to teach them. The process of making disciples is through evangelism that is taking the gospel to the doorpost of every creature. Baptism denotes a public confession of an inward transformation that guarantees an incorporation into the body of Christ. Christ also wants His church to induct new believers into the faith, to obey all what He has taught them. This aspect of the Church’s task requires spending quality time with the new believers in bible study and prayer, to help them mature, and be productive in their

walk with Christ. This is what church growth scholars, such as Russell Burrill, call discipleship.¹⁵

The prime purpose of the coming of Jesus Christ into this sinful world was to establish His church. He, being the head of the church, reserved the right to decide the mission and the scope of operation for the church. The church exists, Jesus says, to adore God, (Matt 22:36), to help others, (Matt 22: 37-40), to evangelize the people, (Acts 1:8), to provide communion, (John 13:1-7), and disciple followers, (Matt 28:19-20).

The coming of Jesus was foundational and it became a herald of the kingdom of God, Christ also came to impart salvation, and to plant His church. The church's mission cannot be divorced from the mission of Christ.

The Church's Commission

The four commissioning verbs of Jesus serve as the spring board for church planting in the early church and are also considered to be the laying foundation for church planting.¹⁶ The vital tasks (verbs) assigned by Jesus to the church are go (sending), make (disciples), baptize (work), teach (result), (Matt 28:18-20).

These verbs constitute the entire Great Commission. The early church fully obeyed the Great Commission to the later (1Tim 4:7-8) by bravely going beyond the Jewish borders and planted churches everywhere in gentile territories. The essence of each of the verbs is seen as thus:

¹⁵Russell Burrill, *Radical Disciples for Revolutionary Churches* (Fallbrook, CA: Hart Research Center, 1996), 48.

¹⁶*Ibid.*, 25-43.

First, Go: Each verb is replete with essential meaning and provides a specific task to be done in the whole picture of the commission. Jesus said, “As the Father has sent me, I am sending you also” (John 20:21). Since God the Father sent Jesus to come and save the lost (Lk 19:10), similarly we are sent also. We are asked to go and save the lost and to plant churches.

Second, Make disciples: The gospel writers all capture the Great Commission in various approaches, but Mathew’s account is best known for his style of writing and choice of words in the Great Commission. Clearly, Christ sent out His church in to the world to make disciples of all nations and to plant churches among every people group and population segment. The task of world evangelization was given to His disciples-then and now (Matt. 24:14). The gospel commission in essence is church planting, because Jesus called us in several but interrelated activities (Mark 16:1, 15, 16). It is church planting because it calls the church to baptize. Baptism is an ordinance of the church, conducted by the church and newly baptized members are received into the church (Acts 2: 41), so it is the task of the church.

Also, the Great Commission is church planting because it contains instruction to teach. The apostles devoted themselves to teaching of the word which helped their personal spiritual growth and fellowship with one another (Acts 2:42). This aspect is achieved when new churches are planted and the induction of newly converted members is done.

Third, Baptize: Preach repentance and forgiveness precede baptism. Christ reminded his disciples shortly before he ascended the magnitude and importance of their work. In the commission, the third command stipulates the content and location of their proclamation: “repentance and forgiveness of sins ... to all nations” (Lk

24:47). Preaching repentance and forgiveness is the only means of finding lost people. When these are achieved baptism results.

Lastly, Teaching: The Lord Jesus commissions that after baptism there should be intentional program for inducting the new believers and stabilizing them into the faith. Also, the scope of the assignment consist of “Jerusalem to the ends of the earth”: The final sending instruction consist of geography (Acts 1:8). This clearly shows that our church planting endeavors is both local and cross-cultural. We are not to be comfortable with a concentrated, decorated chapels with an ethnically concentrated membership. Any church that consist of only one ethnically dominated members, with no plans and intentions of planting cross-cultural churches, has not only failed, but has lost its mission.

Early believers caught the mission from Christ. As Christ was sent into the world to seek and save that which was lost, (Lk 19:10) so they were sent to continue the same mission that brought Christ, (Matt 10; 5-8). In fact Luke’s tripartite parables about the lost sheep, lost coin, and lost son brings to the surface the concern of God about the lost. Jesus here underscored the importance of seeking the lost and bringing them into the fold of God.

By commanding the church to “go and make disciples,” Christ clearly showed that he was establishing His church primarily for mission. The church was not to wait for the lost to come to her, rather she was to go on searching for them. The early church definitely understood its mission and the concept of achieving it. It knew its purpose for existence and they pursued it with all doggedness. Mission was the sole overwhelming priority of the disciples of Christ. As Russell Burrill puts it “The early

church cannot be understood aside from this mission consciousness.”¹⁷ The early church focused on the Great Commission and they were determined to reach every ethnic and people group. Essential in the Great Commission was the strategy of establishing new churches.

The Outcome of the Assignment

The disciples were given the assignment to “go and make disciples” It is crucial to know what the intent of Jesus was in using the term *mathetes* (disciple). This word designates five concepts.¹⁸ In the first account Jesus confirmed, “A student (*mathetai*) is not above his teacher, nor a servant above his mater. It is enough for the student to be like his teacher, and the servant like his master. If the head of the house has been called Beelzebub, how much more the members of his household!” (Matt 10:24-25). In the words of Christ, a disciple is a learner, someone who is an apprentice learning under a master and are living in a healthy relationship. Also, the disciples of Jesus were expected to pass through torture and derision in the same manner their master went through. A true disciple is someone who is established and adequately capable to endure such suffering as does his master.

Secondly, Christ emphasized the nature of being His disciple, He asserts: “If anyone comes to me and does not hates his father and mother, his wife and children, his brothers and sisters, even his own life he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple. In the same way, any of you who does not give up everything he has cannot be my disciple” (Luke 14:26-33). This clear cut assertions show that genuine disciples of Christ were completely

¹⁷Burrill, *Radical Disciples*, 25.

¹⁸Burrill, *Radical Disciples*, 45.

dedicated to Him and Him alone. Being a disciple denotes bearing one's cross, being ready to suffer for Christ. It means self-rejection and discipline and total commitment to Jesus.

In the third reference, Jesus said to His disciples, "If you hold my teachings, you are really my disciples. Then you will know the truth, and the truth will set you free" (John 8:31, 32). Adherence to the teachings of Christ is an amazing evidence of being His disciple.

Fourthly, Jesus declared to His disciples, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another" (John 13:34, 35). Clearly Jesus states that providing unconditional love towards one another is a visible evidence that we are His disciples. In addition, Christ stated, "This is to my Father's glory, that you bear much fruits, showing yourselves to be my disciples" (John 15:8). Fruitfulness is a fundamental characteristic of being a faithful disciple. A close reading of the gospel commission reveals that making disciples is the basic yardstick of assessing our fruitfulness. The greatest evidence of genuine discipleship can only be shown in how much fruit we bear.

As indicated by Christ, his disciples are known by their drastic commitment to Him. They are determined to face scorn and torment for His sake. They are ready to abandon all sorts of comforts and privileges and die for him. They are ardent followers of His teachings, love one another and bent on making other disciples. This calls for genuine and deep-seated commitment. The bar of discipleship was raised high by Christ. His church today cannot do less, the same expectation is required of His church today. The church is commanded to go out and make the same commitment by making disciples. Planting churches is the anticipated product of the

gospel commission. Hence the intention of this research, to plant churches in Kambari land.

Available Power for the Commission

The gospel commission is present everywhere in the gospels and in Acts. In all instances, the role of the Holy Spirit in actualizing the spread of the gospel is germane and indispensable as to the life of the church. Luke documents the valedictory message to His disciples, “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). The assurance given by Christ is that they will be empowered for the purpose of witnessing. Clearly, without the empowerment of the Holy Spirit, the accomplishment of the mission is starkly impossible and any attempt will be labor in futility. No wonder, Christ told them earlier, that “Without me you can do nothing” (John 15:5).

In Luke’s gospel the place of the Holy Spirit is also emphasized. Christ said, “You are my witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high” (Luke 24:48-49). In other words, the message was that the disciples should not attempt doing the mission until the power promised them by the Father has clothed them.

On the other hand, John’s gospel places the commission after the Lord has been raised up, in fact it was given on the resurrection day. Christ said to them, “Peace be with you! As the Father has sent me, I am sending you.” And with that He breathed on them and said, “receive the Holy Spirit” (John 20:21-22). The indispensable role of the Holy Spirit is once more brought to the surface as the most needed agent of accomplishing the mission. Jesus was sent by the Father, similarly He

sent His disciples. But for the task to be accomplished they needed to receive the Holy Spirit.

Jesus gave the mission and the commission, He also provided the power for the actualization of the mission. He has the right because “all power in heaven and on earth” (Matt 28:18) had been given to Jesus, therefore with this omnipotent, omnipresent and omniscient ability of the owner of the mission, the disciples had every assurance and confidence to go forth and face the task. The Holy Spirit was ready to empower them to accomplish what Jesus had commanded them. The power for the accomplishing of the commission was simply the Holy Spirit.

The Missionary Strategy of the Early Church

Without doubt, the early church was a focused and mission-driven church. David Hesselgrave in his work clearly identified the mission strategy of the apostolic church as shown in the missionary exploits of apostles Paul.¹⁹ The early church sent out people purposely for church planting in foreign lands (Acts 13:1-4; 15:39-40). Those dedicated church planters did some possibility survey by getting in touch with their anticipated audiences before venturing into action (Acts 13:14-16; 14:1). Those church planters took the gospel to where God was already working. Hence the people were approachable (Acts 13:16-41).

After the gospel was presented to the receptive audience, those who were willing, were all baptized and were formed into organized congregations (Acts 13:43) and immediately were inducted into the faith by daily study of the word and fellowship in Holy communion (Acts 14: 21-22). Then influential leaders were chosen

¹⁹David Hesselgrave, *Planting Churches Cross Culturally* (Grand Rapids, MI: Baker, 1980), 58.

(Acts 14:23). The planters stayed for some time giving them proper teaching in doctrine, in fellowship, in church leadership and in community governance. Once the nationals have shown evidence in spiritual maturity then leadership was transferred to them while the church planters moved to their next stations (Acts 16:40). Then the newly established churches were received into the sisterhood of churches and were even asked to send delegates to attend church sessions and councils (Acts 14; 26-27; 15; 1-4). Undeniably the book of Acts serves as an authoritative account to confirm the fact that the apostolic church was truly a church established for mission. Its driving force was mission.²⁰

The early church knew that the greatest signs of the last days were fulfilled through the resurrection of Jesus and the torrential descent of the Holy Spirit. The knowledge of God has become known and the kingdom of God has come. “The early church understood its missionary engagement with the world in terms of this end-time, which had already come and was at the same time still pending”²¹

The theological growth of the early church was inseparable with its mission and foundational to its commission. Their mission gave birth to the application of their theology. Their constant Bible study grew out of the desire to do mission. “Mission was, in the early stages, more than mere function; it was a fundamental expression of the life of the church.”²²

²⁰Robin Daniel, *Mission Strategies: Then and Now* (Chester, United Kingdom: Tamarisk Publications, 2012), 48-53.

²¹ Johannes Verkuyl, “The Biblical Foundation for the Worldwide Missions Mandate,” in *Perspectives* (Pasadena, CA: William Carey Library, 2009), 48.

²² Burrill, *Radical Disciples*, 25.

In essence, the apostolic church was a mission driven church par excellence. The treatise of Luke to Theophilus Acts of the apostles, divulges crucial essentials of the church's missionary strategy such as sincere prayers, unrelenting witnessing, undying willingness to church planting, cell groups and enabling leadership.

Sincere Prayers

Right from the beginning of the ministry of Christ, the work of the church was inundated in sincere prayer. Christ, before His ascension to heaven, instructed His disciples, "This is what is written: the Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in His name to all nations, beginning at Jerusalem. You are witnesses to these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high" (Acts 24:46-49).

After this wonderful promise, the disciples waited for ten days praying sincerely in the upper room. "They all joined together constantly in prayer" (Acts 1:14). The followers of Christ sincerely believed that their effectiveness in mission depended on them being "clothed with power from on high." They spent those ten days in earnest prayers. They poured out their hearts to the Lord asking for the Holy Spirit to fall on them. As a result, the Lord answered their prayers by letting down the Holy Spirit on them on the day of Pentecost "And they were all filled with Holy Spirit.." (Acts 2:4).

This confirms the fact that the members of the apostolic church were praying Christians. Prayer is very central in the book of Acts. When there was ethnic conflict among the church members, they resolved it by prayer. As a result, the seven deacons were elected and commissioned to administer the daily welfare services offered to the widows in the church. And the apostles professed "We will turn this responsibility

over to them (deacons) and will give our attention to prayer and the ministry of the word” (Acts 6:3, 4). The main concern of the apostles was clear – praying and preaching. As they became devoted in prayer and preaching the word, the Holy Spirit was released and church spread in leaps and bounds.

Persistent Evangelism

Witnessing was the emphasis of the early church. The apostolic believers were extremely devoted to sharing the gospel and urging people to accept Christ. Their central focus was mainly letting people know Jesus and His saving grace. They were not ashamed or afraid of sharing Christ. They preached in the open places (public evangelism), they shared Christ as they related with people in all spheres of life (personal / relationally), and they made sure that their messages was relevant to the cultures of the people they intended reaching (cultural sensitiveness).

Open Evangelism

At the ascension of Christ, they were altogether 120 believers who met in the upper room (Acts 1:15). When the Holy Spirit fell on them on the day of Pentecost, 3000 believers were added to the church number as Peter boldly and publicly preached to scores of thousands (Acts 3:41). This open air evangelism started the church in Jerusalem and set it forth for further evangelistic exploits. Open air evangelism continued to be a major evangelism strategy in the life of the early church. Without doubt or vacillating the disciples knew clearly the purpose of their calling – to seek God’s face in prayer and to share him with other people. The Lord, being the Lord of the harvest, attended their prayers and imbued them with power and wrought miracles in their ministry, as a result, crowds were attracted to them and the message spread with tremendous speed.

The success of the ministry of the apostles made the Jewish leaders filled with envy as they were instigated by the devil and conspired violently against them and threw them in prison. The Lord did not leave them helplessly, “(But during the night an angel of the Lord opened the doors of the prison and brought them out. Go, stand in the temple courts, he said, and tell the people the full message of this new life. At day break they entered the temple courts, as they had been told, and began to teach the people” (Acts 5:19-21).

The early believers knew that their command to keep preaching was from God and they did it with boldness. Despite the fact that they suffered violently in the hands of the Jewish leaders but it did not daunt them. Peter and John suffered imprisonment, flogging, and were instructed to desist preaching in the name of Jesus, yet they kept on doing their father’s business. “Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ” (Acts 5:42). The apostles were undeniably aggressive in their public witnessing endeavors.

Personal Witnessing

Personal witnessing was another methodology of preaching the apostles employed in addition to public evangelisms. They preach and taught groups of individuals in their private apartments. Personal witnessing was a powerful evangelism element found in the life of the early church. The message went far and wide as believers encountered people of different works of life. They shared their faith to their neighbors, friends, former business associates and colleagues, family relatives and friends. Win and Charles posit that “The gospels, Acts, and Epistles

show that the bridges of *oikos* were used regularly as a means to spread the good news.”²³

Several instances relational witnessing exist in the New Testament. Such instances includes the demon possessed man (Mark 5:19), Levi Mathew (Mark 2; 15), and the Philippian Jailer (Acts 15:34). Paul demonstrated this evangelism strategy in Corinth when he related with a couple known as Aquila and Pricilla (Acts18:1-3). Their relationship was so close and amiable because both of them shared the same business – tent-making and it became a binding or unifying factor among them. After their friendship has reached a certain maturity level, Aquila and Pricilla both joined Paul in one of his missionary travels. Their relationship really became a blessing to the ministry. Luke’s book, Acts, divulges that Paul did not just led in public preaching, but also he witnessed to friends, colleagues, acquaintances, and related well with them.

Culturally Appropriate Evangelism

The gospel commission implies that the church would take the good news to every creature and people groups of the world. Christ told His followers, “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). Such a global mission required an evangelistic approach that would be culturally relevant to each of the targeted groups. Christ’s commission included all nations, all *ethnos*.

²³Win Arn and Charles Arn, *The Master’s Plan for Making Disciples* (CA: Church Growth Press, 1982), 38.

Burrill claims that if the disciples were to be found among all the nations, this meant that Christianity must not be localized in Jerusalem, but be transformed into an international movement.²⁴ This internationalization of the church occurred very quickly in the experience of early Christianity. Within the lifetime of the original apostles, Christianity had already ceased to be a Jewish sect and had become an international movement that appealed across cultural lines.²⁵

Burrill explains that the disciples' primary task was to work among their fellow Jews with whom they share similar cultural background.²⁶ As time progressed however, they aggressively joined efforts toward foreign mission (Acts 12:2). Church planting contacts were made with non-Jews. God sent Peter to Caesarea to the home of Cornelius, a Roman centurion. It was there that Peter declared, "In truth I perceive that God shows no partiality, but in every nation whoever fears Him and works righteousness is accepted by Him" (Acts 10:34, 35).

At this point, the mission became more complicated. Church leaders criticized Peter for eating in the home of a Gentile. However, when they came to believe that God was truly leading them to evangelize the non-Jewish world, there were cultural issues to sort out. The Jerusalem Council was convened to remove cultural encumbrances to pave the way for the gospel in order to reach non-Gentile regions. The stage was set for Christianity to spread to "the ends of the earth." The global nature of the church could not have occurred had not Christianity become culturally-relevant to the various nations.

²⁴ Burrill, *Radical Disciples*, 52.

²⁵ Russell Burrill, *Recovering an Adventist Approach to the Life & Mission of the Local Church* (Fallbrook, CA: Hart Books, 1998), 32.

²⁶ *Ibid.*

Apostle Paul sought to make the gospel culturally relevant wherever he went. He said, “I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all things for the sake of the gospel” (1Cor 9:22).

Paul did not negotiate integrity for the message. However, he did set it in a way that would enable him to reach people of different cultures successfully. He contextualized his message. In Acts 17, for example, when Paul was speaking with the Epicurean and Stoic philosophers in Athens, he used an evangelistic approach that was far different from the approach he took when he spoke to Jews in the synagogues. Paul studied culture. His evangelistic strategy was to present Christ in a way that would connect well with his target audience. Evangelism in the early church was, in truth, culturally relevant.

Aggressive Church Planting

Undeniably, the apostolic church multiplied largely through church planting. The book of Acts chronicled the missionary expeditions of Paul and his companions as they journeyed from place to place establishing new congregations. Paul’s first church planting test soil was in Salamis, Antioch of Pisidia (Acts 13:5-14). The first believers who came to Antioch dedicated their time on reaching their fellow Jews alone, however, under the guidance of the Holy Spirit some people were moved for non-gentile mission, especially gentiles who were residing at Antioch. Interestingly, even though these gentiles were residents of Antioch but they differ remarkably in cultural formations from the Jews. Therefore, a different method was required to reach them. As usual, God’s presence and blessings are always guaranteed to any church, individual, or group of people who dare and intend to enter an un-entered

place with the gospel. To this kind, success story stories both sweet and bitter are always theirs. “And the hand of the Lord was with them, and a great number believed and turned to the Lord” (Acts 11:21).

Barnabas and Paul stayed in Antioch for about one year giving instruction to the new believers and stabilizing them in the faith. It was a thrilling effort. Countless figures of people were converted. When they had stayed with the church for about one year in Antioch, God decided to send them out for foreign service, it was the first missionary journey of Barnabas and Paul sent Barnabas and Paul (Acts 12: 1-4).

Later in life, Paul acknowledged, “And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man’s foundation (Rom 15:20). Paul’s craving was to establish churches in cities where no other Christian bodies had earlier worked. His custom was to preach, plant a church, set and consecrate leaders, and move on to start another church elsewhere. It was an effective approach. Paul could proclaim, “From Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.” (Rom 15:9).

Burrill adds that the early church established a thoughtful approach of planting sensitive contextualized churches in every people group they met. The early church was truly a church planting movement. “Church planting was not one of many strategies in the New Testament church-it was the only strategy.”²⁷

Small Groups

The biblical account of the early church reveals that believers were meeting in homes for worship and fellowship. Small group ministry continued for centuries and was basically the strategy that sustained Christianity in many lands especially during

²⁷ Burrill, *Recovering an Adventist Approach*, 37-38.

eras of persecutions. New Testament writers, especially Paul, write their epistles addressing certain churches that were meeting in people's homes. Such references include letter to the Romans, 1&2 Corinthians, Colossians, Philemon and several others, (Romans 15:5; 1Cor 15:19; Col 4:15; Phil 1:2). In the Epistle to the Ephesians, Paul categorically said to them that, "You know I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house" (Acts 20:20).

The kind of home small group ministry were holistic in nature. In the sense that, their home meetings were not just for worship, fellowship, exhortation, prayer and bible study alone, in addition, they also met in such homes for eating together communally.

"They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved" (Acts 2:42-47).

The fact is obvious, the apostolic believers were caring Christians who had high regards for community service. They appreciated caring for one another, they cherished fellowship and these together gave impetus to their witnessing ministry. Their home fellowships created opportunity for trust among themselves and complementation of individual needs aided them to develop healthy relationships among themselves. In the context this ministry framework their membership grew exponentially. Holistic small groups were a vibrant factor of the evangelistic scheme of the early church.

Spiritual Leadership

Another emulative factor in the early church is that the church was known by its vibrant groups of laity. Congregations were led by able local church elders. The letter of Paul to Titus is insightful: “For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you” (Titus 1:5). Leading ministers knew clearly that their main task was to equip the laity for ministry and leadership provision in their local churches. The standard was well known that elderly ministers, such as Paul, were to mentor young ministers, such as Timothy, Titus, Silas, John Mark and others for ministry efficiency.

Small house churches would not need to wait for ordained or professional clergy for certain ministerial functions since the laity were empowered for leadership. Every single church member was engaged in ministry (total member involvement) through the use of their various spiritual gifts. Paul counseled the laity in the church in Rome, “If your gift is serving others, serve them well. If you are a teacher, teach well. If your gift is to encourage others, encourage them well. If it is giving, give generously. If God has given you leadership ability, take the responsibility seriously. And if you have a gift for showing kindness to others, do it gladly.” (Rom 12:7-8).

Laity in the early church were all empowered for ministry and expectedly, were required to make disciples. During the era of persecution, all the believers left Jerusalem and scattered abroad. The church was sustained by lay people. They ran for their lives and at the same time preaching the gospel on the way. (Acts 8:1-8). Lay people planted churches in their diaspora such as Syrian Antioch (Acts 11:19-21). Every church member was involved in the mission of the church.

The apostolic church ministry model was not “pastor-dependent” as is the case in our Adventist Churches northern Nigeria today. The early church saw that for this

mission to be accomplished, every member must be mobilized and be involved in all forms of ministry and mission- oriented giftedness. They were well organized for mission and ministry. Damsteege states that the New Testament provides us the information about the leadership structure of the Christian church. During His ministry on earth, Jesus Christ established the organization and authority of His church. He ordained twelve of His

Followers to accompany Him on His travels prepared them to preach the gospel, and to heal the sick. He also called these twelve men apostles. (Lk 6:12).

White adds that:

This event was the initial period in the formation of the church that was to serve as Christ's gospel bearers on earth. The calling of these twelve men was of enormous significance. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself. As in the Old Testament, the twelve patriarchs stand as representatives of Israel, so that the twelve apostles were to stand as representatives of the gospel church.²⁸

Ellen White on Church Planting

Ellen White points out that "God has a church upon the earth who is His chosen people, who keep His commandments."²⁹ And, in addressing God's purpose for His church, White explains that the church is the repository of the riches of the grace of Christ. It is the fortress, His city of refuge, which He holds in a revolted world. 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. Such is the

²⁸Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press 1940).

²⁹Ellen G. White, *Testimonies to Ministers* (Mountain View, CA: Pacific Press), 61.

divine duty entrusted to the church where each believer is to work hard to bring in souls; thereby multiplying the number of believers as well as congregations.³⁰

With respect to the planting of new churches, White affirms that, “New territories are to be worked by men inspired by the Holy Spirit”. She adds that, “Place after place are to be visited; churches raised up”. She gives further explanation that those who are the chosen of God are required to multiply churches wherever they may be successful in bringing souls to the knowledge of the truth.³¹

Concerning the work of the early church, White states that, “The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel”. She adds that, “in the early history of the church when in various parts of the world many groups of believers had been formed into churches, the organization of the church was further perfected, so that order and harmonious action might be maintained”.

As far as missionary work is concerned, White’s emphasis always is on the need to enter new areas and to plant new churches. She writes:

Everywhere the light of truth is to shine forth, that hearts now in the sleep of ignorance may be awakened and converted. In all countries and cities the gospel is to be proclaimed. Churches are to be organized and plans laid for work to be done by the members of the newly organized churches. This gospel missionary work is to keep reaching out and annexing new territory, enlarging the cultivated portions of the vineyard. The circle is to extend until it belts the world.³²

White also notes the urgent need of the extension of the gospel work in foreign fields. She states:

³⁰White, *Testimonies to Ministers*, 61.

³¹Ibid.

³²Ibid.

There are places which are now a moral wilderness, and these are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. New territories are to be worked by men inspired by the Holy Spirit. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples.³³

White appeals to ministers of the gospel, and to all who believe in Christ, to get involved in the planting of new churches. To the ministers she writes that their labor should not be so much in the already existing, matured, and advanced churches but directed to the Savior. She states, "Place after place is to be visited; church after church is to be raised up. Those who take up their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields."

White calls upon Christian believers to play their active part in the planting of new churches. She writes that upon all who believe God has placed that burden of raising up churches, for the express purpose of educating men and women to use their entrusted capabilities for the benefit of the world, employing the means He has lent for His glory. She recognizes the fact that the planted congregations are memorials to God and are working agencies for the Master.

The Body of Christ

The Biblical symbol of the body of Christ alludes that church leaders main task was to train and prepare church members for ministry and mission. Paul states, "It was He (Christ) who gave some to be apostles, some to be prophets, some to be

³³Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 8:60.

evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body Christ may be built up" (Eph. 4:11-12).

Paul under inspiration asserts that the Lord has given every individual church member specific spiritual gift or gifts. And those gifts, he said, were to be used purposely for the building up of the body of Christ, the church. Their gifts were ministry based. Paul wrote the same message to the Corinthians:

"Now about spiritual gifts, brothers, I do not want you be ignorant. There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ... Now you are the body of Christ, and each one of you is a part of it" (1Cor 12:1, 4, 5, 7, 12, 27).

The People of God

The apostolic church members understood clearly that were the chosen "people of God." Peter said, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. Which in time past were not a people, but are now the people of God: which had not obtained mercy but now have obtained mercy." (1Peter 2:9, 10). The Lord in time past chose Abraham to be a channel of blessing to the whole world and his descendants to be His special people, similarly, the Lord has chosen the church to be His special people. It is interesting and remarkable that the whole church members are the *Laos* of God, the people of God. Any form of opposition or clash between the clergy and the whole laity over ministry and mission did not exist.

The New Testament church knew no separation or dichotomy whatsoever. All believers perceived that they were all called to minister and to be vigorously involved in finishing the mission of the church. Christians today, in various churches, including

the Adventist Church, believe that the pastors are to be involved in the ministry, while the rest of the laity are to give money and pray for the pastors. This concept was completely extraneous to the early church. In the early church there was no distinction between clergy and laity. Clergy and laity were both actively engaged in mission.

A Royal Priesthood

In Peter's epistle, the church was referred to as the "priesthood" of all believers. You are a chosen people, a royal priesthood" (1 Peter 2:9). John the apostle, the author of the book of Revelation, also wrote on the priesthood of all believers as thus, "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men of God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God," (Rev 5:9-10). John's message is unequivocal, the redeemed of Christ are priests, and all believers have a ministry to do for the Lord and a mission to take to the world.

Therefore the biblical self-understanding of the early church helped everyone to know that he had been particularly called by God to play a vital role in carrying out the mission of God. Early church leaders trained and empowered the laity to be involved in ministry. As members were encouraged to use their gifts and natural abilities in ministry, the mission grew in an explosive rate.

Summary

The approach the early church embarked on in carrying out their mission was compelling and effective. The church, in a literal sense, gave the mission an exponential growth. The numerous essentials of the strategy were: sincere prayers, persistent witnessing, aggressive church planting, holistic small groups, and spiritual

leadership were all used and worked together as a harmonious whole. The sole purpose for this strategy was to intentionally plant new churches in areas where the church had not entered.

Church planting is embedded in the mission of God. The apostolic church saw that the mission was perfectly incarnated in the life and ministry of Jesus. After receiving the commission and grasping the importance and the universality of the mission, they went with a determined heart, in to the Roman Empire, to plant churches anywhere the opportunity is granted. As Russell Burrill explains, “The planting of new churches is the object of all mission strategy. It should be the goal of every congregation to plant a new church. Only when a church planting priority is reestablished in the church, and as new churches are continually being planted in new groups of people, can we truly see the fantastic growth envisioned by the Great Commission.”³⁴

In the following chapter, existing literature on church planting will be reviewed. This shall lead to the formulation of a strategy for church planting among the Kambari people of Kebbi state.

³⁴ Burrill, *Recovering an Adventist Approach*, 44.

CHAPTER 3
A REVIEW OF CURRENT RELEVANT LITERATURE
ON CHURCH PLANTING

This dissertation on church planting in northern Nigeria necessitates a review of several current literature on church planting. During the first ten years of this century, many church planters have tried many strategies of planting churches in different places with success in some areas while with little or no success in other areas. Some have argued that traditional methodologies have become obsolete and irrelevant to them. Presently, the view is that planting culturally relevant churches is among the most effective strategies of establishing churches and reaching emerging cultures.

This chapter will emphasize primarily the literature that deal with church planting, why they are needed, how they can be planted, and what major factors impact their growth. Also, this chapter presents church planting as a means of establishing Adventist congregations in Northern Nigeria, particularly in Kebbi state.

Church Planting

A lot of works have been done on how to plant new churches by different authorities for about three to four decades. Here in Northern Nigeria, more than 100 churches have been planted between 1990 and 2000.¹ The rapid growth of most of these newly planted churches

¹Yusuf Turaki, *Theory and Practice of Christian Missions in Africa: A Century of SIM/ECWA History and Legacy in Nigeria 1893 – 1993*, Volume One (Nigeria: IBS Nigeria Press, 1999), 176.

have been noticed, more than half of the dozens of large churches in northern Nigeria today were started between 1980 and a little beyond.²

Interestingly, most of the books in the field of church planting were authored by church planters themselves who have tested field experience. Researchers have written also but not as wide as did field workers. In 1992, Aubrey Malphurs wrote a book that has been regarded as a “landmark book on church planting,”³ which serves as a practical working tool for church planters. Malphurs has been a professor for more than thirty years ago and has deep seated experience on the subject. He has been seen as an expert in the fields of leadership and church planting. The title of the book is *Growing Churches for the 21st Century*, the book is actually a comprehensive tool for starting culturally relevant churches that has the capacity to spread and impact other cultures around it. Because of the relevancy of the book, it has been revised and updated trice. In this book, Malphurs labored to put down all the necessary skills a church planter needs to know and do, in fact it is what led to the production of the third edition.

Also, in 2003, another important work on church planting by Ed Stetzer came out of the press, titled *Planting New Churches in a Postmodern Age*, it is an instructional book on church planting. The book guides readers to plant churches that are biblically faithful and culturally relevant to the people targeted. Stetzer used much of his Ph.D. ’s dissertation on church planting, where he cited several works on church planting and the resultant effects of certain practices on the attendance of those churches over the first four years of their existence.

²Adamu Mahdi, *The Hausa Factor in West African History* (Zaria, Nigeria: ABU Press, 1978), 21.

³Aubrey Malphurs, *Planting Growing Churches for the 21st Century*, 2nd ed. (Grand Rapids, MI: Baker Books, 1998), 21.

Russell Burrill stands out within the Seventh-day Adventist Church and is widely known and acknowledged as the leading authority on church planting.⁴ One of his works *Rekindling a Lost Passion*, is a book that deals with the subject of church planting comprehensively, he explains why there is the need to embark on church planting, the history of church planting, and then how church planting can be done. This review of church planting literature will focus on: (1) the rationale for church planting, (2) church planting models, and (3) key factors in planting growing churches.

Rationale for Planting Churches

Church planting, like any other field of study, has reasons behind it. Similarly, there are rationales for embarking on church planting. Several reasons have been advocated but this study is considering only three: it is Biblical, effective and it is needed.

It Is Biblical

In his book, Malphurs gave this definition: “Church Planting is an exhausting but exciting venture of faith that involves the planned process of beginning and growing new local churches as based on Jesus’ promise and in obedience to His Great Commission.”⁵ What Malphurs refers as the promise of Jesus is found in Matt 16:18 “I will build my church, and the gates of hades will not overcome it.” His definition shows that the Great Commission stands as the foundational basis of church planting. Truly, church planting is widely seen and acknowledged by several scholars, such as Burrill, as a methodology for advancing the

⁴Russell Burrill, *Rekindling a Lost Passion: Recreating a Church Planting Movement* (Fallbrook, CA: Hart Research Center, 1999), 125-132.

⁵Aubrey Malphurs, *Planting Growing Churches for the 21 St Century*, 2nd ed. (Grand Rapids, MI: Baker Books, 1998), 21.

gospel commission and starting up new congregations among people groups⁶ as highlighted in the previous chapter.

It Is Effective

Malphurs' book shows that new churches grow faster than old churches, especially densely populated churches.⁷ Churches spread and grow faster only if they embark on church planting.⁸ Lyle Schaller opined that “the first step in developing a denominational strategy for church growth should be to organize new congregations”⁹ Peter Wagner, church growth sage states that “the single most effective methodology under heaven is planting new churches.”¹⁰

Roger Dudley in 1980 conducted a study which shows that Seventh-day Adventist Churches in North America experience geometric growth rates of 10 percent per year.¹¹ This growth is significantly remarkable in higher rate of expansion than other Adventist Churches who don't plant new churches. Also he found out that churches that are started in urban or suburban areas grow faster and expand in higher percentage than those in urban areas.

Also, a study by Skip Bell and Rod Davis indicate that planting new churches, such as in Kambari communities, is the best and effective strategy of witnessing for the Adventist

⁶Russell Burrill, *Rekindling a Lost Passion: Recreating a Church Planting Movement* (Fallbrook, CA: Hart Research Center, 1999), 125-132.

⁷Aubrey Malphurs, *Planting Growing Churches for the 21 St Century*, 2nd ed. (Grand Rapids, MI: Baker Books, 1998), 21.

⁸Lyle Schaller, “Commentary: What are the Alternatives?” in *Understanding Church Growth and Decline*, R. Dear, R. Hoge, and David A. Roozen, eds. (New York: Pilgrim, 1979), 352.

⁹ Ibid., 352.

¹⁰Peter C. Wagner, *Church Planting for a Greater Harvest* (Ventura, CA: Regal Books, 1990), 11.

¹¹Roger L. Dudley and Clarence B. Gruesbeck, *Plant a Church, Reap a Harvest* (Boise, ID: Pacific Press Publishing Association, 1989), 35.

Church today. It makes the church becomes more faithful to the Great Commission and the 3 angels message which requires that the message must be taken to every people and tongue.

Recent church planting and evangelism reports in East-Central African Division (ECD) and Southern African-Indian Ocean Division (SID) presented at the 2015 General conference (GC) session at San Antonio confirm that church planting strategy increases church membership in exponential rates.¹² In Texas conference something amazing has happened through what is referred to as the most aggressive campaign of any conference in the North American Division (NAD). Between the years 2002 and 2008, the church in NAD sprung 84 new congregations, this brought the entire number of churches to about 50 percent. Seven years earlier, the average number of annual accessions soared to 2.139.¹³ This means the church's annual baptismal gain is 245, an increase of 13 percent over the previous years. This clearly shows that this surprising increase in baptism is a direct outcome of "aggressive" church planting.

The secret for this exponential growth increase is nothing but church planting. The history of the Adventist Church shows that in the 19th century the church grew very rapidly, then it was a church planting movement. Ellen White took quality time to encourage church planting activities by every organized church and church entity, she asserts that church planting is the primary function of the pastor. In 1902 she wrote that, "Place after place is to be visited; church after church is to be raised up. Just as soon as a church is organized, let the

¹²Blasious M. Ruguri, "East-Central Africa Division Report," *Adventist Review*, General Conference Session Bulletin No. 3 (July 6, 2015), 26-28.

¹³Skip Bell and Rod Davids, "Church Planting as a Growth Strategy: Is It Effective?" *Ministry*, April, 2004, 26.

minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching.”¹⁴

The vision Ellen White had for pastors was for everyone to engage in church planting and to enlist all members in it. Members are to be trained and be educated to carry forward the work and send them into the hinterlands to plant new churches in other communities. However, during Ellen White’s time pastors were not resided due to few membership to cater for, they were highly itinerant preachers, always on transit looking for new members and starting new congregations, saving the lost far and near was their main and only task. But at the dawn of the twentieth century, the role of the Adventist pastor almost everywhere in the world, has been modified from church planting to caring for members. Congruently, the growth rate and membership drive diminished drastically. Burrill laments this change in pastoral role and the consequences it has exacted on the expansion rate of the church.

It is Needed

New churches grow quickly as the concept of life cycle is better explained. Some studies show that newly planted churches or congregations normally undergo through certain processes that can be better compared to the life cycle of an organism.¹⁵ Usually, new congregations grow and multiply faster when they are at their infancy stage. At that level, no crises to settle, no quarrel between members to manage, no discipline, censorship or disfellowship to be awarded. Members are zealous about God’s work and nothing supersedes their common goal. But as those churches mature and grow older, their growth rate is substituted or shifted.

¹⁴Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 9:720.

¹⁵Monte Sahlin, *Adventist Congregations Today: New Evidence for Equipping Healthy Churches* (Lincoln, NE: Center for Creative Ministry, 2003), 48.

It has been discovered that one of the reasons why Christian churches are currently weakening in North America is the fact that most churches are already reaching the end of their life cycles.¹⁶ “Churches in the first decade of the twenty-first century are closing at an unbelievable rate. Eighty to eighty-five percent of American churches are on the down side of their life cycle. Win Arn reports that 3,500 to 4,000 churches close each year. Others are dying, and our culture is changing, we know that new churches can make a difference.”¹⁷

Within the Adventist Church today, especially in North America, the life cycle outcome is clearly noticed. The Adventist world Church has been interested in contributing in interfaith dialogue, three US interfaith studies from 2000 – 2001 by the Hartford Institute of Religious Research, the result provided an up-to-date information on the condition of the church in North America.¹⁸ Up till now, no research has provided better knowledge than this. The report gives a clearer picture about the condition of the Adventist congregations right from the beginning of the 21st century. Monte Sahlin states “Local congregations started in the 1950s and earlier are more likely to be declining congregations. Those formed in the 1960s through the 1980s are slightly more likely to be growing, while those planted in the 1990s are twice as likely to be growing churches”¹⁹ Sahlin’s point is thus; the older the church the more chances of spiritual death it faces, the younger the church the more likely its spiritual growth and expansion viability. He asserts that old churches should intentionally plan to plant new churches.

¹⁶Sahlin, *Adventist Congregations Today: New Evidence for Equipping*, 48.

¹⁷Win Arn and Charles Arn, *The Master’s Plan for Making Disciples* (CA: Church Growth Press, 1982), 42.

¹⁸Faith Communities Today (FACT) in 2000, the Religious Congregations and Membership Study (RCMS) in 2004, and the U.S. Congregational Life Survey (USCL) in 2001.

¹⁹Sahlin, 31.

Going by the command of Jesus, to go and make disciples among every people groups, like in the Kambari towns and villages, it is germane for SDA Churches to return to the New Testament evangelistic stratagem of determined church planting efforts. As stated by Robert Logan, “We never will fulfill the Great Commission without the multiplication of churches”²⁰ Newly established churches today foster with vigor and impetus in growth and health more than older ones who are stagnated. Planting new churches is a command from the Bible, it is highly effective, and it is direly needed. This informs the justification for establishing new congregations for any missionary minded church.

Church Planting Models

Planting new churches can be done through several diverse methodologies. Some churches are planted through the initiative of a local church. This model requires the “mother church” to take the initiative of preparation and starting the church. Also, there are other “motherless” models of church planting. These models require that an individual or group of individuals take up the challenge of initiating the birth of the new church.

Mother Church Models

Burrill clearly states that several alternatives exist for the planting of new churches by a mother church. The common ways, he says, are “Hiving off, partnership, scattered satellites, gathered satellites, and multiple services”²¹

²⁰Robert E. Logan, *Beyond Church Growth: Action Plans for Developing a Dynamic Church* (Tarrytown, NY: Fleming H. Revell Company, 1989), 194.

²¹Burrill, *Rekindling a Lost Passion*, 125-132.

Hiving off

Church planters sometimes call this model as “swarming.” It refers to a situation whereby a cluster of individuals take the initiative, planning and the planting of the new church. The move to the location and become the nucleus of the intended church to be. This model is good but it has some inherent problems that has been noticed from the mother church. Sometimes mother churches see it as a loss of its members and talented individuals who could be used for certain services in the main church but lost to another church. Mostly bigger churches become unenthusiastic to give out their substantial group of members for starting a new church elsewhere. But on the other hand, churches who yield to the gospel call by yielding out their members to form the nub of a new church, have experienced that within few years new converts and newly transferred members come in to replace the vacant spaces created by the hived off members.

Also, hiving off has another problem. People who don't come to church are not easily won by this model, the network of unchurched friends experience an initial downturn. The gospel expands naturally by establishing relationships, if those unchurched individuals are not well befriended, with intentional creation of connection, the plan may suffer severe losses.

Colonization

This model is closely related to hiving off. In this model, the families or individuals who decides to be the planting agents of the new church move entirely and relocate to the community where the church is intended to be planted. The sole purpose for the relocation is to go and establish a new congregation which I believe will work in northern Nigeria, even in Kambari land.

Partnership

As the word implies, partnership or synergy is required for a cause, the starting up of a new church. This model involves the coming together of one or more churches with a common goal of planting a new church. The nucleus group does not come from one church, this model is preferred to hiving off because the parent church does not feel any heavy loss of its members.

Scattered Satellite

The idea behind this model is, the parent church takes the decision to plant several branches within a particular city or community called satellite churches or branches. The mother church remains the overseer of those branches, it provides leadership and spiritual nurture to its vassal churches. The members who make up the different satellite branches all have their memberships domiciled at the parent church. The benefit of having this model is on the fact that all the branches are part of the mother church. They have undeviating leadership opportunities and worship programming choices while they uphold the intimacy of their togetherness a cell church.

Gathered Satellite

There is a difference between this model and the scattered satellite model. In this approach, rather than establishing several independent branches in a city or close vicinity, this approach uses one church building for different congregations. They are different churches or congregations but they share the same facility at agreed different times. The benefit envisaged in this model is purely financial. The intention is to nurture and train the new congregations without needing lot of funds.

Multiple Services

Multiple services approach, requires the congregation to include more service alternatives to meet the worship needs of people and to take cognizance of their daily schedules. This model has suffered criticism and rejection and has been considered by some as incongruous with church planting methods, but in the actual sense when properly done, several independent churches could be raised through this model with minimal financial involvements.

Bill Easum states that “Bay Area fellowship in Corpus Christi, Texas, added five services in their first seven years of existence.²² They had about 236 worshippers when the church started in 1998, by the end of 2006 they received a weekly congregation of 4,500 people who come to worship. The idea sprung from the fact of adding services as a method of growth.

Cell Church Planting

In the actual sense a planted cell church is not necessarily a mother church approach but usually, cell group groups come as a result of an initiative taken by a mother church. The process is essentially a disparity of hiving off model. To plant a cell church, it takes only a company of committed and dedicated individuals. As the initial cell group grows and expands, it can become a parent church in the long run

This cell church model requires minimal financial budget to operate and mature. It does not need a massive plot of land or flamboyant building or seminary graduate pastor. This model involves the use of people’s homes as the main centers of meetings and

²²Bill Easum and Bil Cornelius, *Go Big: Lead Your Church to Explosive Growth* (Nashville TN: Abingdon Press, 2006), 3.

worships.²³ It takes some time for a cell church to become ready for organization however, there are perceived advantages discovered in this model such as: (1) Members normally avail themselves for lay training. (2) Members become trainers of trainees, they themselves are disciples and are willing to make others disciples too. (3) The task of cell leaders of this model is to nurture and plant daughter cell churches everywhere within the vicinity where they live. When properly done and handled, this church planting approach has the prospective chance to grow and spread and prepare people for planting more churches.

Motherless Models

Local church may be involved in the planning of planting a new church but in this model, the initiative does not come from the local church. Every church plant needs the support, financial aid, prayer and moral encouragement of a church. Motherless models are motherless in nature, no church initiated the founding of the daughter church. Despite the variations that occur, there are about three main motherless approaches of church planting that are available. They are, the catalytic church planter, the founding pastor, and team planting.²⁴

The Catalytic Church Planting

This kind of church planter is always on transit.²⁵ He moves from place to place, establishing congregations, prepare leaders from the congregations and goes further for another planting tasks. This model was the one used by the New Testament church planters

²³Bill Easum and Bil Cornelius, *Go Big: Lead Your Church to Explosive Growth* (Nashville, TN: Abingdon Press, 2006), 3.

²⁴Ed Stetzer, *Planting New Churches in a Postmodern Age* (Nashville, TN: Broadman & Holman, 2003), 11.

²⁵Joel Comiskey, *The Church that Multiplies: Growing a Healthy Cell Church in North America* (Moreno Valley, CA: CCS Publishing, 2007), 119.

such as Apostle Paul. It was also the model Baptist and Methodist missionaries of the nineteenth-century used. Similarly, early Adventist pioneers effectively adopted it in several areas of their labors here in northern Nigeria. The early Adventist pioneer in northern Nigeria arrived Zangon-Kataf, moved to Jengre and planted a church, went to Tidere planted and organized the first Adventist Church, moved to Kadamo and several other places.²⁶ Today, this model is not common due to risks in movements and the hardness of church planters' families to move from place to place. But this model can work well in large cities where the planter can be in one station while the church planting work is done in various places of the same city without moving his family out. This model works well because it makes the planter a specialist with astute experience.

The Founding Pastor

The Founding pastor's job is to plant the church and stays there for years pastoring, and inducting the congregation. This model is the commonest in Nigeria today. Many of the largest Pentecostal churches today were founded by somebody and remained there for life to be its pastor and later on became its general overseer or CEO. It has been discovered that "longer tenured pastors tend to grow stronger" spiritual "churches."²⁷ In some exceptional cases, some founding pastors decide to stay for only few years before moving to start another church in some other communities. Stetzer refers to this kind of church planter an "entrepreneurial church planter."²⁸

²⁶John G. Nengel, "Towards a History of the Seventh-day Adventist Church North of Rivers Niger and Benue 1931-2003" (Paper presented at the Adventist Educators Association of Nigeria 2005).

²⁷Ron Gladden, *Plant the Future: So many Churches! Why Plant More?* (ID: Pacific Press, 2000), 58.

²⁸Stetzer, 64.

Team Planting

This model means that spirited church planters of like minds with their finances collaborate to plant a church. The venture and the initiative belong to them equally. This model has several strengths. It harnesses the gifts and talents of different church planters, they complement each other even in areas of weaknesses, they provide different leadership style and base to the newly planted church. Studies have shown that churches planted by team church planters grow faster than the ones planted by single planter model.²⁹ Studies conducted by Stephen Gray shows that majority of 2,285 churches that were started between 2000 and 2006 survived and grew faster, due to the fact that those churches were planted by team planter teams.³⁰ Perhaps the best church planting team is the led by a pastor who is on full time ministry and may be assisted by a part-time minister. The may provide the best skills in worship and witnessing. However, this model has been neglected today which gave rise to degenerations in church planting ventures. People see the financial implications of sponsoring multiple church planters as threatening and in some cases is considered as wastage and unaffordable, and therefore dump the mission.

Lay Church Planters

Committed lay people have been behind the success stories of several church planting works. Most of the various church planting methodologies enumerated earlier have been used effectively by lay people who were not professionals or dependent on remuneration. Some years ago, the West Nigeria Conference of the Adventist Church in Nigeria mobilized and commissioned about forty laypeople for church planting assignment. They were sent to Igbaji

²⁹Stetzer, 68.

³⁰Stephen Gray, with Trent Short, *Planting Fast-growing Churches* (St. Charles, IL: ChurchSmart Resources, 2007), 102.

land in Kogi state, a place of no single Adventist presence. About 25 new churches were planted, some have grown in leaps and bounds and have been organized.³¹ These churches started small but small is not an indication of effectiveness, rather smaller churches experience speedy growth in more proportions than big ones. In witnessing for Christ, smaller churches do extremely better than larger churches.

In the New Testament church, churches were planted largely by lay people. Robert Logan states that “who founded the church in Antioch? In Alexandria? In Rome? No one knows. The apostles did not plant those churches themselves. They were established by now anonymous lay people. The word had gone ahead of the apostles, carried by ordinary people whose lives had been touched by the power of the gospel.”³²

The statement spoken by Jesus (the harvest is white but the laborers are few) is important for our consideration today. The harvest is both wide and white, the laborers are both few and weak. The trained ministers alone cannot achieve the minutest fraction of the harvest, the need for lay participation is indispensable for the success of the mission. What Christ wants from us is absolute collaboration with each other and total trust in Him—the owner of the harvest. He promised to send more laborers in addition to us on condition that we pray to Him for that. Russell Burrill asserts that the Adventist Church planting mission should not be left alone to the clergy. He further states that “If the first century church had attempted to plant churches as we do today, by appointing a pastor to watch over each new congregation,

³¹Olatunji Olaofe was Executive Secretary of West Nigeria conference when Igbaji land was entered, and currently the president of Delta Nigeria conference, interviewed by researcher, August 3, 2016.

³²Robert E. Logan, *Be Fruitful and Multiply: Embracing God’s Heart for Church Multiplication* (St Charles, IL: ChurchSmart Resources, 2006), 34.

the result would have been weak churches composed of immature Christians who were not disciples.”³³

Ten Key Factors in Planting Growing Churches

Success in planting churches happens in different categories. In some places the effort fails woefully whereas it succeeds elsewhere. Several factors are responsible for successful church planting, in this section, only ten factors will be discussed.

An Empowering Leader

The success of any church planting activity depends on the quality of leadership provided. John C. Maxwell puts it this way “Everything rises and falls on leadership.”³⁴ Burrill supports this view by adding that a number of failures encountered in church planting field is traceable to the selection of the wrong person. He adds that choosing the right leader for missionary ventures is as important as the mission itself.³⁵

Stetzer in his study learned that a successful church planter is one who has experienced assessment processes on the field of church plant, he is to be preferred to the one who has never.³⁶ He recommends that the 13-point assessment developed by Charles Ridley be used by leaders in church planting, which requires that the capacity to have vision by leaders is indispensable. It will help him to have a well-coordinated ministry and a functional relationship with his church members as well as the unchurched. Visionary leader is committed to church growth, is responsive to the community, makes use of other people’s

³³Burrill, *Radical Discipleship for Revolutionary Churches*, 60.

³⁴John C. Maxwell, *The 21 Irrefutable Leadership* (Nashville, TN: Thomas Nelson, 1998), 225.

³⁵Burrill, *Rekindling a Lost Passion*, 111.

³⁶Stetzer, 79.

areas of giftedness, he is adaptable and has faith in God for the growth of his ministry. Ridley's classifications is helpful for us to know the effectiveness of church planters and their respective characteristics. One cannot be a successful church planter without having faith in God and a devotional prayer life.³⁷

Starting a new church is not about human abilities, education or talents, rather, it is how connected one is to Christ, is it totally the business of God and God must be allowed to lead. Also, church planters must expect and be prepared for opposition both satanic forces and from civil authorities. Gleaning from Jim Griffith's years of experience, he cautions church planters thus: "If you think you can march into occupied territory without resistance, you're wrong"³⁸ Refusal to take into cognizance the greatest commandment, (love God with all your heart) is the greatest error a church planter can make. Church planting is a daunting task that needs God's exceptional intervention. A lot of church of church planters have failed because they relied heavily on their abilities.

The aptitude to have a clear and concise vision, built on God's guidance is important for any successful leader. Planting churches are always done by individuals who are committed on subjecting their visions and abilities on the clear word of God. God leads them. According to Andy Stanley, "Casting a convincing vision once is not enough to make it stick, Twice isn't enough either. Vision needs to be repeated regularly."³⁹ Church planters who have been successful always unite and use their use their congregations very well by encouraging them and frequently casting their dream in a diversity of ways.

³⁷Stetzer, 79.

³⁸Jim Griffith and Bill Easum, *The Most Common Mistakes Made by New Church Starts* (St. Louis, MO: Chalice Press, 2008), 16.

³⁹Andy Stanley, *Making Visions Stick* (Grand Rapids: Zondervan, 2007), 33.

A Culturally Relevant Worship Service

Another important key feature in starting successful congregations is to plant those that can be considered culturally relevant and biblically faithful to the people you intended to reach. There is a consistent consensus in the literature that this is important. Culture and people's philosophy metamorphoses over time, language, music, dress and lifestyle vary from people to people and from generation to generation. George Barna states, "The pet peeve of younger generations (the post-boomers) is irrelevance: they quickly abandon anything that is not entirely germane to their personal passion. If they do not immediately sense the relevance of something, they dismiss it out of hand and move onto the next alternative."⁴⁰

Russell Burrill concurs by saying that "Planting new churches enables us to reach the present generation. This is a more important reason today than in previous generations. The emergence of the boomers and generation X has resulted in more significant generational differences than previously. Any church that ignores these differences will not reach significant numbers of these generations."⁴¹ Also, a report by Bruce Norman states that modern generations are not impressed by worships that are lifeless that do not appeal to their feelings. They crave for worship that is dynamic creative, and participatory. They want to hear real life situations of testimonies from people touched by God. Because young people today are real and practical. They look up to messages that are relevant to them in their daily lives and struggles, messages which are enhanced with visual images, props, and video clips. In their youthful exuberances, they want to demonstrate what want and believe in. They engage their vitalities, hunger, unpretentiousness, casual dress, reception and warmth, they crave for God in modern-day worship conditions.

⁴⁰George Barna, *Revolution* (Carol Stream, IL: Tyndale, 2005), 44.

⁴¹Burrill, *Rekindling a Lost Passion*, 94.

Music has been a subject of unending debate in many Christian circles today. Nevertheless, the discoveries are conclusive. Using contemporary and local instruments in worship settings is a major element in growing contextual churches. Ed Stetzer's findings show that a new church grows faster when contextual worship style are employed, the people feel impacted and their identity recognized. Congregations with those kinds of worship styles provide the fastest growth. "Worship style does impact church size. When comparing six styles, and looking at attendance over four years, contemporary and seeker churches tend to be larger than the other worship styles."⁴² As Eddie Gibbs states, Two third of the unchurched say they would prefer to come back to an informal worship service.⁴³

A similar result showed when some studies were done in 2005 in the United States from the Faith Communities Today (FACT), it was discovered that worshipers with modern styles of worship have experience significant growth since year 2000. Also, those who employ the use of drums and other electronic instruments often or always have witnessed the exponential growth of their congregations.⁴⁴ Church planters are missionaries in nature, they seek to adapt and contextualize their messages in order to make significant disciples from their targetted people groups. Their worship style must be culturally relevant to the people they intend to reach.

Sahlin's study also show that "The use of dramatic skit in worship is also a component of contemporary worship styles. The 2000 FACT study data reveal fast growing Adventist Churches are eight times likely to make use of drama as are declining

⁴²Stetzer, 272.

⁴³Eddie Gibbs, *Church Next: Quantum Changes in How We Do Ministry* (Downers Grove, IL: Intervarsity Press, 2000), 184.

⁴⁴Kirk C. Hardaway, "Facts on Growth," *Faith Communities Today*, 10, [http://facthartsem.edu/ con Growth pdf](http://facthartsem.edu/con Growth pdf), accessed July 6, 2016.

congregations.⁴⁵ Though, this study does not show whether the growth experienced by these congregations is “transfer growth or conversion growth”⁴⁶ This argument may not be definite and irrefutable that the unchurched can be enticed to the Adventist Churches with the use of drama.

Cultural appropriateness is an issue that requires crucial attention in Adventist Churches today than ever before. Our churches are growing older on a daily basis. In North America now, average life expectancy is fifty one years both children and adults. Most young people have the propensity to quit attending church due the fact that they see church attendance as immaterial an unconnected to real issues of life. Roger Dudley conducted a study that has been considered a milestone in church growth and Adventist adolescents indicates that” at least 40 to 50 percent of Seventh-day Adventist teenagers in North America are essentially leaving the church by their middle 20s.”⁴⁷ Churches that are sensitive to cultural appropriateness are dreadfully looked-for today in church planting ventures. Fruitful church planters endeavor to produce culturally applicable worship proficiencies.

An Emphasis on Church Health

An emphasis on church health is highly needed today in growing churches. Christian Schwarz’s study of 1994 to 1996 have contributed significantly on the presence of the universally appropriate church progression philosophies. This study involved 1000 diverse churches from thirty two countries on six continents. This research was rated as the most all-

⁴⁵Monte Sahlin, *Adventist Congregations Today: New Evidence for Equipping Healthy Churches* (Lincoln, NE: Center for Creative Ministry, 2003), 23.

⁴⁶Monte Sahlin and Paul Richardson, *Seventh-day Adventists in North America: A Demographic Profile* (Milton-Freewater, OR: The Center for Creative Ministry, 2008), 5.

⁴⁷Roger L. Dudley, *Why Our Teenagers Leave the Church: Personal Stories from a 10-year Study* (Hagerstown, MD: Review and Herald, 2000), 35.

inclusive church growth research project ever piloted. His discoveries were published in 1996 in his book *Natural Church Development*. Ten years after 1996 his findings were frequently established. The data base grew to include more than 45,000 churches in seventy countries.⁴⁸ NCD research has demonstrated conclusively that high quality and healthy churches are mostly growing churches. “The eight essential quality characteristics of healthy churches are: 1) Empowering leadership, (2) gift-based ministry, (3) passionate spirituality, (4) effective structures, (5) inspiring worship services, (6) holistic small groups, (7) need oriented evangelism, and (8) loving relationships.⁴⁹

Successful church planters can make use of the NCD procedure to make their churches become excellent congregations in spirituality and expansion. The procedure encompasses fathoming the attitude of a congregation and design strategies of how to make it strong and healthy in places where the growth is retarded.

A Plan for Multiplication

Planting healthy and culturally relevant churches remain a significant element for reaching people for Christ. As Bob Logan says:

Church multiplication is part of the very fabric of what it means to be a church. ... Church planting is not enough. If one church is planted and then the process is over, that won't be enough to fulfill the Great Commission. Jesus called us to go and make disciples of all nations. This means not just a few more churches, but many more... exponentially more.⁵⁰

Also Logan in his book, *Be fruitful and Multiply*, presents about ten fundamental aspects of church growth. He enumerates them as thus: (1) spiritual dynamics, (2) shared

⁴⁸Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*, 7th ed. (St Charles, IL: ChurchSmart Resources, 2006), 20.

⁴⁹Ibid.

⁵⁰Logan, *Be Fruitful and Multiply*, 13.

vision, (3) planning, (4) mobilizing planters, (5) developing planters, (6) assessing planters, (7) coaching planters, (8) planting new churches, (9) developing multiplying networks, and (10) funding a church planting movement.⁵¹

In trying to find out an example of church multiplication, *Hope Chapel Movement* serves as one of the astonishing examples. The first church planted by Ralph Moore, its founder, was in 1971 in the city of California. Fifteenth months after the initial plant, Moore had gotten about 120 members of which twenty five were already prepared and commissioned to launch out for another church plant elsewhere. His fast exponential church growth continued while he operates from a single location. He progressed to Hawaii with a band of thirty church planters to establish his second church which he called *Hope Chapel Kaneohe Bay*. Moor does not only plants he also leads and pastors, he is still pastoring the *Kaneohe Bay* church. From this humble beginning, Bay's Kaneohe Bay church has bred about 700 blossoming churches scattered in six continents of the world. Bay himself testifies: "my friends and I have been at this for a long time. Perseverance is our great ally. We have known success mostly because we have kept at the task. We have no secret formula other than the belief that every church should be about the business of planting churches – repeatedly."⁵² Moor's point cannot be clearer, "it is not about fitting more people into the existing model, it is about new model and multiplication"⁵³

The task of planting a church does not end at the point of planting. Rather it is the beginning of planting other churches. When one church is planted, the responsibility of planting other churches rests on the already planted one. "The best way to do that is through

⁵¹Logan, *Be Fruitful and Multiply*, 13.

⁵²Ralph Moore, *Starting a New Church: The Church Planter's Guide to Success* (Ventura, CA: Regal Books, 2002), 14.

⁵³Ibid.

multiplying churches affirms Wayn Cordeiro, the pastor for New Hope Christian Fellowship Honolulu. He started New Hope in 1995, by the end of 2009 more than 14000 worshippers gather regularly at New Hope. They run five different sites on Oahu Island. From the beginning of 1995, New Hope has planted eighty-three new churches all over the region.⁵⁴ New Hope Christian Fellowship is just one of the many churches that Ralph Moore started in Hope Chapel Movement. If others did as New Hope then their membership is explosive.

Bill also comments “At a time when very few churches are beginning to think outside the box by considering planting a church, churches beyond the box are developing church planting multiplication movements. At a time when denominations are struggling with how to plant a few churches that survive a growing number of congregations are beginning to function as church planting movements.”⁵⁵ Obviously, exponentiation of churches is the most needed feature in church growth and church planting.

Burrill also says that training is the main factor for creating a church planting multiplication system. He states further that “Currently, the biggest obstacle to church planting is not finances, but finding the right people to serve as coaches.”⁵⁶

A Network of Small Groups

Several literatures attest that for a church to be successful in growth and in vitality, holistic small groups are indispensable. Schwarz’s study show that proliferation of small groups is the single most vital principle in church growth.

⁵⁴New Hope Christian Fellowship, <http://www.anewhope.org/aboutus/pastorwayne/>, accessed July 21, 2016.

⁵⁵Easum and Travis, *Beyond the Box*, 105.

⁵⁶Burrill, *Rekindling a Lost Passion*, 242.

Similarly, Jimmy Long, a regional director for inter Varsity Christian Fellowship comments on the necessity of small groups in church growth and postmodern generations. He comments “the role of authentic community in promoting spiritual growth cannot be overemphasized. The emerging postmodern X generation craves intimate community. Small groups characterized by intimate community will be a key factor in trying to minister to generation X.”⁵⁷ Sahlin’s FACT 2000 study shows that decreasing Adventist audiences are more probable to have few of their members partaking in small groups. On the other hand, emergent Adventist worshippers were more probable to have 20-60 percent of their members are getting involved in small groups ministries. Unexpectedly, there were identical statistics of diminishing and increasing churches in which most of their members were involved in small groups.⁵⁸ This last category bears the least number of congregations. This may be the reason why most Adventist members, more than sixty percent, have no interest in small groups.

Stetzer is unambiguous on the dire need for small groups in our churches. He says “No matter what form these small groups take, every healthy church needs a multiplying network of small groups that aid in binding the church together.”⁵⁹

A Big Launch

To plant a new church requires directing a community worship experience. There are several reasons that affect the success of church planting, one of them is how well you inaugurate. Once you are to begin the plant with a reasonable number of people and their

⁵⁷Jimmy Long, *Generating Hope: A Strategy for Reaching the Postmodern Generation* (Downers Grove, IL: Inter Varsity Press, 1997), 137.

⁵⁸Sahlin, 26.

⁵⁹Stetzer, 219.

interest is attended to, the better. The contemporary drift is to wait for the main group to become plenty to ensure that there will be more than 100 people at the inaugural. In most situations, starting with less than 100 members does not give the new church a large enough critical mass to overcome inertia and get off the launching pad. Enough members are required to occupy the needed ministry groups. “The more people collected before the church launches, the more chance the church has of surviving and becoming an effective ministry.”⁶⁰ Griffith and Easum counsel that starting a church hastily guarantees disappointment.

To begin a church with more than one hundred people needs an essential group of 50-100 members. Burrill suggest that the best method to grow the basic group to the required size is by enlarging small groups. By the time the main group is adequately large, Burrill states that the church can be planting with series of meetings. He says “this plan actually has been the most successful way of starting an Adventist Church”⁶¹

A System for Assimilating Guests

The ability to intentionally follow and sustain interests of guests who visit the church is another methodology of planting successful churches. By visiting, the guests will know that they are loved, cared for, and really matter. The main objective is to let them feel welcomed and generate a yearning for them to want to always come back. The Journey Church of the city in New York is one of the churches that has left an indelible landmark in the area of caring and welcoming of guests. Nelson Searcy, the founding pastor, started this church with an initial membership of 110 on Easter Sunday of 2002. Shortly thereafter, only about 55 returned the following week. Within the period of five months later, their average worship attendance was 35. Nelson became disappointed and felt weak. Through the

⁶⁰Stetzer, 219.

⁶¹Burrill, *Rekindling a Lost Passion*, 194.

leadership of the Holy Spirit he learnt to spend some time on showing care and doing welcoming on about four of his first-time guests. He established the habit of greeting and following up these guests. Within a moment, the church experienced a dramatic revival, by March 2009, more than one thousand consistent and regular worshippers troop into the chapel each week to worship. Similar experiences have been gained by different pastors who have come to Nelson to hear his testimony.

In his book *Fusion: Turning First-Time Guests into Fully-Engaged Members of Your Church*, Nelson Searcy uncovers the plan for turning guests into regular members. The plan includes giving people a warm welcome during their first arrival in the church, giving them refreshment before or after service, giving them contacts cards to fill, and giving them ride and gifts as they go home.⁶²

As they go, appreciations are sent to them through their e-mails, text messages or through any social media and invitations for next services are given. If it is a letter, he always inserts a metro pass or Starbucks gift card. His intention is to make first-time guests go with a deep-seated longing of wanting to come back and thereafter make them regular guests and finally permanent members. He uses the small group's model as a means of involving everybody into ministry including guests.

When a guest has attended for up to two months he will be invited to obtain a membership class and join the congregation formally. A well followed plan like this will definitely become a leading factor in growing up churches.

⁶²Nelson Searcy with Jennifer Dykes Henson, *Fusion: Turning First-time Guests into Fully-Engaged members of your church* (Ventura, CA: Regal, 2007), 23.

A Discipleship Track

Implementing a process in helping fresh members become established in faith is a crucial factor in church growth. Rick Warren's book *Life Developing Process* is probably the most popular book on discipleship track.⁶³ The saddleback baseball diamond represents four deepening levels of commitment: membership, maturity, ministry, and mission.⁶⁴ These four levels of commitment are crucial elements in helping new members grow spiritually.

Stetzer's study show that the fastest growing churches are mostly the ones which require their parishioners to attend weekly inductive classes, take vows as membership covenant, and take ministry serious. Stetzer concludes that "when church planter articulates high expectations and describes the vision of the congregation, members will respond positively."⁶⁵ This assertions are congruous with Thom Rainer's findings in his research of 2000 congregations. He said that "churches with high expectations not only reached the unchurched but retain them as well."⁶⁶

Additionally, not just attending discipleship classes but also intentional and peculiar attention is needed to help new members become disciple-makers. Burrill contributes that "it would be helpful for new people to have a personal mentor who is responsible for their discipleship."⁶⁷ Some other church growth practitioners call these mentors as "growth partners," and or "accountability partners." As a part of enhancing the processes of discipleship, belonging to a small group ministry will certainly aid the growth. Small groups'

⁶³Warren, 144.

⁶⁴Ibid.

⁶⁵Stetzer, 292.

⁶⁶Ibid.

⁶⁷Burrill, *Rekindling a Lost Passion*, 205.

ministry has also been referred to as Life Transformation Groups (LTGs).⁶⁸ These LTGs meet thrice a week on the minimum, and their compositions are gender specific, accountability is highly promoted. They care, show love, ask direct and pointed questions, share burdens and joys together. LTGs members, when properly conducted, can become an exponential church growth tool in any given church.

A Process for Equipping Members for Ministry

A successful church planting task requires an elaborate and intentional plan for training and empowering members for ministry. Sometimes it is taken for granted that is, it is believed to be known that equipping members is part of ministry expansion. But nevertheless, a special attention needs to be given to make it important and a prerequisite. Believers should be given the appropriate training for ministry as early as possible. Refusal or delaying to do that at the appropriate time may make members lazy and complacent. Warren states that “A person who attends but does not begin to serve will drop out within a year, if people begin to serve, they stick. It is no small thing to feel that you are needed.”⁶⁹ Members must be placed in ministry according to their spiritual gifts, heart, abilities, personality, and experiences (S.H.A.P.E).⁷⁰ There is a unanimous consensus among church growth scholars that the best way to empower people for Christian ministry and leadership is to do that while they are practicing it. There is a paradigm shift in leadership that promotes the view that good leaders endeavor to produce themselves in others by mentoring those who will succeed them. A leader who failed to prepare successors did not only fail but has also destroyed the

⁶⁸Neil Cole, *Search and Rescue: Becoming a Disciple Who Makes a Difference* (Grand Rapids, MI: Baker Books, 2008), 192-195.

⁶⁹Warren, 381.

⁷⁰Ibid.

organization. Contemporary Pentecostal churches seem to do it better than us. Ralph Moore comments that “Every church labors to develop and disciple new leaders, but new congregation do it faster.”⁷¹

Beside empowering new believers for ministry, materials should be available for those new comers for their induction and creation of opportunities for responsibilities. Nelson states that “Responsibility will be the catalyst that moves those (new comers) from regular attendance to membership. ... It doesn’t matter how well you preach, or how passionate your worship team is, if your newcomers do not find relationship and take on responsibility within the church, they will stay long.”⁷² It is either you use them or lose them.

A Commitment to Continue Evangelism

One aspect of utmost importance that guarantees success in church planting is a continual commitment to witnessing after the church has been planted. Evangelism is not one of the activities of the church rather, it is the work of the church, and it is the “LIFE of the church”⁷³ The church should inherently possess the culture and the attitude of bringing and nurturing people. Evangelism in all its facets must continue: Personal witnessing, public evangelism, relational evangelism, friendship evangelism, small groups evangelism and any other methodology of witnessing should continue nonstop.

Malphurs admits that newly planted churches do better in evangelism than those existing for quite a long time.⁷⁴ New churches tend to have an influx of more converted people than long established churches. Bruce McNichol reports that “Among evangelical

⁷¹Moore, 27.

⁷²Nelson, 134.

⁷³Malphurs, 44.

⁷⁴Ibid, 17.

churches, those under three years old win ten people to Christ per year for every one hundred members. Those churches from three to fifteen years old win five people per year for every one hundred members. And after a church reaches fifteen years of age, the figure drops to three people per year for every one hundred members.”⁷⁵

The relevancy of the evangelism methodology to the target audience must be given proper cognizance at all times. Bruce Norman insist that the people intended to reach with the gospel must be given a proper cultural exegesis and analysis before any missionary venture commences. The message must be fashioned, without compromise, to meet its target.⁷⁶ For this present generation, a rational approach is suitable while postmodernist may prefer a relational approach. Norman’s argument in other words is, the content (message) cannot change but the container (method) changes.

Thirty years ago, North America experienced the rise and growth of many churches. Malphurs refers to them as “new paradigm churches.” He sees them as having identical characteristics that could be identified by the following qualities: (1) a Great Commission vision, (2) strong servant leadership, (3) a well mobilized lay army, (4) a culturally relevant ministry, (5) holistic, authentic worship, (6) biblical, culturally relevant evangelism, and (7) a robust network of small groups.⁷⁷ Malphurs contends that traditional churches may find it difficult to adjust to the philosophies of this new paradigm. He further states that some of the vicissitudes are mostly too sweeping for even the best of change agent to bring about. He uses the analogy that “it is easier to have babies than to raise the dead”⁷⁸ He has a list of

⁷⁵Bruce McNichol, “Churches Die with Dignity,” *Christianity Today*, 14 January 1991, 69.

⁷⁶Bruce McNichol, “Churches Die with Dignity,” *Christianity Today*, 14 January 1991, 69 - 70.

⁷⁷Malphurs, 17.

⁷⁸Ibid.

qualities and factors of those paradigm churches that are responsible for newly planted churches to grow healthy.

Church Planting Movements

David Garrison in his study of church planting movements gives a concise definition of church planting movement as “a rapid multiplication of indigenous churches that sweeps through a people group or population segment”⁷⁹ This definition is an attempt to give a pragmatic description of what is going on in the area of church planting movements rather than theories. After conducting a thorough research of several of these movements, David Garrison concluded by identifying four features that are extant in church planting movements. They are: rapid multiplication, the planting of churches, indigeniety, and occurring within a people group or its equivalent.

Multiplies Rapidly

A church planting movement, states Garrison, multiplies rapidly. A newly planted church grows within the possible shortest time and ready to establish another congregation by hiving off or by some other methods of growth. And the next generation of churches usually follow the same pattern of rapid replication of other churches. Church planting movements do not just plant new churches, instead they reproduce. Survey of church planting movement shows that virtually every church is involved in starting numerous new churches in a vigorous attempt to reach an entire people group or city.

⁷⁹David Garrison, “Church Planting Movements,” in *Perspectives on the World Christian Movement*, Ralph D. Winter, Steven C. Hawthorne, eds. (Pasadena, CA: William Carey Library, 2009), 647-648.

Indigenous

A church planting movement seeks to establish an indigenous congregation. Literally it refers to the fact that the church is generated from within as against the conventional norm of being started by outsiders.⁸⁰ In church planting movement, the initial church or churches is mostly started by foreigners, but not too long the impetus swings from the foreigners to insiders. Subsequently, within a short time, the new followers approaching Christ in church planting movement may not even know that a foreigner was ever involved in the work. In their eyes the effort appears, acts, and feels home-based.

Church Planting Churches

One of the characteristics of church planting movements is the fact that every church knows that its immediate task is to plant churches at geometrical rates. Initially, the church planters themselves start the first church, as they mature in faith they also get involve in planting other daughter churches. When churches establish the behavior of planting churches, something changes in the character of the emerging movement. The mother church ceases from controlling and deciding what takes place among its great grandchild churches. When new congregations begin to gush with exponential proliferation, a certain serious point is gotten. Garrison likens this serious point to a “dam breaking that releases cascading rivers as flowing moments”⁸¹

⁸⁰Brock Charles D., *The Principles and Practice of Indigenous Church Planting* (Manila: Baptist Center, Southern Baptist Mission Press, 1980), 62.

⁸¹David Garrison, “Church Planting Movements,” in *Perspectives on the World Christian Movement*, Ralph D. Winter, Steven C. Hawthorne, eds. (Pasadena, CA: William Carey Library, 2009), 647-648.

Within People Groups

Garrison ends his list by pointing out that church planting movements ensue “within people groups or interrelated population segments.”⁸² He continues:

Because church planting movements involves the communication of the gospel message, they naturally occur within shared language and ethnic boundaries. However, they rarely stop there. As the gospel works its changing power in the lives of these new believers, they take the message of hope to other people groups.⁸³

The Point Garrison is making is that the role of Christians in God’s work is very important. In church planting movements, the outsider plays an imperative role from the beginning, but once the indigenous communities begin to be responsive to the message then it becomes expedient for the foreigners to become increasingly less in leadership while allowing the new believers become the “primary harvesters and leaders of the new movement”⁸⁴ The success or failure of church planting movements rest with Christ’s followers, because Jesus Christ has promised to give them success if they participate and played their role well.

Profile of a Church Planter

Brock Charles in his book, “principles and practice of indigenous church plants” suggest that church planting has some basic tenets for success. If well adhered to the planter will be filled with joy for a successful venture.⁸⁵ He lists the following as the basic profile of a church planter:

⁸²David Garrison, “Church Planting Movements,” in *Perspectives on the World Christian Movement*, Ralph D. Winter, Steven C. Hawthorne, eds. (Pasadena, CA: William Carey Library, 2009), 648.

⁸³Ibid, 647.

⁸⁴Ibid, 646.

⁸⁵Brock, 32.

First, a definite call of God. Before an individual thinks of venturing into church planting, a definitive call from God is indispensable. It may not be the same way others were called such as Paul (Acts 26:16-18). Yours may be unique and simple such as that of Isaiah and Jeremiah (Is: 6:8; Jeremiah 1:4-10). The bottom-line is the fact that there needs to be a deep sense of inner conviction that God is calling you to send you to start a church somewhere. Good human initiative and intelligence can never start and grow churches. The idea must be God's. A church planter needs to hear the Great Commission from the commissioner.

Second, spiritual qualities. He also points out that a church planter should be a man of prayer and should not allow his missionary zeal to become so "mechanical and scientific"⁸⁶ that God is taken out from the central stage and puts one's self instead. God is the owner and giver of the commission (Matt. 28: 18-20), the giver of the gifts needed for church planting (1 Cor. 12:4-5), and the giver of the Holy Spirit (Luke 24:49). He states that "without the power of the Holy Spirit, church planting becomes a science." Church planting needs people who are filled with the Holy Spirit, who will pray and seek God for His empowering and His divine strategy.

Reeves and Jenson in their studies on prayer among U.S pastors discovered that, 25% of gospel ministers in the United States spend less than 10 minutes in prayer per day.⁸⁷ They state that the average is about 15 minutes. This findings also can be attributive to most western nations. In the ministry of Jesus pray was more central above all other things He did how much more should church planters today. Those desiring to engage themselves into church planting should know that they are planting those churches against all satanic forces

⁸⁶Brock, 32.

⁸⁷Reeves Daniel R. and Jenson Ronald, *Always Advancing: Modern Strategies for Church Growth* (San Bernardino, CA, Here's Life Publishers, 1984), 32.

that are always ready to work against any attempt to bring salvation to lost people. The enemy is never thrilled at losing ground this calls for more dedication in prayer. Prayer revitalizes, creates faith and builds a positive attitude within the church planter that makes him unrelenting.

Third, a person full of the Holy Spirit. Jesus's instructions to the disciples is very germane to the church planter. He told His disciples they needed not embark on the evangelization of the world first until they had been baptized with the Holy Spirit. The early church understood clearly the role and the centrality of the Holy Spirit in the success of their mission. The book of Acts tells about their phenomenal evangelistic and church planting growth among the regions beyond Palestine. Anywhere they went, they were filled with the Holy Spirit and were anointed with speeches, the results have always been that people were baptized and new churches were planted.⁸⁸

Lastly, sound knowledge of the Bible. They illustrate that a sick person seeks someone who has a knowledge of medicine, someone whose automobile develops faults goes to someone who knows about engines. Similarly, people come to hear the word of God from the person that knows it.⁸⁹ Paul write to Timothy and counseled him to continually plunge himself in the Holy Scriptures. He states that he should be such a minister who doesn't need to be ashamed because he knows what God is saying. Schaller in his own work states that it is not obligatory to have a seminary degree before you can plant a church but it is mandatory

⁸⁸Flavius J., *The Book of Acts and Church Growth* (Cleveland: Pathway Press, 1990), 21.

⁸⁹Daniel R. Reeves and Jenson Ronald, 54.

that you know the word of God, believe the word of God before you present it to the thirsty souls.⁹⁰

Hindrances to Church Planting

Planting of churches is a command from God, and can only be achieved through God. God allow humans to either work with Him or against Him; the choice is ours.

Garrison observes that missionaries who have involved in church planting movements have identified several factors that tend to obstruct, slow, or otherwise hinder church planting efforts. He offers the most noticeable impediments to church planting facing the church today, his suggestions include:

Imposing Extra-biblical Requirements

When a mission, conference or union attempt to require a congregation to have extra-biblical things such as purchase of land, must have a building first, must have a seminary trained pastor, or paid clergy before granting them full status as a church, a church planting effort is obstructed. Christians may have the best of intentions when they impose pre-conditions before officially constituting a church; preconditions usually aimed at ensuring viability before leaving it to its own devices. However, requirements such as building, property, and salaried clergy can quickly become a millstone around the neck of the church and make reproducing itself impossible.

Loss of a Valued Cultural Identity

Garrison believes that when a people have to abandon their valued ethnic identity and adopt an alien culture in order to become believers, the cause of church planting will not go

⁹⁰Schaller Lyle E., *44 Questions for Church Planters* (Nashville: Abingdon Press, 1992), 12.

far.⁹¹ Around the world, many churches that look culturally out of place in their setting serve as testimonies to these obstacles.

In too many instances, church planting has become cultural warfare as missionaries and local Christians attempt to conquer and change the culture rather than allow the Holy Spirit to transform the hearts of the people. Whenever one is required to become like a foreign missionary, or any culture foreign to the people group being approached to become a Christian, there is little or no chance of that movement becoming viable in achieving its church planting goal.

Overcoming Bad Examples of Christianity

The spread of the gospel around the world has sometimes produced churches that are poor examples of the faith. If older churches in an area have non-regenerative members who engage in practices that are not compatible with the Christian faith, such as going to with doctors for protection and seeking power, it will be difficult for such churches to convince the lost that the Christian faith is holy and capable of redeeming the world.

Non-Reproducible Church Models

It is an arguable fact that whenever missionaries begin planting churches with components that cannot be reproduced by the people themselves, they have weakened a church planting movement. Authentic church planting always investigate and conduct faithful exegeses of their context first before engaging in their plans. For example, if villages are made of bamboo, then church buildings should be made of bamboo. Church planting practitioners evaluate every aspect of each church beginning with the question “can this be

⁹¹D. Garrison, *Church Planting Movements* (Bangalore, India: Sri Sudhindra Offset Process Ltd, 2006), 21.

reproduced by these believers?” If the answer is no, then the foreign element should be discarded immediately.

Subsidies Creating Dependency

Money is not inherently evil. It has a vital role to play in the support of missionaries and promotion of things lost people or believers cannot do for themselves. Anytime the gospel is introduced to a new people group, it may involve external support, but the problem arises when outside funding creates dependency among new believers; this may stifle their initiative and therefore quench a church planting effort.

Proper use of external funding include financial outreach to an outreached people, development of gospel literature, radio programming and broadcasts, production of films, scripture translation, gospel television, cassettes, CDs, etc. when well-intentioned outsiders prop up growth by purchasing building or subsidizing pastors' salaries, they limit the capacity of the movement to reproduce itself spontaneously and indigenously.

Linear, Sequential Thought and Practice

Garrison asserts that it is natural for missionaries to think in terms of sequential steps in church planting for example, language is learned, then develop relationship, share a witness, disciple believers, congregationalize, raise up leaders, then you proceed to begin another church elsewhere.⁹²

A non-linear approach insists on witnessing from day one of the missionary's arrival even before the language is learned. Rather than waiting for conversion, missionaries disciple the last into conversion. By the time they have become believers; the new converts already

⁹²David Garrison, *Church Planting Movements* (Bangalore, India: Sri Sudhindra Offset Process Ltd, 2006), 24.

have been participating in cell churches for some time and already have acquired a vision for starting churches.

Planting “Frog” Rather Than “Lizard” Churches

A final obstacle offered by Garrison is metaphoric.⁹³ Frog churches perceive themselves as end in themselves: sitting fat and complacent on a hill or lily pad, expecting the lost to come to them in search of salvation, whereas lizards are always pursuing the lost. Adaptable and ready for action they move quickly into the world through cracks and crevices seeking the lost. Lizard churches penetrate the homes of the lost with evangelistic Bible Churches rather than requiring the lost to come to their churches.

Contextualization

The word “contextualization” was invented in the dawn of 1950s,⁹⁴ however it did not come to limelight in mission and ministry discussion until around 1972.⁹⁵ Bosch David J. states that before the word contextualization became an official missiological term, it was referred to as “accommodation, adaptation, or inculturation, and indigenization.”⁹⁶

Today the word is mostly used to describe the attempt of deliberate removal of any encumbrances that may stand in the way of the gospel from reaching an intended people group. Missionaries therefore are encouraged to modify themselves to the culture of their

⁹³Garrison, 24.

⁹⁴Arthur F. Glasser, *Help from an Unexpected Quarter of the Old Testament and Contextualization, Missiology: An International Review* (October 1979), 403.

⁹⁵It first appeared in a publication of the Theological Educational Fund (TEF) report under the title *Ministry in Context*. See World Council of Churches, *Ministry in Context* (London: New Life Press, 1972). See also David Bosch, “A New Paradigm,” *International Bulletin of Missionary Research* (October 1990), 150.

⁹⁶Bosch, “A New Paradigm,” 150.

target group with the view of making the gospel more meaningful and acceptable to the people they intend to reach. Moreau et al. observe that the

Core idea (of contextualization) is that of taking the gospel to a new context and finding appropriate ways to communicate it so that it is understandable to the people in the context. Contextualization refer to more than just theology; it also includes developing church life and ministry that are biblically faithful and culturally appropriate.”⁹⁷

Stephen Bevans see the term as “the attempt to understand Christian faith in terms of particular context.”⁹⁸ Melchizedek Ponniah defines contextualization as “conscious attempt to communicate the gospel and plant and grow churches through forms and concepts indigenous to a particular culture, based on the Bible and a critical evaluation of the ideas, feelings, and values that permeate such a culture.”⁹⁹

In the process of contextualization, missionaries take theology seriously as well as human experience, social location, culture, and cultural change.¹⁰⁰ The process allows presentation of the gospel in new cultural context similar to the way Paul translated it from Aramaic into Hellenistic thought patterns.¹⁰¹ Some conservative Evangelicals define the process as “communicating the gospel message in a way that is both faithful to the Bible and

⁹⁷Moreau A Scott, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey* (Grand Rapids, MI: Baker Academic, 2004), 12.

⁹⁸Stephen B. Bevans, *Model of Contextual Theology: Faith and Culture* (Maryknoll, NY: Orbis, 2006), 3.

⁹⁹Melchizedek M. Ponniah, “The Concept of Contextualization and Its Implications for the Seventh-day Adventist Theological Education in India” (Ph.D. dissertation, Andrews University, 1986), 6.

¹⁰⁰Ibid. 26.

¹⁰¹Charles H. Craft, *Christianity and Culture: A Study in Dynamic Biblical Theologizing in Cross-cultural Perspective* (Maryknoll, NY: Orbis, 2005), 23.

meaningful to respondents in their respectful cultural and existential contexts.”¹⁰² Bruce J. Nichols, a conservative evangelical, defines contextualization as “the translation of the unchanging content of the kingdom into verbal forms meaningful to the peoples in their separate cultures and within their particular existential situations.”¹⁰³ The main focus of contextualization is the gospel understandable within the recipient’s culture, by using elements from their culture, language, and traditions.”¹⁰⁴

Early Contextual Approaches

Different words have been used to refer to various contextual approaches in mission studies. Some serve as synonyms others appear as extended explanations to buttress the underlying necessity of the usage of the approaches. The approaches include the following:

Accommodation. One of the earliest contextual approaches was accommodation, was defined as a “missionary practice of accommodating the rituals, practices, and styles of the missionary’s sending church to those of the recipient’s culture.”¹⁰⁵ Accommodation generally accepts some forms from the receiving culture and at times sets aside some Christian customs considered to impede the Christian faith in the receiving culture.¹⁰⁶

¹⁰²Roy Musasiawa, “Contextualization” *Dictionary of Mission Theology: Evangelical Foundations*, Downers Grove, IL: Inter Varsity Press, 2007), 66.

¹⁰³Bruce J. Nicholls, “Theological Education and Evangelism,” in *Let the Earth Hear His Voice*, ed. J. D. Douglas (Minneapolis, MN: Worldwide Publications, 1975), 647.

¹⁰⁴Hesselgrave David J. and Edward Rommen, *Contextualization: Meanings, Methods, and Models* (Pasadena, CA: William Carey Library, 2000), 87.

¹⁰⁵George R. Hunsberger, “Accommodation,” *Evangelical Dictionary of World Mission*, (Grand Rapids, MI: Baker, 2000), 31-32.

¹⁰⁶*Ibid.*

Adaptation. In some missiological writings, accommodation and adaptation are often viewed as the same.¹⁰⁷ Adaptation however changes the form of Christian theological ideas and practices so that they can be understood in a cultural context different from that of the communicator. The term adaptation has been used more in catholic circles than among Protestants.¹⁰⁸

Inculturation. Another term used is inculturation, which is an approach that adapts the message and practice to a new culture.¹⁰⁹ Inculturation is “incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring about a new creation.”¹¹⁰

Indigenization. Indigenization refers to the act of translating the universal Christian faith into the forms and symbols of a particular culture. It provides freedom for using the cultural forms or symbols of a recipient culture and give them Christian meanings. For example, the Greek translators of the Hebrew Old Testament (the Septuagint) took a word like *theos* from the idolatrous world of polytheism and used it to describe the creator God.¹¹¹ While the indigenous term was adopted, Biblical meaning were added to it. Harvie Conn

¹⁰⁷*Dictionary of Mission Theology* presents the two terms as the same and treat it as one. See, T. Van Der Meer, “Accommodation/Adaptation,” *Dictionary of Mission Theology*, 1-2, and a Scott Moreau, “Adaptation,” *Evangelical Dictionary of World Mission*, 34.

¹⁰⁸Moreau, “Adaptation,” *Evangelical Dictionary of World Mission*, 34.

¹⁰⁹Justo L. Gonzalez, “Inculturation,” *Essential Theological Terms* (Louisville, KY: Westminster John Knox, 2005), 86.

¹¹⁰*Ibid.*

¹¹¹Harvie M. Conn, “Indigenization,” *Evangelical Dictionary of World Mission* (Grand Rapids, MI: Baker, 2000), 481.

writes that “patterns of worship and music, of initiation, marriage, and funeral rites, even of church structure and leadership could be adapted or transformed by the gospel.”¹¹² Similarly, in Kambari land there are such cultural patterns and symbols that exist which shall be explored and find out missiological principles in them that shall be given Christian adaptations.

Summary

The goal of Christian mission is to preach the gospel, and by God’s grace, to plant a church¹¹³ in every “nation, tribe, tongue, and people” as instructed by the first angel of Revelation 14:6 and commissioned by Jesus Christ in Matt. 28:18-20

When properly launched well, establishing new churches is the most operative evangelistic stratagem in the world. New churches grow and blossom more quickly than settled congregations. For the Adventist Church to fulfill its prophetic task in northern Nigeria, new churches are desperately needed in all the un-entered areas in northern Nigeria and in Kambari communities in particular. An effective way for the Adventist Church to fulfill its missionary mandate is to design a strategy of planting culturally relevant churches which include a focus in meeting the people’s felt needs and an aggressive community service with experiential worship services. The next chapter will focus on the demography of the Kambari people and a methodology of church planting that may suit their context.

¹¹²Harvie M. Conn, “Indigenization,” *Evangelical Dictionary of World Mission* (Grand Rapids, MI: Baker, 2000), 481.

¹¹³Donald A. McGavran, “A Church in Every People: Plain Talk about a Difficult Subject,” in *Perspectives on the World Christian Movement* (Pasadena, CA: William Carey Library, 2009), 627.

CHAPTER 4
FIELD RESEARCH AND PROGRAM DESIGN

General Background

Nigeria, Africa's most populous country, is composed of more than 500 ethnic groups; the most populous and politically influential are: Hausa and the Fulani 29%. Other major political forces are: Yoruba 21%, Igbo 18%, Ijaw 10%, Kanuri 4%, Ibibio 3.5%, Tiv 2.5%. Languages spoken are English (official), Hausa, Yoruba, Igbo, Fulani, and other 500 additional indigenous languages. Religions are Muslim 50%, Christian 40%, indigenous beliefs 10%. Present Nigeria population as reported by CIA facts July 2015 stands at 181,562,056¹

More than half of the country's population came from northern Nigeria and dominated by Muslims. Previous census results have been hotly contested, debated, and resulted in endless controversy. Religion and ethnicity are major issues of bloody rivalry in Nigeria and some have inflated the census results as only ground to justify their demands for more political recognition and financial power. It is obvious in Nigeria, just like any other nation, a state's population affects its budget and, to an extent, its representation in government. More generally and specifically, in national politics, the larger a region's population, the more its claim a right to the country's leadership. Such is the inherent controversy in the Nigeria's population.²

¹<https://www.cia.gov/library/publications/the-world-fact-book/geos/ni.html>, accessed 12 May 2016.

²<http://news.bbc.co.uk/2/hi/africa/4512240.stm>, accessed 19th May 2016.

Presentation of Context

Northern Nigeria is made up of twenty states, with the federal capital Territory. It has a population of 93, 562, 056 million people.³ It is divided into three geopolitical regions namely; north-central, north-east, and north-west respectively. North-central consist of Benue, Kogi, Kwara, Nassarawa, Niger and Plateau states. North-east comprises Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe states. While north-west has Jigawa, Kaduna, Kano, Katsina, Kebbi, Sokoto and Zamfara states.⁴

There is a surfeit of languages spoken in northern Nigeria but the formal ones are English and Hausa languages. Others include Fulani, Tiv, Kanuri, Nupe, Idoma, Igala, Kurama, Bajju, Atyap, Berom, Angas, Amo, Ham, Adara, Gwagyi, Kaninkon, Kagoro, Mangu, Koro, Attakar, Chawai, Gure, Kahugu, Kono, Kuzamani, Surubu, and numerous of others as provided by the Nigeria Postal Services.⁵

The North's population accounts for more than half of the nation's population, as reported by the National Population Commission in 2006 census ⁶

³Cia Facts File <https://www.cia.gov/library/publications/the-world-factbook/geos/ni.html>, accessed 25th June, 2016.

⁴Ibid.

⁵<http://www.nigerialocal.com.ng/complete-list-ethnic-groups-nigeria/>, accessed 25th June 2016.

⁶National Population Commission 2006, Landmass Complied NPC Report, Field Report of 1991.

Map of Nigeria Showing All States and Geopolitical Regions

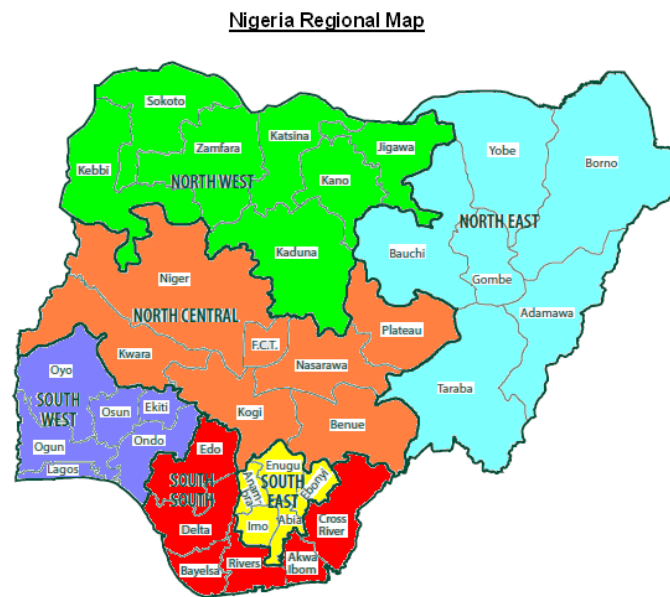


Figure 1. Geographical Information of Kebbi State

Kebbi State known as Land of Equity was created out of the then Sokoto state on 27th August, 1991 by the government of General Ibrahim Badamasi Babangida.⁷ It lies in the north-western Nigeria with its capital in Birnin Kebbi. It became part of the Songhai Empire in the fifteenth century. It has a total area of 36,229 square kilometer (the tenth largest in Nigeria).⁸

The state has Sudan and Sahel savannah vegetation. The southern part of the state is rocky and the northern part is sandy. It is bordered by Sokoto State to the North and East,

⁷<http://www.ngex.com/nigeria/places/states/kebbi.htm>, accessed 25th June 2016.

⁸Ibid.

Niger State to the South, Dosso Region in the Republic of Niger to the North-west and the Republic of Benin to the West. The population of Kebbi state is about 3, 238, 628.⁹

Ethnic Composition

Kebbi state has diverse ethnic groups, the dominant ones are the Hausa, Fulani, Kabawa, Dakarkari, Kambari, Gungawa, Dandawa, Zabarmawa, Dukawa, Fakkawa, and Bangawa. These ethnic groups speak diverse languages and dialects, with the Hausa language as the lingua-franca all over the state. This study discovered that all these ethnicities are scattered in six local governments in Kebbi state. The majority of the people in Kebbi state are Muslims following the 1804 Fulani Jihad. However, there are a minority groups of Christians and traditional worshippers particularly to the south of the state. In spite of these ethnic diversities and religious differences, the people live in peace with one another.

History of the Kambari people

The history of the Kambari people has suffered incessant controversy among the indigenous scholars of History like Adamu and Nasko. Kambari land could be described as the territory which Kambarawa people regarded as their traditional homeland with the exclusion of all others.¹⁰ Adamu states that there was Kambari land because up to the beginning of the 20th century there was a large territory which was occupied almost exclusively by the Kambari people.¹¹ This territory is located on the eastern bank of the River Niger in the present Yauri and Kontagora Emirates.

⁹CIA FACTS FILE <https://www.cia.gov/library/publications/the-world-factbook/geos/ni.html>, accessed 25th June 2016.

¹⁰People, Population and Settlement of the People of Kebbi State, accessed 21st April, 2015.

¹¹Mallam Adamu, *The Rise and Fall of Hausa Rule in Yauri and Maginga Kingdom from about 1425-1913* (Ahmadu Bello University Press Ltd, 2014) 14-15.

Map Of Kebbi State



Figure 2. Map of Kebbi State



Figure 3. Map of Kebbi State Showing Its Local Governments

Origin

The origin of the word Kambari has not been investigated as posits Nasko, but it is the name by which the people choose to identify themselves. They are scattered among the following famous districts: the *Awunci* (the *Kambari* of *Ngaski* District), *Avadi* (in *Ibeto* and *Rijau* Districts of *Kontagora* Emirate), *Akimba* (*Wara* and its environs), *Ashingini* or *Agaushi*

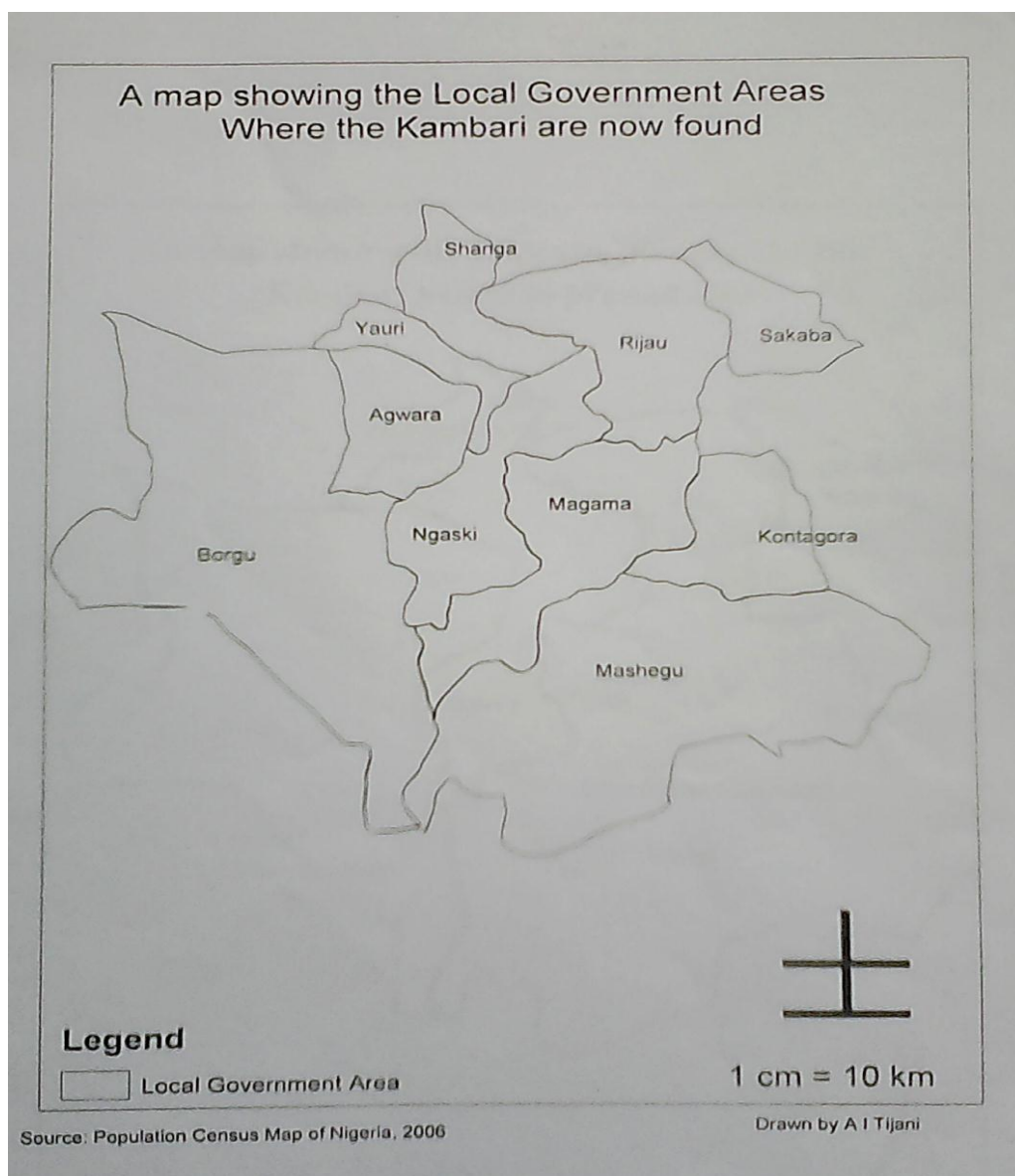


Figure 4. A Map Showing the Traditional Constituency of the Kambari People

(Auna District) and *Ashen* (the *Kambari* of *Bussa* District). Therefore, the word *Kambari* is a general name given to the people who speak various similar dialects called *Kambarci*.¹²

The *Kambari* groups are related to each other linguistically but there are inherent major differences among each *Kambari* community. Several traditions have been given regarding the origin of the *Kambari* people such as Magaji (87 years), Maianguwa Musa (71 years), Abdulmummuni (102 years) and Mamman Muhammadu (110 years). The most widely acceptable tradition of *Kambari* origin even among the indigenous *Kambari* informants, is that of Abdulmummuni, which traced their origin from Mecca.¹³

Culture and Arts

Diversity is also reflected in the works of arts and crafts, as well as culture. Famous among the works of arts and crafts are gold smithing, weaving, carving, sculpturing and knitting.¹⁴ Through these, various items such as domestic utensil, agricultural implements, body adornments, decorative materials and fishing equipment are produced for local and commercial consumptions.

Occupation

About 75% of *Kambari* population live in rural areas and are majorly farmers. Next to farming are traders, pastoralists, fishing, and local building constructors. A significant

¹²Mallam Adamu, *The Rise and Fall of Hausa Rule in Yauri and Maginga Kingdom from about 1425-1913* (Ahmadu Bello University Press Ltd, 2014), 15.

¹³Oral Interview at different times with Magaji (87 years), Maianguwa Musa (71 years), Abdulmummuni (102 years) and Mamman Muhammadu (110 years), Date 5/5/2016.

¹⁴Gunn H. D. Covenant, *People of the Middle Niger Region: Northern Nigeria* (London: International African institute, 1960), 201-21.

number of urban dwellers also engage in large scale and minimal farming, perhaps to supplement their income and for consumptions.

Religious Belief and Affiliation

The earliest deity of worship of the Kambari people is “Lata.” Adamu observes that it is believed to have originated from Saudi Arabia similar with the name of a prominent idol mentioned in the Glorious Qur’an 53:19, worshipped in Mecca and vicinity,¹⁵ probably this confirms their claim to Meccan origin.

Religion gives meaning and significance to their lives both in this world and the world to come. About 80% of Kambari people live in rural areas with substantial number who strongly adhere to African Traditional Religion.¹⁶ However, due to the missionary activities of some Christian organizations, many of them are followers of Christianity and some others Islam. That is why this study shows that planting Adventist Churches in these communities is possible. Presently, the Kambari people are seen to be one of the strictest adherents of African traditional religion in Nigeria, and probably in West Africa.¹⁷

Those involved in wicked acts such as murder, stealing and witchcraft among others are tried before the deities to determine the victims through their spiritual powers. Therefore, their religion regulates their human attitudes such as crimes and other social vices in their society. No wonder the Kambari adhere to their traditional belief system. It is known secret amongst them that no crime went undetected using the powers of their traditional deities.

¹⁵In a group discussion with Bukar, Gamajere Barashe (both over 80 years) held at Lata village, 5/5/2016.

¹⁶Ibid.

¹⁷The chief custodian is also sometimes referred to as Dadi who houses the deity.

Marital Freedom

Perhaps, in this 21st century, only in Kambari land where marital freedom still allows eloping with another man's wife as morally right. For the Kambari people, eloping is not only a sustained prominent feature of their culture, but also, it is not an offense.¹⁸ When someone elopes with another man's wife and get home with her successfully, his act is highly appreciated and celebrated by his family with gunshots. The gunshots are salute signs given to the eloper hailing him for his sheer bravery, laced with dexterity, they also see him as their family hero worthy to be commended, praised and rewarded for making the family proud.¹⁹

This study discovers that no law in Kambari land prohibits or prescribes any punishment for anyone who elopes with another person's legally married wife. Also, as stated by Bala Tajir, even when a scuffle ensues in the process and one is killed by the husband of the wife he is attempting to snatch, it does not attract any arrest, not by the police or any law enforcement agents or court order, because it is enshrined and accepted in their tradition and no one (even police) tampers with it.²⁰ You cannot help or sympathize with the loosing husband as he too is planning to revenge by taking another man's wife. It is a vicious circle of battle. Any man's wife, inclusively, can be stolen once her consent is won.

Christianity

A major factor that contributed in bringing remarkable cultural and, foremost, religious changes among the Kambari was the coming of Christianity.²¹ Kambari Christian

¹⁸Aliyu M. Hamagam, "In Kambari Land, Eloping with Another Man's Wife Is Bravery," *Daily Trust Newspaper*, January 11, 2014.

¹⁹Ibid.

²⁰Ibid.

²¹Maginga kingdom was a Kambari chieftaincy, which was coined after the name of their deity also called Maginga that existed long ago before the existence of the Hausa in the area. See: Adamu, *Rise and Fall*, 7.

converts were first drawn between 1960 and 1970,²² through the enormous efforts of various foreign Christian denominations such as United Missionary Church of Africa (UMCA), Evangelical Church of West Africa now Evangelical church winning all (ECWA), Roman Catholic Mission, Assemblies of God, Cherubim and Seraphim, Baptist, SUM-CRC, COCIN, Deeper Life. Unfortunately, Seventh-day Adventist Church has never planned to enter this communities. Hence the purpose of this study.

The role of Western Education in precipitating changes in the Kambari traditional religion and culture is no doubt credible in the area. Western education had some shortcomings. The recent educational development in area can be credited to the activities of some modern Christian missionaries like Society of African Mission (SAM) and Our Lady of Apostles (O.L.A). For instance, in the area of education, it was in 2004 when St. Mary's Private Nursery and Primary School, along with St. John's dispensary were opened at Papiiri village. Similarly, as an extension of this school, there is St. Mary's Private (Catholic) Secondary School Papiiri, founded on the 4th of October 2010.²³ That gives educational opportunity to thousands of Kambari children living around the area. Presently, there is hardly a Kambari major town without a Western School.

²²Crampton E.P.T, *Relations between the British Administration, the Mission and the Emirs, in Christianity in Northern Nigeria* (London: Macmillan Ltd 1975), 45-46.

²³Felicia Dunka M., *History of the Missionary Sisters of Our Lady of Apostles: History of the Society of African Mission in Papyri –Kambari* (Zaria, Nigeria: Northern Publishers, 2008), 1-2.

Adventism in Northern Nigeria

Nengel postulates that the Seventh-day Adventist Church came extremely late to northern Nigeria.²⁴ Several other Christian missionary bodies arrived Nigeria earlier than 16th century, it took the Adventist missionaries about three centuries to arrive Nigeria. Due to tensesd opposition from the dominant Islamic religion, the missionary activities were confined to the southern banks of the Rivers Niger and Benue for nearly two decades before the people in the northern banks could have access to the message. Nigeria is a multi-ethnic, lingual and cultural country. Before the coming of the Christian missionaries there were two major religious beliefs: traditional and Islamic religions. Traditional religion is the indigenous beliefs, customs, and practices based on the animistic worldviews of local people everywhere in Africa. Whereas Islam is a universal religion and it was brought to Nigeria in the second half of the eighteenth century AD.²⁵

The Adventist mission encountered colossal challenges before a site was acquired for the establishment and development of the work. Other Christian missionary bodies who arrived earlier were simply granted permission by the government after securing a site to run their mission. For the Adventist, the government could grant permission only with the consent of earlier existing missionaries. In other words, the Adventist only means of entrance depended on a permission from the government and consent of the earlier missionaries. This was the major problem encountered by the Adventist missionaries being late-comers in the northern region of Nigeria.

²⁴John G. Nengel “Towards a History of the Seventh-day Adventist Church North of Rivers Niger and Benue 1931-2003” (Paper presented at the Adventist Educators Association of Nigeria 2005).

²⁵Ibid.

Christian Missionary Rivalry

Nengel states that the idea of creating spheres of influence by the colonial administration was to thwart morbid contention and to curtail open hostility between missionaries contending over the spheres of operation.²⁶ It is true that wherever and whenever circles of influence was created, either for the conduct of commerce or trade or for missionary initiative, extreme antagonism was predictable. In the region north of the rivers Niger and Benue, since there was sufficient space among the non-Muslim societies for the early arrivals, there were no teething troubles and so no accounts of unwholesome rivalry was noted among the missionaries. In the course of time, however, with the upsurge in the number of sects and the expansion of their activities, the available spheres of influence significantly diminished. This was the state of affairs by 1931, when Mr. John Jacob Hyde wrote his application for the Adventists to establish their presence in Zangon-Kataf.

The rejoinder of the people in Zaria was not encouraging. This was because of the seeming rattle of interest by both the Seventh-day Adventist and the Sudan Interior Mission (S.I.M) over Zangon- Kataf. The response of Mclements, the overseer of the Seventh-day Adventist mission at Ibadan Nigeria, to the District officer (D.O) in charge of Zaria division shows the inflexible nature of the problem. The letter of Mclements states:

Your ... letter dated 19th instant came to me a few days ago, and I must admit being somewhat surprised at its contents; however, I appreciate your thought in the matter of referring our application back to us before proceeding further to us. (2) We understand that the S.I.M. had a station at Kagoro in the plateau province, but we also understood that their work had not as yet extended to the Kataf people. (3) As you know, we have been deeply impressed with the situation in Zangon-Kataf and the large tribe of pagan people there amongst whom little or nothing has been done along missionary lines thus far. It seems to us that in working for these people and building up a medical work there we could have a good location, and would not be so likely to clash with other missions as we might elsewhere. (4) We would be therefore be glad if you would proceed with our application for the site at Zangon-Kataf, as it seems to be

²⁶John G. Nengel "Towards a History of the seventh-day Adventist Church North of Rivers Niger and Benue 1931-2003" (Paper presented at the Adventist Educators Association of Nigeria 2005).

the best opening we have seen so far. (5) I am sending a copy of your letter by this mail to our mission Board, and also to Mr. Hyde who is in England at present, with the request that the cable me if they advise us to withdraw, in which case I would immediately communicate with you.

Having scrutinized the two positions by SDAs and S.I.M., the Resident of Zaria wrote to the secretary of Northern Province on the matter, lamenting at the end that it was ill-fated that the Kataf people should be deprived of the pledged medical assistance, but under the conditions there would appear to be no alternative but to inform the Seventh-day Adventists that their application could not be approved because of the clash of interest between SDA and the Sudan Interior Mission (S.I.M).²⁷

Incontrovertibly, Nengel observes that there was a much tensed hostility between the SDAs and S.I.M. over the spheres of impact,²⁸ predominantly in the southern part of Zaria province. Even with the intensity and hostility of the rivalry, the two groups cordially settled their problem by delineating margins for their respective spheres of operations. With the rivalry behind, the SDA missionary then embarked upon the task of selecting another suitable location to start and develop a stable center for its operation in northern Nigeria.

Establishment of the SDA Mission

The extensive lengthy fight with the S.I.M. in Zangon Kataf over the sphere of influence caused unnecessary delay in the establishment of a permanent base of operation for the SDA mission work in northern Nigeria. The fuss took virtually a whole year before the mission, without any fear of another clash, changed its mission to Jengre in Jere District of Jos Division. Before repositioning himself to Jengre in December 1931, Hyde had by now reputedly established himself at Zangon-Kataf in the hope of building a permanent headquarters on this site for the Adventist mission work in northern Nigeria. Mclements in

²⁷Mclements Williams, "Progress in the Nigerian Mission Field," *The Adventist Review and Sabbath Herald*, 108, (34), 9.

²⁸John G. Nengel, "Towards a History of the Seventh-day Adventist Church North of Rivers Niger and Benue 1931-2003" (Paper presented at the Adventist Educators Association of Nigeria 205).

1931 in a development report on the Nigerian front, gave the following summary about the work so far in Zangon-Kataf:

I have just returned from an extended trip up north, where J.J. Hyde is now settled since he has now gone among these Mohammedans and pagan people of the north, he has been besieged by sick folks seeking medical aid. In one town, Zangon-Kataf had a hundred patients coming for treatment every day before he had been there a week. In cooperation with the enlightened chief, who is a Mohammedan, Brother Hyde started a dressing station in the village, and really, I haven't seen anything like it, or nearly approaching it, since I have been in Africa. We feel that the way has been providentially opened for us in this part of the field through medical work, and it is among these people that we plan to start a small medical work in the near future. We are very glad indeed to know that the REVIEW is helping to raise some money to aid us in this work, through the Mission Expansion fund. The people of this area are divided into two classes, Mohammedans and pagans. All are anxious for us to open a dispensary or hospital there, and have given us a large tract of land for this purpose. The English officials also welcome us into the district with our medical work. So we believe the Lord has been directing us to this section of the Northern provinces in a special manner.²⁹

The SDA mission station finally found a resting place in Jengre-Jere district, strategically located on the border between Plateau and Zaria provinces. In this cradle and humble beginning the missionaries combined the gospel and medical ministry among the different ethnicities as the work advances in those provinces. Nengel, however succinctly states that “The Adventist mission was confronted with formidable challenges; progress at the beginning was slow but the patience and tact of the missionaries eventually yielded some dividends.”³⁰ Maigadi adds similarly that, in a region traditionally regarded a Muslim enclave, it may be interesting news to the church historian that the missionaries had to contend with conservative Islamic sects and other Christian missionary bodies that were

²⁹Mclements, “Progress in the Nigerian Mission Field,” *The Adventist Review and Sabbath Herald*, 108, (34), 9.

³⁰John G. Nengel, “Towards a History of the Seventh-day Adventist Church North of Rivers Niger and Benue 1931-2003” (Paper presented at the Adventist Educators Association of Nigeria 2005).

already on ground. They operated in obscurities, inexperience, no shelter and or infrastructure or institution, yet they were doggedly determined to succeed even in the face of bleak hope.³¹

They faced scores of huddles which included poverty, language barriers, polygamy, diseases, illiteracy and fierce hostility from among other missionaries who were coming looking for mission sites for the establishment of mission stations. But with the help of God those scores of huddles fizzled away with the triumph of the gospel. Companies of believers were established in Jengre and villages around, but the first company of believers who grew faster and became spiritually matured and riped for organization was Tidere,³² an Akurmi (Kurama) settlement situated in the north eastern side of Jengre.

Reorganization into Two Mission Fields

The major rationale for the reorganization in 1993 was the vastness of the northern territory³³ at the time the reorganization was done, the northern Nigeria mission covered 18 states, including the Federal Capital Territory. The mission was reorganized into two missions, north-east and North West missions respectively. North-east mission covers Adamawa, Bauchi, Benue, Borno, Gombe, Nassarawa, Plateau, Taraba, Yobe, and the federal capital territory with headquarters in Bukuru, plateau state. North West covers Jigawa, Kaduna, Kano, Katsina, kebbi, Niger, Sokoto and Zamfara States with Kaduna as its headquarters. At the time of the reorganization, the combine membership of the northern Nigeria mission was 13, 756³⁴, after 60 years of missionary labor.

³¹Ibrahim Bamaiyi Maigadi, *The Adventist Church in Northern Nigeria* (Zaria, Nigeria: Nigeria Art and Review Publishing 2005), 32.

³²Ibid.

³³Alalade A. A. *Limiting Factors to the Success of the Seventh-day Adventist Church in Africa: The Nigerian Case Study* (Ibadan, Nigeria: Agbo, Areo Publishers 2008), 75.

³⁴Ibrahim Bamaiyi Maigadi, *The Adventist Church in Northern Nigeria* (Zaria, Nigeria: Art and Review Publishing 2005), 32.

Background of Church Planting in Northern Nigeria

After studying the historical overview of the SDA work in northern Nigeria, this section surveys the missiological strategies that the Adventist Church has employed in reaching the unreached since the inception of the Adventist message in northern Nigeria, including some early Adventist attempts to contextualize its work among the unreached. The early approaches did not differ from approaches used by other Christian missionary bodies. These approaches include one on one witnessing, medical evangelism, public evangelism, literature ministry, education, and correspondence courses. We shall evaluate each one and see its strengths and weaknesses.

One-on-one

It has been a major strategy of witnessing, in which after establishing a contact, the witness organized bible study with the contacts and seek to persuade them to accept Christ.³⁵ The most used materials were mostly written and imported from overseas with little or no relevance to contextual considerations. However, this method has brought several individuals into the church but has not met local language desires. The tracts have always been in English leaving the majority Hausa speakers out of reach.

Health and Medical Ministries

As stated above, when J.J. Hyde arrived Zangon – Kataf, his greatest tool of entering into the community was through health ministries. Hundreds of sick people were gathered daily to be ministered to and as they received healing from their various ailments, contacts were formed. Medical work has served as a bridge to reaching out the unreached

³⁵Borge Schantz, "Islamic Center's Activities," *Adventist Muslim Review* 1, no. 1 (Spring 1993), 28-29.

communities. Even in Jengre, medical work was the greatest entering wedge John J. Hyde used to open a mission station.³⁶

Several clinics in the north were afterwards opened in the hope of using them as springboard for mission expansion, but unfortunately, have not been maintained and utilized well because they were regarded as end in themselves. As observed by Robert Reynolds, “Adventist medical programs should not only be used for treating the physical needs but also to present Jesus to the contacts.”³⁷ He observed that Adventists have become accustomed to thinking of a medical ministry as only involving physicians, surgeons, dentists, nurses and hospitals. Reynolds further suggest that this is a lopsided thinking that often allows the medical work to dominate the presentation of the gospel. He concludes that God did not intend that medical work should eclipse the Great Commission but rather should be regarded as the arm of the gospel, not the body itself. Therefore, this method has not satisfied the longings of the gospel by reaching the unreached in northern Nigeria.

Adventist World Radio

The church in northern Nigeria has been blessed by the ministry of the Adventist world radio (AWR) more than any other method in recent times. Listeners in remotest areas of the north east and north west, including Muslims, have become strong Adventists as a result of the messages presented by AWR. Churches in unentered areas have been planted, such as Barbada in Niger state, Agwara in Kebbi state, Tsigia in Katsina state, Mayolope, Lankabhiri, Lomurdo all in Taraba state, and Sabon – gari in Adamawa state. Some, like Mayolope, have become matured for organization to be done in October this year 2016 as

³⁶Mclements W. “Progress in the Nigerian Mission Field” *The Adventist Review and Sabbath Herald*, 108, (34), 9.

³⁷Robert E. Reynolds, *Jesus, The Church, Its Members, and Medical Mission Evangelism* (MS 018001-8, AHC, JWJ, AU, n.d).

reported by the executive secretary of the North East Nigeria conference.³⁸ The ministry of AWR is truly a tool, presently, for church planting in northern Nigeria. Samuel Larmie states that Radio is a tool for evangelism if well utilized, the advantages and relevancy of radio. ... ministry are speed and coverage.³⁹ But the vast population of the north are poor and have no access to radio. Also, fields have little or no financial budget for the support of AWR, this calls for something better.

Educational Institutions

Establishment of institutions has been a strategy for opening churches by missionaries of different denominations in Nigeria and elsewhere.⁴⁰ The same strategy has been used by the SDA missionaries in northern Nigeria. The establishment of SDA primary school in Jengre has brought so many eminent personalities in to the church. It was one of the early methodologies John J. Hyde used to reach the people with the gospel. People who might have not become Adventists were reached in SDA Schools. However, due to the church's inability to operate schools everywhere, the vast majority of communities lie unentered, leaving the vast gamut of northern Nigeria still unreached.

Public Evangelism

Public evangelism is the most popular method of reaching the unreached in Seventh-day Adventist Church. It has been used over and over with greater successes and minimal

³⁸Pastor Joshua Ezra Mallum, the Executive Secretary, North East Nigeria Conference, Presently a Masters of Arts Student in Pastoral Theology at the Adventist University of Africa, Nairobi Kenya, (2016).

³⁹Samuel A. Larmie, Strengthening Local Church of Adventist media Ministry Contacts in Ghana, Doctoral Dissertation, Andrews University, 2010), 34.

⁴⁰Hans Christian Øster, "Education as an Opening Wedge" (Paper presented at the Symposium of the Adventist Islamicists, Newbold College, July 27 – August 2, 1992), 14.

challenges particularly in areas where hostilities do not exist. Presently, with rising trend of Islamic restrictions, terrorism and fundamentalism, couple with general insecurity, public evangelism is not an option and no community will be reached via this method in certain states in the northern Nigeria. Therefore this call for the need to be contextual as the church in northern Nigeria intends to reach the unreached. Schantz suggests that “Public evangelism is not the best arrow in our quiver particularly in work among Muslims, not only will it not draw out people out of their homes to listen, due to group pressure, but it could also lead to counter-productive resistance or even violent actions as Islamic fundamentalists are not averse from using some forms of expressions.”⁴¹

Literature Evangelism

This method has been used by few churches in the north and mostly those in the cities. Usually specific days are marked and designated “tract sharing days,” each member will be given few tracts to go out and share. Notably, several personalities have joined the Adventist Church through this method,⁴² but the challenge still remains, the tracts are all in English and not all churches are always involved in the sharing.

Project Design

This aspect of the project tackles the appropriate methodology used in this research. The instruments used; that is the development of questionnaires, interviews conducted with individuals and focus group, and the collection and analysis of the data collected and the design of intervention.

⁴¹Borge Schantz, “Islamic Center’s Activities,” *Adventist Muslim Review* 1, no. 1 (spring 1993), 28-29.

⁴²Tanko Saleh, a recent convert to Adventist Church, out of many, who joined the church through reading a tract, titled “Facts about Sabbath and Sunday” Was baptized by the researcher, on 11th January, 2017.

Permission Letters

To conduct the survey, a letter of permission was written to the administration of North West Nigeria Conference of SDA Church, as shown in Appendix A, to grant the researcher the permission to conduct a survey in three selected churches in NWNC namely, Ilorin road church- Kaduna district, Saminaka church- Saminaka district, and Kafanchan church- Kafanchan district. Similarly, letters were also written to those church boards seeking for their approval for the survey to be conducted in their churches as seen in Appendix B. Approval letters from NWNC and the sample churches were given to the researcher as indicated in Appendix C, and the survey was carried out and other events emerged.

Type of Research

The approach used in this research project is the mixed method. It encompasses both the qualitative and quantitative aspects of research. The quantitative aspect was vital on numerical data analysis. In the questionnaires, closed-ended questions were raised that required respondents to respond to the questions based on how they understand. Also, there were opened ended questions that required respondent to respond to the questions that best represent their minds and feelings. Also, since the researcher has been the director for evangelism for quite a long period and knows considerably the issues participants are responding to, therefore participant observation method will also be used.

Rational for Selection

The rationale for preferring the mixed method of research is due to the fact that statistical analysis of figures would be employed to ascertain the number of people responding to the issues raised in the questionnaires. Quantitatively, the number and frequency of people responding to the issues in the questionnaire will be known, while the qualitative method will help the researcher know why respondents respond to questions in the

way they did. Also, focus group discussion would be used because in both sampled congregations there are considerable number of people (both sexes) who cannot speak English language at all and will certainly not be comfortable filling the questionnaires. For this class of people focus group and personal interviews will be used in both Hausa and local dialects to get their views in all the issues raised by the researcher.

Appropriateness to this Study

NWNC has 92 organized churches scattered in seven states with a membership of 15,000 people, three out these churches were selected for the study namely, Ilorin road church (the biggest church among all the churches in the urban areas and the first in income generation in the whole conference), Saminaka church (one of the oldest church that has given birth to several churches more than all the churches in rural and sub-rural areas), Kafanchan/ Amere church (the only church in southern Kaduna that consists mainly of indigenous non-conventional membership). The membership of Ilorin road church consist of elites while others (Saminaka and Kafanchan) are mixed with non-educated as the vast majority. This approach seems more appropriate to these churches due to their history and uniqueness.

The Population Sample

The membership of Ilorin road church is 450 with women having the highest number, Saminaka has 365 it has women also having the highest population, while Kafanchan/ Amere has 286 membership with women too dominating the membership. In each church, about 70 percent of the church members of both genders were served the questionnaires and the distributions were randomly done. A wide gamut representing all groups in the churches were involved. The questionnaires were translated into local language (Hausa) to enable non-English speakers to take part. Focus group of about eight people in a church was engaged for

discussion. The selection of those panel of discussants were done basically on the most elderly people in the church, both and women and some young adults. However, for the interviews, specific people in each church and community will be used as key informants for the interviews because those people who know the issue better and are between 70 – 80 years old. They have knowledge of the issues and were eye witnesses.

Instrumentation

In this research work the instruments used are designed or structured questionnaires as well as unstructured questions such as interviews and focused group discussions. The questionnaires made use of open ended and close ended questions. Open ended questions required respondents to freely answer the questions based on their feelings without external interference, whereas the closed ended questions have supplied or suggested answers to be chosen from.

The questionnaires starts with permission seeking statement from respondents. The entire questions are divided into three sections in ABC format. Section A has six questions which requires the demographical information of the respondents, section B has thirty questions and are closed ended questions for respondents to choose from, and those questions are strictly related to the topic under research. Whereas section C contain three questions of opened ended nature where respondents are allowed to supply their answers based on their convictions which represent their minds and thinking on the topic.

About 650 questionnaires were administered in the three sampled churches as thus: in Saminaka on the 23rd July, 2016, 200 questionnaires were served, Kafanchan on the 30th July, 2016 with 106 questionnaires and Kaduna was on the 6th August, 2016 with 350 questionnaires. The instruments were both served in each church immediately after church services, it helped greatly for easy distribution and greater participation of members. No any other day could have been better.

Also, focus groups discussions were conducted of six people in each of the churches, comprising of the most elderly members (men and women), and elderly youth members comprising of both sexes. They are considered to be the most knowledgeable on the issues under discussion. Interviews were done in selected areas comprising mainly of people who have long been in the church and are old enough to know considerably the history and the church planting attitude of the SDA Church in NN.

Distribution of the Questionnaires

For effective distribution and collection, four elders and two pastors were selected to help me administer the instruments. The useful assistants were first introduced to the questionnaires and inducted on how to administer and collect back. This process was very necessary because the researcher cannot be able to answer or explain any difficulty that may arise from any respondent at the same time. The assistants will be able to attend to all where necessary. The questionnaires were administered on the Sabbath after divine service in each church of which a prior information and permission seeking were sent by the conference president. Informations were once more sent for people to be reminded and decide to participate on their own volition not to feel influenced.

Data Analysis

Data Collection Procedure

As earlier said, the questionnaires were administered in the churches after church services because of time factor the respondents were allowed to take them home to be brought the next Sabbath. Because of the support of the assistants and for the fact that the respondents were assembled in their own local churches, it made the collection easier. Out of the 600 questionnaires issued out in all the churches, only 450 were received. Thus, 150 were not returned on time. They were received after the rest have been analyzed.

Presentation and Analyses of Data and Findings

As stated earlier, the analyses of the data received from the questionnaires and responses from the personal interviews received were done both quantitatively and qualitatively. The quantitative aspects are mostly presented in either in a form of table, bar chart or pie chart as would be seen in this analyses section of the work. All the same, there are some which are presented in both table and the other forms.

Data Presentation, Analysis, and Interpretation

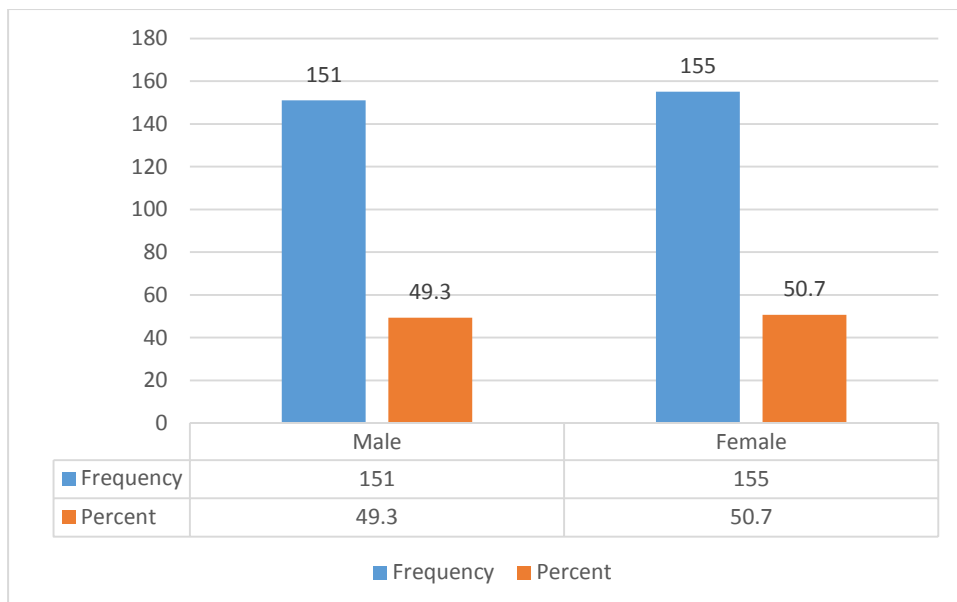


Figure 5. Respondents Distribution by Gender

Figure 5 revealed that 151(49.3%) of the respondents are male, while 155(50.7%) are female. Hence, most of the respondents are females.

Table 1. Respondents Distribution by Age

	Frequency	Percent	Cumulative Percent
10-15	26	8.5	8.5
16-20	62	20.3	28.8
21-30	88	28.8	57.5
31-40	61	19.9	77.5
41-50	62	20.3	97.7
51 +	7	2.3	100.0
Total	306	100.0	

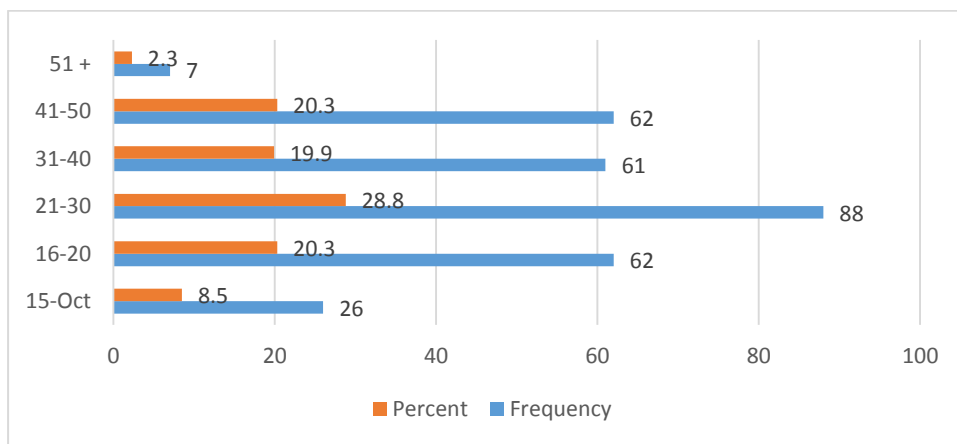


Figure 6. Respondents Distribution by Age

Table 1 above revealed that 26(8.5%) of the respondents are within the ages of 10-15years, 62(20.3%) are within the ages of 16-20years, 88(29.9%) are within the ages of 21-30years, 61(19.9%) are within the ages of 31-40-years, 62(20.3%) are within the ages of 41-50years, while only 7(2.3%) are within the ages of 50year and above.

Table 2. Respondents Distribution by Marital Status

	Frequency	Percent	Cumulative Percent
Single	123	40.2	40.2
Married	183	59.8	100.0
Total	306	100.0	

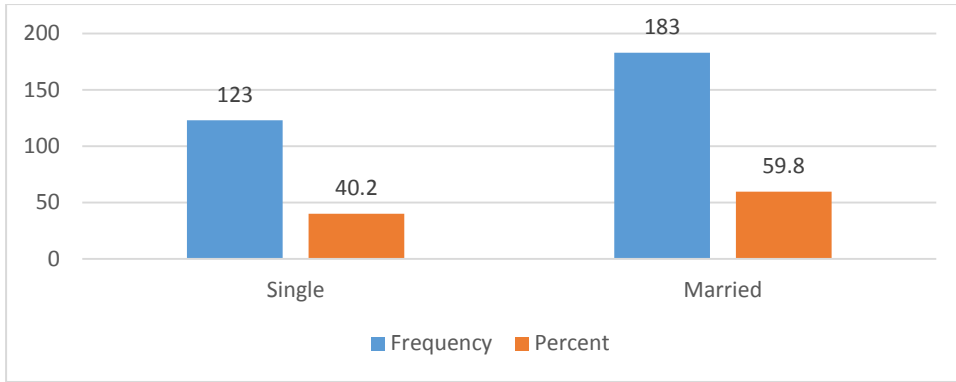


Figure 7. Respondents Distribution by Marital Status

Table 2 revealed that 123(40.2%) of the respondents are single, while 183(59.8%) are married. Hence, majority of the respondents are married

Table 3. Respondents Distribution by Church and District

	Frequency	Percent	Cumulative Percent
Yelwa/Ilorin Road	112	36.6	36.6
Saminaka	72	23.5	60.1
Amere /Kanfachan	122	39.9	100.0
L2Total	306	100.0	

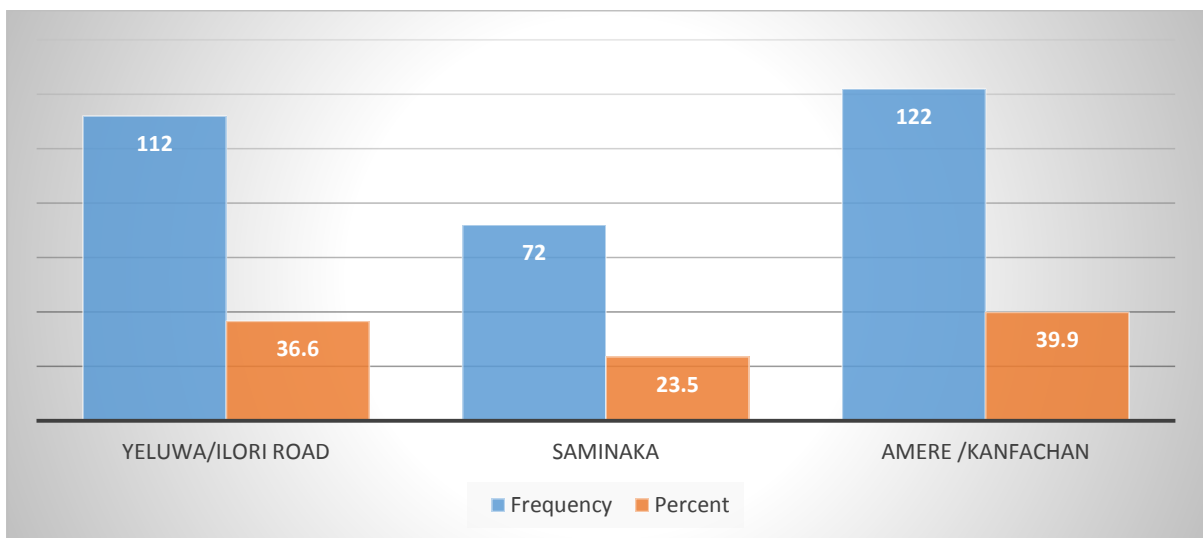


Figure 8. Respondents Distribution by Church and District

Table 3 reveals that 112(36.6%) of the respondents are in Yeluwa/ Ilori road, 72(23.5%) are from Saminaka, while 122(39.9%) are from Amere/ Kanfachan. This shows that most of the respondents are from Amere/ Kanfachan.

Table 4. Respondents Distribution by Position in the Church

	Frequency	Percent	Cumulative Percent
Elder	28	9.2	9.2
Deacon	27	8.8	18.0
AMO Member	24	7.8	25.8
AWM Member	47	15.4	41.2
Deaconess	7	2.3	43.5
Youth Member	101	33.0	76.5
Church Member	33	10.8	87.3
Choir member	39	12.7	100.0
Total	306	100.0	

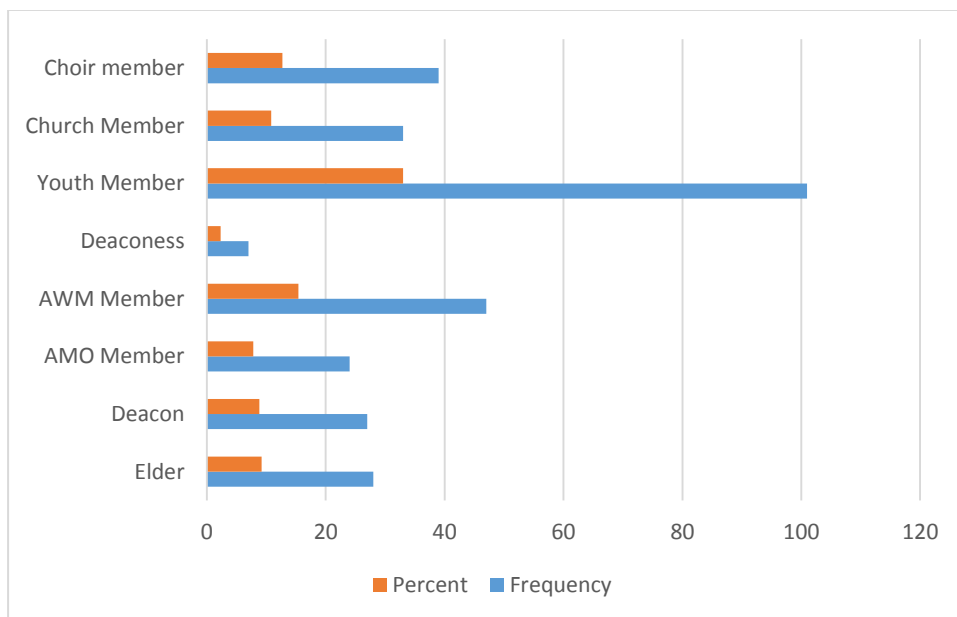


Figure 9. Respondents Distribution by Position in the Church

Table 4 shows that 28(9.2%) of the respondents are Elders in the Church, 27(8.8%) are Deacon, 24(7.8%) are AMO members, 47(15.4%) are AWM members, 7(2.3%) are deaconess, 101(33%) are Youth members, 33(10.8%) are just church members, while 39(12.7%) are choristers. Hence, most of the respondents are Youths.

Table 5. Respondents Distribution by Occupation

	Frequency	Percent	Cumulative Percent
Civil servant	61	19.9	19.9
Student	149	48.7	68.6
Business	44	14.4	83.0
Retiree	13	4.2	87.3
Applicant	33	10.8	98.0
Others	6	2.0	100.0
Total	306	100.0	

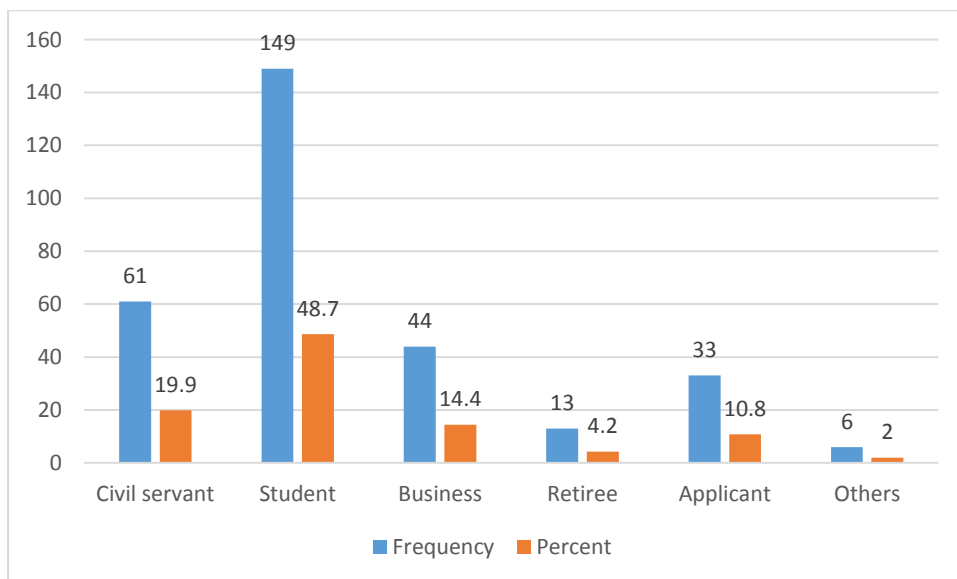


Figure 10. Respondents Distribution by Occupation

Table 5 shows that 61(19.9%) of the respondents are Civil Servants, 149(48.7%) are students, 44(.14.4%) are into Business, 13(4.2%) are Retirees, 33(10.8%) are Applicants, while 6(2%) are into one or two other occupations which are not stated in the options.

Table 6. Responses to Questionnaire by Groupings

S No	Items	Strongly Agreed	Agreed	Disagreed	Strongly Disagreed	Not Sure	Mean	St.D
1.	Jesus came from heaven with a mission of salvation	232(75.8)	61(19.9)			13(4.2)	4.6307	.86322
2.	Both the pastors and the laity were given the Great Commission	219(71.6)	49(16)			38(12.4)	4.3431	1.31195
3.	The SDA Church was specially raised by God to spread the mission of God in this end-time	199(65)	69(22.5)	7(2.3)		31(10.1)	4.3235	1.21867
4.	The mission of the SDA Church is to plant Adventist Churches in every tribe, tongues and people groups of the world	139(45.4)	121(39.5)	39(12.7)	7(2.3)		4.2810	.77212
5.	Elders, deacons and all other church officers should be involved in planting churches	164(53.6)	103(33.7)	7(2.3)	19(6.2)	13(4.2)	4.2614	1.06060
6.	God had a church in the Old Testament era	158(51.6)	117(38.2)		12(3.9)	19(6.2)	4.2516	1.08284
7.	Jesus founded the church and gave her His mission	196(64.1)	48(15.7)	12(3.9)	25(8.2)	25(8.2)	4.1928	1.30776

(table continues)

Table 7 (continued). Responses to Questionnaire by Groupings

S No	Items	Strongly Agreed	Agreed	Disagreed	Strongly Disagreed	Not Sure	Mean	St.D
8.	The SDA Church from its early days understood that their only task as a people and as a church was to take the gospel to every nook and corner of the earth, nothing else	125(40.8)	156(51)			25(8.2)	4.1634	1.05866
9.	Church planting is the essence of the Great Commission	138(45.1)	122(39.9)	21(6.9)		25(8.2)	4.1373	1.11360
10.	Church planting is a part of the Great Commission	174(56.9)	70(22.9)	25(8.2)	37(12.1)		4.1242	1.31483
11.	The old testament church had a mission	114(37.3)	127(41.5)	46(15)		19(6.2)	4.0359	1.04113
12.	No other activities should be considered above the mission of the church	124(40.5)	111(36.3)	32(10.5)	6(2)	33(10.8)	3.9379	1.24903
13.	The purpose for every church department is solely for mission expansion	98(32)	148(48.4)	7(2.3)	40(13.1)	13(4.2)	3.9085	1.11537
14.	Every department should be contributing money annually for church planting	74(24.2)	133(43.5)	71(23.2)		28(9.2)	3.7353	1.10966
15.	I am ready and willing to contribute financially for church planting	97(31.7)	95(31)	57(18.6)	25(8.2)	32(10.5)	3.6536	1.28711
16.	SDA Church has preached among most of the tribes in northern Nigeria	25(8.2)	161(52.6)	33(10.8)	74(24.2)	13(4.2)	3.3627	1.06623

(table continues)

Table 8 (continued). Responses to Questionnaire by Groupings

17.	The SDA Church has successfully entered the majority of tribes in Northern Nigeria	40(13.1)	79(25.8)	145(47.4)	24(7.8)	18(5.9)	3.3235	.99667
18.	SDA Church is successful in doing its mission in Northern Nigeria	61(19.9)	72(23.5)	103(33.7)	42(13.7)	28.9.2)	3.3137	1.20093
19.	SDA Church has organized churches in every indigenous tribe in northern Nigeria	69(22.5)	85(27.8)	55(18)	63(20.6)	34(11.1)	3.3007	1.32113
20.	People are always willing and ready to contribute money for church planting	52(17)	107(35)	48(15.7)	79(25.8)	20(6.5)	3.3007	1.20971
21.	My local church has annual budget for church planting	103(33.7)	25(8.2)	59(19.3)	73(23.3)	46(15)	3.2157	1.49290
22.	There has been no emphasis on church planting by our church leaders	72(23.5)	47(15.4)	92(30.1)	55(18)	40(13.1)	3.1830	1.33029
23.	I am aware that my conference has specific annual budget for church planting	84(27.5)	63(20.6)	56(18.3)	27(8.8)	76(24.8)	3.1699	1.53768
24.	SDA Church in northern Nigeria has been serious on planting churches among different tribes of northern Nigeria	59(19.3)	85(27.8)	82(26.8)		80(26.1)	3.1405	1.44285

(table continues)

Table 9 (continued). Responses to Questionnaire by Groupings

S\No	Items	Strongly Agreed	Agreed	Disagreed	Strongly Disagreed	Not Sure	Mean	St.D
25.	All church levels (local churches, Districts, and conferences) should have specific annual budget for church planting	45(14.7)	89(29.1)	81(26.5)	24(7.8)	67(21.9)	3.0686	1.35448
26.	My district has annual budget for church planting	60(19.6)	84(27.5)	39(12.7)	42(13.7)	81(26.5)	3.0000	1.50409
27.	Money is our major problem for not planting churches	56(18.3)	47(15.4)	116(37.9)	13(4.2)	74(24.2)	2.9935	1.37898
28.	Early SDA missionaries planted churches among some tribes here in northern Nigeria but those churches have died	61(19.9)	93(30.4)	14(4.6)	57(18.6)	81(26.5)	2.9869	1.53425
29.	All our departments have been busy planting churches	51(16.7)	52(17)	83(27.1)	68(22.2)	52(17)	2.9412	1.31939
30.	Only the pastors were given the Great Commission	19(6.2)	12(3.9)	96(31.4)	101(33)	78(25.5)	2.3235	1.08789

Table 6 reveals the general view of the respondents on the strategies for church planting among the unreached people groups of the Northern Nigeria. From the table, which is analyzed in the order on mean ranking, it showed that all the respondents agreed that Jesus came from heaven with a mission of salvation (4.6307) and both the pastors and the laity were given the Great Commission (4.3431). it was also revealed that on the average majority of the respondents are of the view that SDA Church was specially raised by God to spread the mission of God in this end-time, The mission of the SDA Church is to plant Adventist

Churches in every tribe, tongues and people groups of the world, Elders, deacons and all other church officers should be involved in planting churches, God had a church in the Old Testament era, Jesus founded the church and gave her His mission, the SDA Church from its early days understood that their only task as a people and as a church was to take the gospel to every nook and corner of the earth, nothing else, Church planting is the essence of the Great Commission Church planting is a part of the Great Commission.

The Old testament church had a mission (4.0359), No other activities should be considered above the mission of the church (3.9379), The purpose for every church department is solely for mission expansion (3.9085), Every department should be contributing money annually for church planting (3.7353), They are ready and willing to contribute financially for church planting (3.6536), SDA Church has preached among most of the tribes in northern Nigeria (3.3627), The SDA Church has successfully entered the majority of tribes in Northern Nigeria (3.3235), SDA Church is successful in doing its mission in Northern Nigeria, (3.3137), SDA Church has organized churches in every indigenous tribe in northern Nigeria (3.3007), People are always willing and ready to contribute money for church planting (3.3007), Their local church has annual budget for church planting (3.2157), There has been no emphasis on church planting by our church leaders (3.1830), They are aware that their conference has specific annual budget for church planting (3.1699), SDA Church in northern Nigeria has been serious on planting churches among different tribes of northern Nigeria (3.1405), All church levels (local churches, Districts, and conferences) should have specific annual budget for church planting (3.0686), Their district has annual budget for church planting (3.0000). While the average most of the respondents disagree that money is the major problem for not planting churches (2.9935), Early SDA missionaries planted churches among some tribes here in northern Nigeria but

those churches have died (2.9869), all our departments have been busy planting churches (2.9412), only the pastors were given the Great Commission (2.3235).

Table 10. How can You Rate the SDA Church in Northern Nigeria in Regards to Church Planting?

	Frequency	Percent	Cumulative Percent
The church is doing well	13	4.2	4.2
The church is trying	100	32.7	32.7
The church is not doing well	193	63.1	63.1
Total	306	100.0	

Table 7 revealed that 13(4.2%) of the respondents are of the opinion that the church is doing well, 100 (32.7%) believe the Church is trying, while 193 (63.1%) are of the view that the church is not the doing well. Hence, most of the respondents are of the view that the Church is trying.

Table 11. List the Tribes or Communities You Know that Were Formerly Adventists and Are Now Lost to Other Churches

	Respondents (%)
Kahugu	47(15)
Gure	47(15.4)
Dingi	33(10.8)
Karimbu	19(6.2)

If not communities, at least some individuals in different communities are lost to other churches.

Table 8 shows that 47(15%) of the total respondents are of the view that Kahugu community was formerly occupied by mostly Adventists but the community is now lost to other churches, this is applicable to Gure, Dingi, and Karmbu.

What do you think Adventist Church leaders in northern Nigeria should be doing to emphasize church planting and mission expansion among different tribes and people groups of northern Nigeria?

- They should provide food for the needy
- Free health treatment
- Go close to them to know their needs
- Training the community on how to start a business
- Training on church planting (1)
- Free skills acquisition programmes
- Evangelistic outreach
- Doing community service
- Visitation to lost members
- Follow-up of converts & caring for new members
- Allow the Holy Spirit to the work of conviction and be patient.
- The use of small groups to reach out to the people.
- Lead by example not waiting on conference programmes
- Executing church planting projects as planned
- Take away personal interest in promotion
- Encourage sacrificial support by members.

Table 12. Either Official or by Estimate, How Many Tribes do You Think Are There in Northern Nigeria?

Number of Tribes in the North.
>500
>400
>300
About 250

Table 9 revealed that on the average it was revealed that there above 200 tribes in the North.

Sample of Interview Questions

1. Do you consider the SDA Church as being actively involved in church planting among tribes and people groups of NN?
2. If not, what are the possible reasons for not being actively involved in mission to un-entered areas?
3. SDA Church has existed for about 80 years in northern Nigeria, yet its membership is basically from one indigenous ethnic enclave. What possible factors could be responsible for that?
4. Were there some other tribes in NN who were formerly Adventists but have been lost to other denominations? If yes, what led to their total extinction from Adventism, the church or the message?

Sample of Focus Groups Questions

1. How long have you been in of SDA Church?
2. Do you believe that planting churches is important to us as a church why?
3. What suggestions can you give to the Adventist Churches in NN toward church planting in un-entered areas?

Findings from Interviews

The presentation of findings from the interviews are summarized under four answers and those answers sprang as a result of the researchers in-depth investigations that led the interviewees to open up. The summary of their responses are thus:

1. Truly, the SDA Church was the fastest growing denomination, among others, in NN during the days of the missionaries but not so now.

2. SDA Church has lost a membership equivalent to 3 conferences in NN, to ECWA Catholic, and Assemblies of God churches. Some of the tribes lost were: entire Gure race, they were all Adventists, now a conference in ECWA known as DCC), whole of Bundun Kahugu (a Catholic parish now), majority of Kurama people such as N'buma, Jurah, M,Baryang, Kawuci, Dingi, etc. were all Adventists (many in ECWA DCCs, some in Assemblies and others in Catholic), Chawai people, Rummaiyya people to mention a few.
3. Other tribes were not allowed to be employed as pastors hence they felt alienated and marginalized and cut off from given the privilege of evangelizing their kinsmen.
4. Communities who survived Adventism today had pastors from within their tribes who labored for the salvation of their kinsmen.
5. SDA Church has left the Spirit of the missionaries (church planting).
6. Wanted to come to ACWA and ASWA and to be become pastors but were denied.

Findings from the Focus Groups

The findings from the focus groups discussions are summarized into the following headings:

1. Have been in SDA Church for long
2. SDA Church has a star message and can outshine other messages if committed to the Great Commission.
3. Church leaders, pastors, and laity should collaborate seriously for church planting and should be sent out to new territories and stop overworking and spending money in old territories.
4. Leaders should employ pastors cutting across every entered people, not ethnic sided employment.

5. Aggressive church planting work should begin in earnest.
6. Members are willing to contribute for church planting.

Project Intervention

On the basis of the findings done through the instruments administered and the review of available literature on church planting discussed above, this section of the study is going to design a strategy for implementation, to help plant churches in Kambari land in Kebbi state of NN.

Table 13. Problems Discovered and Proposed Intervention Methodology

Problem	Intervention
1. Based on the questionnaire, it is established that the SDA Church in NN is not doing well at all in church planting among other tribes	Organized an Evangelism summit and addressed the current state of mission in NN and the necessity of taking the gospel commission as giving by Christ through planting churches.
2. A lot of communities were formerly Adventists but have left the church and gone to several other churches	Organized a seminar and investigated why this trend. Visitation to such former Adventists will be done to engage them in a dialogue to find out why. Also, membership retention seminars was conducted to avoid such fatal loss of huge members.
3. SDA Church used to be aggressive on church planting during the days of the missionaries but not so now	Presented a lecture at the evangelism summit, on the history of SDA mission in NN. How it started and where we are. Opportunities and challenges
4. Other tribes were not allowed to be employed as pastors hence they felt alienated, marginalized, and felt that the church is for some ethnic group and not for all	Presented the report of findings to the leadership of the conference (NWNC) with suggestion to reverse the trend.
5. Truly, the SDA Church was the fastest growing denomination, among others, in NN during the days of the missionaries but not so now. People are willing to participate and contribute for church planting but no training and motivation from leaders	Presented a lecture on skills and types of church planting models, hindrances to church planting and to seek for church planting volunteers who will be sent to different new places to commence aggressive church planting work, using the hiving off method. Because members are willing to contribute for church planting.
6. The population of North West region of Nigeria is about 45 million people whereas the Adventist membership is only 15,000, about 99.09% unentered. The challenge is insurmountable.	Conduct a prayer conference for the “Lord of the harvest to send more laborers” and to send the Holy Spirit, as in the days of the apostles, to work unimaginable miracles for the planting of Adventist Churches in Kambari land.

Purpose of the Project

The sole purpose and objective of this study is to design a strategy for church planting primarily among the un-entered places of NN while Kambari people become the test ground. In order to achieve the objective of this work, the following aims are intended to be achieved at the end of this study.

1. To bring a clear understanding to all our churches in NWNC on the sole purpose for the existence of the Seventh-day Adventist Church in the world today.
2. To educate all pastors and laity that church planting among tribes and people groups across NN is our work and we need to collaborate to achieve it
3. Families and individuals can decide to relocate for church planting purposes for a certain period of time.

Resource Personnel and Materials

The resources that are required for the successful intervention program are in three fold namely: human, finance, and materials. For the human resource, 4 people have been would be invited to deliver workshops and lectures on the day slated. The NWNC would be requested to sponsor the intervention program as scheduled as would be determined by the budget which will be approved by the executive committee of the NWNC. Materials, such as files, hand-outs, writing materials and projectors would be provided in the budget.

Preparation and Implementation

Before conducting the actual program, findings and analysis of the survey would be shown to the administration of the North West Nigeria Conference for discussion and seek permission to conduct the intervention program. The program would be done in three stages as thus: (i) Preparation stage (ii) Implementation stage (iii) Post implementation stage.

Stage One – Preparation Stage

This section contains the recruitment, visitation and briefing of professional facilitators who will assist the researcher in carrying out the intervention program efficiently. A team of six facilitators of divergent areas of mission expertise would be employed. This team of professionals, comprises of missiologists, a historian, a mission financial administrator, a union president, a conference president and the researcher. In this briefing

with the facilitators, the survey findings and designed program for the project would be given to them to know exactly where the research is headed.

Stage Two – Implementation Stage

The implementation stage is scheduled to take place for 3 days. It involves evangelism summit, lecture, seminar and training. At the end of this activities, the objectives outlined above would have been achieved. That is, making concrete awareness on the state of SDA mission in NN, making a clarion call for church planters comprising of both pastors and laity who will be sent to plant a church in Kambari land after receiving series of church planting trainings, and calling for financial commitments to be used exclusively for church planting in new areas. On this occasion, all the pastors in the conference, all global mission pioneers, invited guests, delegates from churches and districts, conference officers and workers will be in attendance to fully be part of it. The lectures for the program are provided in the appendix and basically on the survey conducted.

Stage Three – Post-implementation Activities

The post implementation stage covers a period of about six months which will be followed by closed evaluation and monitoring its challenges and successes. During this period, individuals, team, families, or teams of church planters will be sent to selected Kambari communities using the hiving off method of church planting as reviewed in the literature review chapter, after receiving the appropriate skills required for church planting. There will be constant visit and motivation for encouragement and prayer.

Project Reporting

At the concluding stage of the evaluation, a documentary report on the entire project, processes and outcomes would be presented to the administration of the NWNC who

sponsored the researcher in this studies. This report may serve as a guide for church planting activities in the conference.

Limitations

Several factors stood in the way of this project. They include language comprehension. Majority of the questionnaire respondents and interviewees did not understand English, this necessitated the questions to be translated into Hausa language. This of course took considerable time of the researcher. Another challenge was funding. This study called for a lot of travelling to Kambari land that covers about 8 hour driving from the researcher's base. It also involves travelling across the conference to places where those ex-Adventists were covering six communities separated by hundreds of miles from each other. Insufficient budget by the sponsor affected the progress and the desired outcome of the project.

Summary

In summary, the survey conducted shows that there is great work to be done in our field. The progress made so far, in view of the population of the region, shows that the Adventist Church is not doing well in the terms of church planting there for it calls for intentionality in the pursuit of our mission. If appropriate strategy will be put in place, there is a convincing evidence that the Adventist message will thrive in leaps and bounds. The strategy developed above, will show its successful implementation in the next chapter.

CHAPTER 5

PROJECT INTERVENTION AND IMPLEMENTATION

In this chapter the story of how, through this study, the SDA Church in NWNC initiated a church planting movement in Jan- dutse and Madu, sister villages in Kambari land is narrated. In chapter three available literature on church planting were reviewed with a significant mention of ten church planting methodologies, which informs the appropriateness of designing contextual church planting methods to the Kambari people of Kebbi state. Chapter four introduces hiving off as the methodology to be used in achieving this sole purpose.

The focus of this chapter is to give a detail description of the design of the new church and how it has been implemented. Also, in this chapter, there will be evaluation of implemented programs and the project report which contains the data of the presentation.

Expectation

The greatest dream and expectation of any evangelism mindful Adventist Church is to see the rapid proliferation of the gospel, as given by Christ, by measuring its success in terms of church planting among tribes and people groups within where the church is cited. As Wagner states, “church planting is the best evangelism method under the sun.”¹ The gospel commission as given in Matthew 28:19-20, and in revelation 14:6-12, requires the church to

¹Peter C. Wagner, *Church Planting for a Greater Harvest* (Ventura, CA: Regal Books, 1990), 11.

literally take the good news to all the world, and its fruits can only be seen when disciples are made and congregations formed.

This project's expectation is to make everyone in NWNC (pastors and all laity) know that the commission given by Jesus clearly stipulates that we should be actively engaged in planting Adventist Churches. Also, this project expects that there will be Adventist Churches planted in Kambari land. Also, this study can be used to plant churches among other tribes and people groups of northern Nigeria. The project is going to be evaluated to see how the processes are followed and the potential successes embedded therein. The strength of this work is not just giving the technical know-how of planting churches but rather, the collective participation of church members in achieving it. To organize an evangelism summit as an intervention program where missiologists historians and other experts will be invited to educate delegates on the state of our mission, to make a clarion call and to create an awareness to all our churches, pastors and laity on the need to wake-up and be intentional, not conventional, in designing aggressive outreach programs for the progression of our mission.

At the summit also, calls, appeals, and commitments from people of influence and affluence who have passion for God's work was made to be making annual financial contributions to NWNC, in addition to what churches and NWNC are doing, to be used exclusively for church planting in entirely new communities. Bearing in mind the purchase of land, church building, parsonage and stipend for pastoral care. Finally to raise church planting team or teams comprising of pastors and laity, who received several trainings on church planting skills and methodologies, and be sent out at least once a year to start a church in Kambari land or somewhere within the field. These are the strengths and expectations of this research.

Stage one (Preliminary Preparation)

Before embarking on any intervention program, the researcher considered it expedient to propose certain activities that were to be the forerunner of the intervention strategy. Such activities were: Meeting with the administration of the conference, brainstorming sessions with all pastors. This paved the way for designing of appropriate strategy based on the survey done.

Meeting with Conference Administration

The meeting with conference administration was done on the 3rd of June, 2016 aided the morale of the researcher. The survey facts were shown to the administration, the burgeoning need for the spread of the Adventist message beyond its present scope became more apparent. It was a reality check. For the church had not grown much in the past years. Even the few members we have are gradually losing interest in evangelism. Something radically must be done to plant churches. There was doubtful in the first place that the administration would be willing to embrace the kind of change that would be needed. Because in all the years, past leaders have been comfortable in maintaining the status quo. But this current administration gave this vision an impetus. An “evangelism summit” was born themed “Mission Refocusing Conference.”

Sessions with Pastors and Laity

The purpose for this was to orient the pastors on the state of the Adventist mission in northern Nigeria; its backwardness and stagnation and to work out a collaboration that aimed at creating a forum of both the clergy and laity for a mission refocusing conference. Also, notable and influential laity were consulted and oriented on one – on – one basis from June 5th – 8th 2016. It was amazing to discover that the abysmal state of our mission in northern Nigeria has been a long and deep-seated disturbing concern to many pastors and laity,

awaiting for the forum and opportunity to be discussed. So they welcomed the idea with joy and looked forward for when any summit would be called. They also pledged their moral and financial support for church planting.

Meeting with Ilorin Road Church Board

The researcher also had a meeting with the church board of SDA Church NO. 2 Ilorin road Kaduna on the 12/6/2016 seeking their consent and permission for the intervention program (evangelism summit) to be held in their church. They enthusiastically granted the request, supported the vision and pledged their financial contribution. Every Sabbath announcements were made on the forth coming evangelism summit. Invitations were printed and given to members to attend the program.

Setting of Committees

The researcher, in collaboration with the conference officers, set different committees to plan and execute the intended intervention strategy – Evangelism summit. Committees were, planning committee, prayer committee, secretaries, financial committee, registration committee, appreciation committee, welfare committee (food and accommodations). Names of these committee members are found in the appendix pages.

Stage two (Design and Implementation)

Deciding to Give Birth

Before we could move ahead with any preparation for planting the church, it was useful to get the attention of the entire conference on board. The researcher persuade the administration, all pastors and churches that God is calling us to embark on aggressive church planting for the progression of our mission. In addition, we also labored to convince the conference administration that all pastors, global mission pioneers, one delegate from each organized church, and other invitees were to attend the “mission refocusing conference.”

Evangelism Summit: (theme Mission Refocusing Conference)

With this exceptional desire in mind (church planting) the vision became real. The summit was conducted from 15-18 July 2016 at the Seventh-day Adventist Church No.2 Ilorin church. There were 350 delegates in attendance. 34 pastors, 35 global mission pioneers, 92 church delegates, 6 resource persons, and 183 were selected laity - invitees from across the churches in the conference. The church was packed full with an expectant audience. It was the first time in the history of the conference where a program received a hundred percent response from all churches and invitees. The reason was obvious – people were interested to in seeing the progress of the mission of the church. No time in history, has the church ever been summoned for a cause like this. See attendance list in appendix

Resource persons all attended with their lecture materials already sent beforehand and had been reproduced and put in each delegate’s file. The table below shows the resource personnel and the subject he presented.

Table 14. Resource Person and Topic

NAME	TITLE
Professor John G. Nengel	History of SDA Church in Northern Nigeria: Challenges and opportunities
Pastor (Dr) F.F Daria	The Challenge of Pentecostalism to Adventist Mission in Northern Nigeria
Elder M.M Dangana	Mission and Money: Their Uniqueness and Relevance
Dr Adefemi Adesina S.	The Current State of Adventist Mission in Northern Nigeria
Pastor Dangana M. Yohanna	The Place of Prayer in Church Planting
Pastor Istifanus Ishaya	Nurturing

At the end of the summit, churches and individuals made pledges and commitments mainly for planting churches in Kambari land. 123 people volunteered to be church, to be trained and be sent anywhere for church planting. Below is the program of the evangelism summit. The vision captured the imagination of many of our church members. Now the stage was set for a church movement but with the training of the planters first.

The Conception Stage

Aubrey Malphurs in his work on church planting shows that the process of church planting “involves six stages, which are analogous to human birth process: conception, development, birth, growth, maturity, and reproduction.”² In this study, Malphurs’ outline will be adhered to as we explain the design and the implementation of the church plant.

The conception stage comprise the following steps: 1) discovering the church’s core values, 2) developing a mission statement 3) developing a vision statement, and 4) developing a strategy.³

Core Values

According to Malphurs, a church’s core values can be referred to as the “constant, passionate, biblical core beliefs that drives its ministry.”⁴ Everything a church does constitute its basic core values. These values regulate how the church deals with time issues, drive, cash, and other properties. Those values are essentially helpful in decision making, goals setting, and resolving challenges.

The process of discovering the core of the new church started in the course of this study. After series of prayers and thinking and studying core values of some other churches,

²Malphurs, 250.

³Malphurs, 251- 252.

⁴Ibid, 253.

the following proposal came to mind. Immediately it was shared with the church planting teams. The values were discussed and were adopted after modifications. The final list of values we general adopted were:

1. God loves all people therefore we must also love and accept all
2. We believe that the church must contextualize its message and be culturally relevant without compromising the word of God
3. Also we accept the fact that every believer should take spirituality serious
4. We agreed that effective ministry requires teamwork as designed by God
5. We believe in the efficacy of prayer. “When we work, we work. But when we pray, God works”⁵
6. We unanimously agreed that starting new churches is the most effective way of witnessing for Jesus.
7. The church thrive when gifted and emerging leaders are identified and trained to lead with diligence.
8. We also believe that the church is community of people where every member is a minister.

Mission Statement

Mission statement and core values in church planting have similarities and are also intertwined. We patterned our mission statement after the similitude of the early church found in Acts 2:42-47. The early church is described as a community of believers who were completely committed to Jesus, committed to one another, and were doggedly bent on making sure that the message of salvation is shared to any one they come in contact with. Our church planting team caught the same vision of this mission statement. The statement

⁵Malphurs, 253.

reads thus: “We desire to be a genuine Bible based community of God’s people, with a passion to share God’s truth to the unreached.” The mission statement connotes that any one reached will also reach. We depend on the Holy Spirit to transform and empower our lives as we move to live in Kambari communities.

Vision Statement

A vision comes clear, and compelling, giving direction and complete picture of the future desired to have. A vision statement describes a depiction about goals and dreams. Our principal vision is to see the Seventh-day Adventist Churches spread in Kambari land.

Contextualized Church Planting Strategy

Bruce Bauer understands contextualization as the “presentation of the eternal truths of scripture bearing in mind the cultural setting of a group of people.”⁶ However, as church planter, there is the need to be careful of over contextualization and under contextualization. Over contextualization refers to syncretism while under contextualization refers to total rejection of culture and labelling it evil.

Strategy referred to where and who you intend to reach, and deciding the right way of reaching that place or person. It involves designing a particular plan to accomplish certain goals. In Kambari land, the strategies that we deem best for church planting there are:

⁶Bruce C. Bauer, *Avoiding Comfortable Syncretism by Critical Contextualization*, *Journal of Adventist Mission Studies*, 1 (2), 18-21.

Prayer

Ellen White emphasizes the indispensable role of prayer in evangelism.⁷ Before we began, as church planters, we made prayer an integral part of our strategy. Without the aid of the Holy Spirit, we cannot reach even one soul. Truly, we saw God's hand moving and directing as we took days and hours praying. White further notes that methods alone, no matter excellent, are insufficient in reaching human hearts. We are counselled to come near to God, as church planters, for success, because without Him we "can do nothing."

Friendship

Our feasibility finding showed that Kambari people value honest friendship. They cherish it especially from a stranger because through it they observe you to see how honest one is, whether to accept him in the community or not. It became the most significant tool for us in reaching them. Friendship is the opening door for contact and brings about foundation for communication and relationship. We made use of it and served as a window of acceptance.

Hospitality

Hospitality serves as the undisputable approach to ones' heart. The Kambari people believe that "the one that gives you food, shelter, cup of water, or clothing you can put your life in his hands"⁸ They believe that the act of accepting an invitation to eat with someone is also saying yes to friendship and acceptability. This also became a tool for us. We went with food items, medical drugs, and fairly used clothes. That granted us a resounding welcome.

⁷Ellen G White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1946), 47.

⁸Bulus Gaji, A Kambari community leader: Barbada, Interviewed on 5th May, 2015.

Relationship with Opposite Sex

In Kambari land, as noted in the previous chapter, relating with opposite sex is very sensitive and culturally prohibitive if bodily contacts are noticed. In their culture, once a woman's consent is sought she can be eloped with no matter whose wife she is and there is no litigation against it. This made every man to jealously guard his wife closely, to market, farm, and mostly to journeys. The suspicion is that she may be taken by anyone. So any one, especially a stranger, seen talking with a woman, summarily attracts the husband's wrath. So we avoided that as much as possible.

Learning their Language and Cultural Norms

The Kambari people see anyone that speaks their language as their lost and returned brother or relative,⁹ therefore anyone that speaks their local dialect is not just accepted but also accommodated and trusted. As we learnt that cultural norm, the entire church planting team we went with swung into action of learning the Kambari language. They see a non Kambari as an alien and spoilt by western influential lifestyle. To us, it was essential that we learn the language otherwise our entire objective would have summarily come to a dead end. This methodology of learning local dialect has brought tremendous success to missionaries in different places and refusal to acknowledge it brought some missionaries back home with their aspirations unachieved. While doing all that, we were mindful of boundaries. In the instructions Christ gave His church planters in Luke 10:17, He told them to eat and drink whatever is offered to them, in the homes of those who received them. They sought roles in their new culture that made sense to the people. They upheld attitude of servant hood and humanity. This greatly aided our mission as we did it.

⁹Oral Interview at different times with Magaji (87 years), Maianguwa Musa (71 years), Abdulmummuni (102 years) and Mamman Muhammadu (110 years), Date 5/5/2016.

Felt Needs

Social involvement needs were also taken into consideration in our church planting journey in Kambari land. Generally speaking, social interaction often provides significant entering wedges for witnessing to people in extreme conditions. In this case, we met people in dire needs of life essential things: food, health care, shelter, clothing etc. A team of medical missionaries visited us with a bus loaded with clothes and food items. Free medical care was given, clothes and food were shared to the most desperate needy. The village authorities remarked “we have never seen this kind of people in Kambari land.”

Use of Literature

Contextualized local dialect (Hausa) tracts were written for the Kambari people. This tracts became excellent tools for sharing the gospel to them. They read them and asked important pointing questions that led them to the truth and decision making. The contextualized Bible study lessons were:

1. Our awesome creator (presenting God the only Creator of heaven and earth and not any of their Kambari deities).
2. Fear: God’s plan to secure us from dangers, witches and wizard, demons and evil (as any other African community, Kambari people are not left out on the issue of evil spirits and how they are perceived to hurt the living. This lesson intended to debunk those fears and rest their lives safely in God’s hands).
3. Somebody Special (Presenting Jesus as our Special friend).
4. Day of worship (Sabbath).
5. He cares for you (Health).
6. He hears you (prayer).
7. The home God loves to visit (family).
8. He owns you and what you have (stewardship).

9. God wins Satan loses (God is powerful to drive demons out of your live).
10. He provides (rain, farm produce and good harvest).
11. A City you will love to be there (paradise)
12. The dead can't come back or harm you (state of the dead and their harmlessness).
13. Mystery of lawlessness (sin)
14. Mystery of Godliness (10 commandments)

Finances

We were really worried and afraid due to insufficient funds. And we thought we might not see the end of the dream. As church planters, we took it as our responsibility to raise funds through other sources beside the percentage the conference gave us. Stephen Gray in his findings discovered that “planters who launched fast-growing churches were usually personally involved in raising financial support for the church plant.¹⁰ In the midst of financial incapacitation, we went to God in prayer and God supplied all our needs even from among the Kambari people. Some gave us money and food. Then we realized that church planting is a call to faith and prayer. When we pray God works, when we work without prayer we work. And our work is nothing but failure. We got donations from individuals.

Developmental Stage

In this stage, it took us several months to prepare for the first service. We were concerned with the sharing of the word. For financial constraint, we went with only five church planters to ensure a strong launch. We launched it with a Bible study series in Hausa called *Allah Ya Amsa Tambayarka* (God has answered all your questions). The meetings began on the 24th July and ended on August 13th, 2016.

¹⁰Gray, Steven, with Trent Short, *Planting Fast-growing churches*, St Charles, IL: Church Smart Resources, (2007), 72.

The Birth Stage

We were through with the series. Our closing Sabbath for the series was well attended by the community dwellers. To God's glory the church was born with 7 adults and were baptized on that very day. All of them were indigenous Kambari people by descent, and a pastor of United African Church Mission (UACM) with his wife. The Adventist Church is born in Kambari land and for Kambari people.

Our first worship was on the 13th August, 2016, it was held under the tree, where our series were held. We continued using that place for several weeks until the conference later purchased a place for church building and personage.

Outcomes and Evaluation

This section provided detail outcomes of the church planting project and also evaluated the processes and how effective they were.

Outcomes

During our initial meeting with the conference officers, the researcher stressed that the primary role of a pastor is evangelism and church planting not member-care. Therefore the need for teaching and engaging our pastors and lay members in reaching out to the unreached is timely. Hence the vision was caught by the conference and accepted to fund the first launch. It took quality time of the researcher to plan, conduct seminars and general preparations for the church plant, some pastors suffered criticisms from their members that they were neglected by their pastors. Some felt church planting was not part of pastor's responsibilities.

Outcomes for the New church – Jandutse

As stated earlier, the church in Kambari land was born on August 13th 2016 with 7 people forming the initial Sabbath school branch. We embarked on teaching them the distinctive doctrines of the Adventist Church with emphasis on how to overcome fear, poverty and protection and a future in Jesus. Having in mind that African people are plagued with these phenomena. They became so glad in their new faith. After few weeks, one of them, Emmanuel Bagudu Makuku, asked whether he can be allowed to join the church planting team to participate in sharing this good news to his fellow Kambari people. Series of teachings were given him on the fact that evangelism is the responsibility of all church members. On his own he went out and witnessed in another Kambari village called Madu. The outcome of his efforts was insightful, 6 people from that community accepted the Sabbath truth. Another interesting outcome about this new church is that the people are teachable. They learnt and adopted the biblical principles of stewardship. They started bringing their tithes and offerings increasingly, because it was harvest season, they brought grain tithes which added to the increase of the conference growth index.

Also every Sabbath new people came to visit. Some came to ask questions, others came to make jest, while some others came for to whether their fears would be addressed. Whatever, people came to church every Sabbath and out of them the Lord made some of them His disciples.

Evaluation

The Jandutse Church was successfully planted with 7 people, with high possibility of growth. But it has not grown as fast as I thought it would. Sincerely, all glory and praises belong to God for the success of the initial plant and for the lives of the people He brought and changed. In church planting there are a lot to learn in reaching the unreached. As a result, the researcher has learnt significant lessons in the process of this project.

The impression is not that we were not praying. We were actually praying seeking God's face daily for guidance and success, but we fail to elect and set aside a prayer crew, whose work will be constantly prayer. It was in the end of the whole process of the church plant then it became very obvious to us that a battle with human and evil forces was vehemently raging. We would have been saved by the intercessory prayer of a prayer group. Sincerely church planters should engage in earnest prayers if success is desired in church planting. I learnt that seriously.

It Seems the Church was Launched Pre- maturely

Earlier on in this chapter, we mentioned that we had about thirty volunteered church planters but due to financial constraints only five people were mobilized. As it turned out to be, about two of the five thought they were committed to the project but in actual sense they were not fully committed as did the other three. At the most critical point when we needed them they gave frivolous complains and went back home. This resulted in planting the church with a team of only three people which made the burden to be heavier on them and were over tasked and stretched. We had to rush and finished so as they could be relieved and rest. After this study, I realized many things that I did not know at the onset. If we knew as we do now, the launch would have been postponed to enable us mobilize more hands and to strategize further and better. In fact it is amazing that we made it that way.

More Time should have been Used to Train Leaders

One cardinal error the researcher made was his inability to train and develop leaders. The bulk of the burden was on me. Others in the team were carrying out instructions on how to go about with the church plant. Also, there was no training manual or document in their hands to aid them do exactly what was demanded. I was functioning at peak performance levels. Due to insufficiency of time, the core group were the ones some times that did the

contact and inquiring on what to do. They were really dedicated and determined to succeed. Had I not been surrounded by committed people as such, our launch would have met a dead end. Developing leaders was one of the vital lessons I discovered and learnt. These leaders should always be given the privilege to lead, after giving them the necessary fundamental training, for church multiplication.

Things We Got Right

This section of evaluation will also require an honest mention of some of the things we did well. Since some things were done wrongly and erroneously, there are some things that were done well. This new church has a promising future. We are immensely grateful to God Almighty who has led us thus far. Some of things are:

A Culture of Evangelism

We were able to achieve the idea of making evangelism a definite culture. Presently, due this study, our people now know pretty clear that we exist as a church to make disciples. Anything short or more will make the church to be just not different from a social club. This is probably because we made our mission, of reaching the un-reached, constantly known before the people. Additionally, we made it clearly before the people that our vision and goals are progress oriented. The concept has become engraved in our people that bringing people to Christ and teaching them to be spiritually matured is the sole work Jesus has given us.

An Authentic Community

The little newly planted church has been taught to be an authentic Christian community, where every single individual is valued and needed for the growth and expansion of the church. They are taught to do life together in view of one another. We emphasized “Total member involvement” (TMI) for the growth of the church and its mission. We

encourage them to love another, eat together, fellowship together, and encourage one another. When one belongs to Jandutse church, you become a family member where emotions, needs are shared. The Jandutse Church is a miniature of the early church.

Conclusion

Truly, planting a church in Kambari land has been a nerve-wracking experience. It was complicated by the unprepared birth of another church in a nearby village – Madu which increased the task. I struggled to coordinate the planting of these two churches while operating as a full time district pastor and conference executive secretary. It was really a burnout moment.

These new small churches have contributed somehow to the membership growth and also in a little way the stewardship increase of the conference. There is hope and high expectations that these churches will be great one day and will also give birth to others, in Kambari land, if the Lord tarries.

CHAPTER 6

SUMMARY, CONCLUSION AND RECOMMENDATION

Summary

The sole purpose of the Seventh-day Adventist Church is to make disciples of all nations. The early church, as they were led by the Holy Spirit, did this assignment credibly. In the book of Acts of the Apostles, the main strategy they used as they pursued their mission was aggressive church planting. The records show that Paul and the other early church believers travelled far and near across the gamut of the Roman Empire planting new churches everywhere they went.

Similarly, the Adventist Church in Northern Nigeria as it was also in North America, grew rapidly during the early days of our pioneers and missionaries because their focus was exclusively church planting. The primary task of the ministers was just starting up new churches in un- entered fields. In northern Nigeria, the Adventist Church was waxing geometrically among several ethnic entities during the days of the early pioneers. But presently we are the most backward, among all denominations, in terms of cutting across ethnicities with the gospel. Following the death of Ellen White in North America, the emphasis of church planting diminished as ministers turned their ministry to maintaining existing structures and member- care focus. As a result the growth rate of the church declined.

This is a true saying, that for the Adventist Church to accomplish its God – given mission on this planet, it must once again retrace its path and bounce back to church planting. Available current literature on church planting reveal that church planting is still the best

methodology of evangelism and most potent strategy of church growth in the whole world. In Nigeria today, the fastest growing denominations are the ones engaged in planting new churches aggressively. A passion for church planting is in deeds to be rekindled in the Adventist Church.

The challenge before us today is to plant Adventist Churches among every tribe and people groups in northern Nigeria. Over the years, we have not been intentional in our evangelisms, we celebrate and feel comfortable for the genetic baptisms we derive every year and console ourselves that we have done our best. Whereas the best potential God gave us has been not utilized. The scope of our mission covers the whole world and the whole people not a segment of the people.

Through this study, we have attempted to launch the church in an entirely new ethnic group that was not known in the Adventist Church previously. Though several errors and inaccuracies were made in the process of launching it, but however, it has been planted and is healthy and has reproduced itself by planting another one nearby. Commitments to participate in mission and ministry are direly needed in every member to day. The few Kambari converts that came to the church recently are asking serious questions on why the Adventist Church did not bring this message to them since. Those few are now committed and determined to reach their fellow kinsmen with this “star” message.

Conclusions

New Adventist Churches are Desperately Needed

The first conclusion of this dissertation is that the Seventh – day Adventist Church in northern Nigeria needs to be more intentional in planting churches with targeted people groups mind. These newly planted churches must reflect the people’s cultural identity and should involve the indigenes in leadership and give them worship and music identical to their cultural settings without biblical compromise. Churches must be Missional in nature with a

strong culture of evangelism – both friendship, public, and personal evangelism. These churches must give chance for people to serve the church and the community where the church is located.

Church Planting Must be Made a Priority

Most fields in northern Nigeria have no plan or budget for church planting. Our evangelism culture for years past is reworking and overworking in the same places. Our major evangelism strategy today is “pulpit exchange,” we need do more. Pastors who are passionate to plant new churches are often saddled with high responsibility of pastoring large districts of many churches. This makes it impossible to achieve their church planting desire. Leading out large congregations and daring to go for church planting is a sure way to ministerial burnout. It is not possible to plant new churches, and expect it to grow, in this kind of situation. It puts the pastor and likely his family and the churches at risk. Also, the goal of church planting is reproduction. Newly planted churches are expected to plant further, this is the only way growth and progress are measured, it is not only to plant but plant and transplant and watch it grow. The crux of the matter is that we need to do more to allow pastors to focus on church planting while some trained elders should be given the chance to take care of the congregations.

Similarly, more must also be done to empower talented lay members to plant new churches. Because there are several lay members who gifted (sometimes more than the pastor) in church planting. The conference administration can champion a model of getting a coordinator for church planting who will not be giving another responsibility. His work is to identify gifted and passionate lay men, give them the desired training on church planting and send them into the field while he coordinates them. In few years’ time, the tide will drastically change.

Launching Church Planting Multiplication Movements

Planting churches for planting sake is not the goal of the Great Commission, rather, multiplication of such churches. When a church reproduces itself is not only fulfilling the Great Commission but also making God and the whole angels happy, (Luke 15). Church Multiplication movements must be part of the plans. We must establish a culture of planting churches that reproduce. In all our meetings, we must always put it on the agenda and pursue it vigorously.

Recommendations

Recommendations for Church Planters

This study has exposed the researcher to many things on church planting. Definitely one cannot claim to know all in a given field of study, there a lot of things that one does not know and needs to learn them. However, there are always outcomes in research. These recommendations to church planters are tested and proven and are some of the treasured outcomes this study has exposed me to and will not delay in sharing or recommending them to any would be church planter.

1. Prayer should be made the main priority in church planting. No church planter can succeed without prayer.
2. Be passionate about your calling
3. Travel round and across your region, territory or field. Doing so will expose you to the necessity of the need of church planting. You will see the vastness and the challenge of the work that awaits us and will stir you up into action.
4. Read available materials on church planting
5. Be known in doing something best. Other things else should be delegated
6. Find and work with a mentor

7. Find for yourself a team and relate well with them
8. Have a vision on church planting
9. Organize church planting seminars and invite people who share the same vision, philosophy and ideology.

Recommendations for Conference Administrators

Conference presidents should be asking pointing questions that will stir the cause of church planting. These recommendations will be very helpful to any conference administration to help them chart the cause of church planting.

1. Pray and be proactive for God to lead you establish a church planting movement in your field
2. During your constituency elections, a church planting coordinator should be appointed whose work is mainly initiating church planting
3. Statutory awareness should be created among the pastors and all laity. The profile of church planting should be raised higher. Its value and worth should be instilled in the hearts of the conference membership.
4. Members in general needs to know the reasons why our church needs to be very relevant to people's cultures.
5. Funding should be made priority also. Members should know that it is their collective responsibility to fund newly planted churches, at least for 2-4 years.
6. Put in place a system of identifying and equipping potential lay church planters.
7. Each lay church planter should be mentored by an experienced trained pastor.
8. Annual or triennial church planting conferences should be organized and funds should be available for all planters to attend.
9. A budget for church planting should be made, annually, at the conference for church planting only.

10. Full-time church planters should be allowed to focus on only one church at a time, so long as the growth rate meets expectations.

Church Planting is about Reaching People for Christ

According to mission research, the current state of Christian mission in northern Nigeria can be attributed to challenges caused by Islamic legislative laws which restrict other religions like Christianity to conduct public evangelism among other measure. As a result Christian missionary frontier activities are hindered as they are considered illegal or if conducted will bear little results.

Since the gospel has to be preached to all the world as a testimony before the end comes (Matthew 24:14), such methods need to be relevant and effective yet lessen the ire of the existing religions. One of the strategies that have proven successful in areas closed to outside influence is church planting. This model of witnessing is applauded as it aids in advancing the gospel in seeking the lost not only in word but also in deed. God has a deep concern about the lost. Because of the lost He came to seek and to save them. He suffered humiliation, mistreatment on the cross, and death for the sake of the lost. He called a band of faithful followers to continue the cause He championed – saving the lost.

The song, found in SDAH by William A. Ogden (1841 – 1897) that was written centuries ago, reverberates in the ears of modern intentional missionaries. Its message still booms in the earholes of modern generation and generations to come. The song aptly captures the deep – seated emotions of God regarding the lost. I feel compelled to write down in full the song because each stanza is replete with church planting connotations.

The best way to lead the lost to Christ is through church planting. As Peter C. Wagner says “The single most effective evangelistic methodology under heaven is planting new churches.”¹

¹ Peter C. Wagner, *Church Planting for a Greater Harvest* (Ventura, CA: Regal Books, 1990)

APPENDICES

APPENDIX A

Letter for Permission to Conduct Research



SEVENTH-DAY
ADVENTIST CHURCH

NORTH-WEST NIGERIA CONFERENCE

Territory: Jigawa, Kaduna, Kano, Kebbi,
Sokoto and Zamfara States.



Office of the Executive Secretary

OFFICE:
P.O. Box 533, Unguwan Bije,
Gonin Gora, Kaduna.

3rd June, 2016

The Executive Committee,
North West Nigeria conference
Unguwan Bije, Kaduna
Kaduna state

Brethren,

**REQUEST TO ADMINISTER RESEARCH QUESTIONNAIRES IN THREE CHURCHES OF YOUR
CONFERENCE**

Calvary greetings to you all.

I write to seek your kind permission to allow me to conduct research sessions in three sampled districts of your conference on the following dates. Saminaka (23/7/2016), Kafanchan (30/7/2016), and Kaduna (16/8/2016) districts. I have 150 questionnaires to administer in each district, to help me find people's conceptual opinions on the issues raised in the questionnaire.

Also, there are going to be focused groups discussions in all the centers comprising 8 people in each group. The discussions will not last for more than 30 minutes.

**RESEARCH TITLE: A STRATEGY FOR CHURCH PLANTING AMONG THE UN-REACHED
PEOPLE GROUPS OF NORTHERN NIGERIA: KAMBARI PEOPLE OF
KEBBI STATE A CASE STUDY**

I want each district to be in combine sessions to enable me have wider participation of members.

I anticipate your speedy and favorable response.

Yours in His Service

Dangana, Yohanna Musa

(RESEARCHER)

CC: Officers, NWNC

APPENDIX B

Permission Letter to Conduct Research



SEVENTH-DAY
ADVENTIST CHURCH

NORTH-WEST NIGERIA CONFERENCE

Territory: Jigawa, Kaduna, Kano, Kebbi,
Sokoto and Zamfara States.



Office of the Executive Secretary

OFFICE:

P.O. Box 533, Unguwan Bije,
Gonin Gora, Kaduna.

16TH June, 2016

Dangana, Musa Yohanna
Doctor of Ministry Student,
Adventist University of Africa
Nairobi, Kenya

Sir,

RE – RESEARCH AND EVANGELISM SUMMIT SPONSORSHIP

I write on behalf of the executive committee of the NWNC to inform you that your request to conduct research in selected churches of NWNC and to convene and sponsor an evangelism summit as an intervention program has been granted.

Having seen the impacts it bears on the church and the potential expansion of God's work in our field.

We wish you success in your research.

Yours in the Blessed Hope


16/6/2016
Pastor Istifanus Ishaya (JP)

President, NWNC

APPENDIX C

Research Questionnaire

ADVENTIST UNIVERSITY OF AFRICA

NAIROBI, KENYA

RESEARCH QUESTIONNAIRE

Dear respondent,

This questionnaire is based on the research title below. It is in partial fulfilment of the Doctor of Ministry (DMin) degree. Kindly tick the appropriate response to the questions below. Your contribution will greatly aid the mission of the church and will be highly appreciated. Please note that, your name and identity are not required; be assured that the information you are giving will be treated with confidentiality. Let your response represent your mind in every question.

Researcher: Dangana, Yohanna Musa

Research Topic: A Strategy for Church Planting among the Unreached People Groups of Northern Nigeria: Kambari People of Kebbi State a Case study

SECTION A. DEMORGRAPHICAL INFORMATION

- I. **Gender:** Male: Female:
- II. **Age:** 10-15 16-20 21-30 31-40 41-50 51+
- III. **Marital Status:** Married: Single: Widow
- IV. **Church and District:** -----

- V. **Position in the church:** Elder: Deacon: AMO Member: AWM Member:
Deaconess: Youth Member: Church Member: Choir member:
- VI. **Occupation:** Civil servant Student: Business: Retiree: Applicant: Others:

SECTION B Kindly indicate the level of your view by ticking the appropriate response to each question.

Keys: 5 = Strongly Agreed; 4 = Agreed; 3 = Disagreed; 2 =Strongly Disagreed; 1 =Not Sure

S/N	QUESTIONS	Rating				
		1	2	3	4	5
1	God had a church in the Old Testament era					
2	The old testament church had a mission					
3	Jesus came from heaven with a mission of salvation					
4	Jesus founded the church and gave her His mission					
5	Church planting is a part of the Great Commission					
6	Church planting is the essence of the Great Commission					
7	Both the pastors and the laity were given the Great Commission					
8	Only the pastors were given the Great Commission					
9	The SDA Church was specially raised by God to spread the mission of God in this end-time					
10	The SDA Church from its early days understood that their only task as a people and as a church was to take the gospel to every nook and corner of the earth, nothing else eclipse this motif					
11	No other activities should be considered above the mission of the church					
12	The mission of the SDA Church is to plant Adventist Churches in every tribe, tongues and people groups of the world					
13	There has been no emphasis on church planting by our church leaders					

14	SDA Church in northern Nigeria has been serious on planting churches among different tribes of northern Nigeria					
15	The SDA Church has successfully entered the majority of tribes in Northern Nigeria					
16	SDA Church has organized churches in every indigenous tribe in northern Nigeria					
17	Early SDA missionaries planted churches among some tribes here in northern Nigeria but those churches have died					
18	SDA Church has preached among most of the tribes in northern Nigeria					
19	SDA Church is successful in doing its mission in Northern Nigeria					
20	All church levels (local churches, Districts, and conferences) should have specific annual budget for church planting					
21	My local church has annual budget for church planting					
22	My district has annual budget for church planting					
23	I am aware that my conference has specific annual budget for church planting					
24	Money is our major problem for not planting churches					
25	People are always willing and ready to contribute money for church planting					
26	I am ready and willing to contribute financially for church planting					
27	The purpose for every church department is solely for mission expansion					
28	Every department should be contributing money annually for church planting					
29	All our departments have been busy planting churches					
30	Elders, deacons and all other church officers should be involved in planting churches					

SECTION C: Kindly tick and write briefly on the following questions

1. How can you rate the SDA Church in northern Nigeria in regards to church planting?
 - A. The church is doing well
 - b. The church is trying
 - c. The church is not doing well

2. List the tribes or communities you know that were formerly Adventists and are now lost to other churches

3. What do you think Adventist Church leaders in northern Nigeria should be doing to emphasize church planting and mission expansion among different tribes and people groups of northern Nigeria?
 - A. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____

4. How many tribes do you think are there in northern Nigeria?

**ADVENTIST UNIVERSITY OF AFRICA
DOCTOR OF MINISTRY DEGREE**

FOCUS GROUPS DISCUSSION QUESTIONS

Researcher: Dangana, Yohanna Musa

Research Topic: A Strategy for Reaching the Unreached People Groups of Northern Nigeria: Kambari People of Kebbi State a Case study

1. Do you think the Adventist Church in northern Nigeria is doing well in church planting?
2. Are you aware of any place or places where SDA Churches were planted during the early days of our missionaries but are no longer existing?
3. Are the pastors and all the laity united for mission?
4. What do you think may be the reasons why other tribes and people groups have no Adventist presence?
5. What do you think is drastically needed to be done to awaken the Spirit of evangelism and church planting in our fields?

APPENDIX D

Budget for the Intervention Program

PROPOSED BUDGET FOR EVANGELISM SUMMIT

I. EXPECTED ATTENDANCE

- A. Delegates from churches = 92
- B. District Pastors = 28
- C. Global Mission Pioneers = 40
- D. Invited Guests = 46
- E. Resource persons = 5
 - 1. Pastor (Dr) Francis Daria
 - 2. Elder M.M Dangana
 - 3. Elder (Hon) S.Y Arabo
 - 4. Prof. John G. Nengel
 - 5. Pastor Istifanus Ishaya
- F. Committee members =5
- G. TOTAL =191 People

II. EXPENDITURE

- Feeding: N200 per plate by 161 people = 32,200 by 4 meals =152, 800
- Water for general: 60 bags @ 100 =6,000
- Bottle water for guests 20 cartons @ 800 each = 16,000
- Assorted fruits =10,000
- Runnings = 15, 000
- Generator = 5,000
- Printing of resource materials for all participants = 25,000
- Invitation Cards = 30,000 *
- Accommodations = 50,000
- Video coverage = 20,000
- Customized files = 15, 000
- Certificates for attendees = 20,000 *
- Gifts for resource persons and conf. officers (Plaques) = 56,000
- Total N396, 800

FUNDING

Registrations

- a. Pastors and Pioneers = 1,500 each = 57,000
 - b. Church delegates = 1,000 each = 92,000
 - c. Invited guests = 3000 each = 90,000
 - d. NWNC = 157, 800
- TOTAL 396, 800**

APPENDIX E

Intervention Program (Evangelism Summit)

WELCOME TO NWNK EVANGELISM SUMMIT

September 16th – 17th, 2016

Venue: SDA Church No. 2 Ilorin road

GUEST RESOURCE PERSONS

1. Pastor F. F. Daria: President, NNUC of SDA Church, Gwarinpa, Abuja
2. Elder M.M Dangana: Treasurer, NNUC of SDA Church, Gwarinpa, Abuja
3. Dr Femi Adesina: Doctor of Missiology and Ministry , Babcock University
4. Eld. (Prof) John G. Nengel: Professor (Emeritus), History and International studies University of Jos
5. Dangana Yohanna Musa: Researcher
6. Pastor Istifanus Ishaya: President, NWNK

DAILY PROGRAM

Friday 16th September, 2016

- 2:00Pm -4:00 Pm Registration
4:00 – 4:20 Pm singing of evangelism summit songs
4: 20 - 4:30 Pm Welcome address/ Introduction of guests: Ps I. Ishaya
President, North West Nigeria conference of SDA Church
4:30 – 6:00 pm History of SDA Church in Northern Nigeria by Prof. John G. Nengel
6:00 – 6:30 Pm Discussions and thanksgiving prayers for the labors of our pioneers
6:30 – 7:30 Pm **SUPPER**
7:35 – 8: 35 Pm. The Challenge of Pentecostalism to Adventist Mission
In northern Nigeria: Ps (Dr) F.F Daria
8:35 – 9:00 Sessions of prayers against the influence of Pentecostalism
On our pastors and church members
ANNOUNCEMENTS AND GOOD NIGHT

Saturday, 16th September, 2016

6:00 -7:00 Am **BREAKFAST**

12:00 - 1:00 Pm. **LUNCH**

1:00 – 2:30 Pm. The current state of SDA mission in northern Nigeria by
Dr Femi Adesina

2:30 – 3: 00 Pm. Volunteers for church planting and dedicatory prayer

3: 00 – 4:00 Pm. Mission and Money: Their uniqueness and Relevance by
Elder M.M. Dangana

4:00 – 4:30 Pm. What shall we do? (Commitment time and prayer)

CLOSING EXERCISE AND PRAYER

SUPPER AND FARE WELL

Thank you for coming

EVANGELISM SUMMIT HYMNS

Hymn 1

SDAH 366: O WHERE ARE THE REAPERS?

1. O where are the reapers that garner in, the sheaves of the good from the fields of sin? With sickles of truth **MUST** the work be done, and no one may rest till the harvest home.

Where are the reapers? O who will come, and share in the glory of the harvest home? O who will help us to garner in the sheaves of good from the fields of sin?

2. The fields all are ripening and far and wide the world now waiting for the harvest tide But reapers are few, and the work is great, and much will be lost should the harvest wait.
3. So come with your sickles ye sons of men, and gather together the golden grain, toil on till the Lord of the harvest come, then share ye His joy in the harvest home

Hymn 2

SDAH 375: Work for the night is coming

1. Work for the night is coming, work through the morning hours, work while the dew is sparkling, work mid springing flowers; work while the day grows brighter under the glowing sun; work for the night is coming, when man's work is done

2. Work for the night is coming; work through the sunny noon; fill brightest hours with labors, rest comes sure and soon; give every flying minute something to keep in store; work for the night is coming, when man works no more.
3. Work for the night is coming: under the sun set skies, while their bright tints glowing, work for day light flies; work till the last beam fadeth, fadeth to shine no more; work for the Lord is coming, when man's work is o'er.

Hymn 3

SDAH 359: Hark the voice of Jesus calling

1. Hark the voice of Jesus calling, who will go and work today? Fields are white the harvest waiting, who will bear the sheaves away? Loud and long the Master calleth, rich reward He offers free; who will answer gladly saying, here am I, O Lord send me?
2. If you cannot cross the ocean and the heathen lands explore, you can find the heathen nearer, you can help them at your door; if you cannot speak like angels, if you cannot preach like Paul, you can tell the love of Jesus, you can say He died for all.
3. If you cannot be the watch man, standing high on Zion's wall pointing high the path to heaven, offering life and peace to all; with your prayers and with your bounties you can do what heaven demands, you can be like faithful Aaron holding up the prophet's hands
4. While the souls of men are dying, and Master calls for you, let none hear you idly saying, there is nothing I can do! Gladly take the task He gives you, let His work your pleasure be; answer quickly when He calleth, here am I, o Lord send me.

Hymn 4

SDAH 373: Seeking The Lost

1. Seeking the lost, yes, kindly entreating wanderers on the mountain astray; "Come unto Me," His message repeating, words of the Master speaking today

Refrain

Going afar (going afar)

Upon the mountain (upon the mountain)

Bringing the wanderer back again, back again,

Into the fold (into the fold)

Of my Redeemer (of my Redeemer)

Jesus the Lamb for sinners slain, for sinners slain.

2. Seeking the lost and pointing to Jesus souls that are weak and hearts that are sore, leading them forth in ways of salvation showing the path to life evermore.
3. Thus I will go on missions of mercy, following Christ from day unto day, cheering the faint and raising the falling, pointing the lost to Jesus, the Way.

APPENDIX F

Evangelism Summit Resource Materials

a) Professor John G. Nengel

Seventh-day Adventist Church History in Northern Nigeria: Challenges and Opportunities

J.G. Nengel
Department of History &
International Studies
University of Jos
Plateau State
Nigeria

Paper for Presentation at Evangelism Summit
Organized by Seventh-day Adventist Church
North West Nigeria Conference
Kaduna
September 16-17, 2016

Preliminaries

The Seventh-day Adventist Church began in the United States of America through a handful of Millerite Christians that tried to make sense out of the Great Disappointment in 1844, when Jesus did not return as expected. This small band of faithful members refused to give up their faith. They shook off their despondency and resolutely obeyed the biblical injunction to go on preaching the present truth—The Three Angels Messages—to every nation, people, tongue and kindred.¹ Among the few undaunted faithful members were Hiram Edison, James and his wife Ellen G. White, Joseph Bates just to mention but a few. These were among the foundation members who despite the daunting challenges, they assented to the formal organisation of the church and adoption of the name Seventh-day Adventist (SDA) in 1864. In essence, it was upon the ashes of this history that an end-time company of Christian army arose who over the succeeding generations has grown into a global, prophetic movement of more than 18 million members by 2015.¹

The Challenges

Though one has no any comparative statistics at hand, it is on record that this ordained Adventist movement has been one of the fastest growing churches in the world. As one of the world's fastest growing churches poses a great deal of challenges to the workers in North West Nigeria Conference (NWNC). Among the challenges are: if the Adventist Church is rated

among the fastest growing in the world, how fast has been the growth of our church in this vast field with many unentered cities and villages? How many of the over 18 million members are from the NWNC)? In other words, while the work is recording high rate of growth in other parts of the world, can the same thing be said of NWNC? When we look around in the NWNC, how does the progress of our church compare with other denominations? Note that I am not concern with the progress of other SDA Churches in other conferences, but let us take a very close observation of the growth of other denominations. Even without statistics, how do we compare their growth with our own? In particular, if we take a casual look at the presence of churches such as ECWA and COCIN, etc in the rural villages of Maguzawa and urban centres in Kaduna, Katsina, Kebbi and Zamfara states, how does the Adventist compare with them? I am sure that this is the sole purpose of this Evangelism summit. Though our sole objective is not on comparison, however we are to sincerely have an inward search into ourselves, and brace up to the task that God has called each one of us in this vast unentered fields with our message of the present truth. I am not going to discuss these challenges or proffer any solutions for them here I will leave this to my co-presenters. I will confine myself mainly to the history of SDA Church in Northern Nigeria. But before then, let us briefly review the beginning of Adventism in Nigeria.

Early Beginning of Adventism in Nigeria

In 1914 this divinely ordained Adventist movement was planted in Nigeria by Elder D.C. Babcock. His first station was at Erunmu a village located some thirty kilometres from Ibadan. This was precisely 70 years after the Great Disappointment of 1844 and 60 years from the date of formal organisation of the SDA Church in 1864. Coincidentally, it was the same year that the Northern and Southern territories were amalgamated and given the name Nigeria. Incidentally also, it was the same year that the First World War (WWI) broke out.

As a pioneer, Elder Babcock faced most daunting problems and difficulties during his missionary work. One of his major problems was personnel. He was assisted by his wife and two Sierra Leoneans: R.P. Dauphin and S. Morgue. Communication in the local Yoruba language was another obstacle. To break this communication barrier, Dauphin and Morgue began to learn the Yoruba language with a young man from the chief of Erunmu as their teacher. The young man also spoke Hausa and was among the early converts. In one of his early reports to the General Conference, from Erunmu station, Elder Babcock recounted,

We are not idle, ... We have two schools in operations. One young man that we took in our family while he was a little boy in Sierra Leone is now conducting a school three or four miles from our location. He has learned to speak the Yoruba in about five months so that he can carry on ordinary conversation. We shall probably open a third school in two or three weeks.¹

Despite all odds Elder Babcock and the few missionaries continued to work so very hard that in his report of 1916 he related that between 25 and 30 were enrolled in the baptismal classes at Ipoti town alone and the church membership was 160.¹ In the previous year 1915, he had moved to the north and established a station at Shao near Ilorin. Elder Babcock received invitations to establish mission stations at Otun, Inisha and Oke Bola in Ibadan. By 1917 he had built three schools and several churches at Erunmu, Lalopun, Ipoti, Otun, Ibadan, Shao and Inisha.

Impressed at the progress of the work by the local congregation at Shao, Elder Babcock wrote, "We are planning for our central mission to be located near Ilorin, a Mohammedan city of fifty thousand populations."¹ But in 1917 he suffered from the deadly attack of African sleeping sickness and was compelled to leave Nigeria. On his homeward trip he nearly lost his

life because his vessel was torpedoed by the German submarine just a few miles off the sea shores of southern England. He was however rescued and after treatment he regained his health.

Before the end of the WWI, to keep on the missionary work F.H and E. Ashton was sent to Nigeria in 1918. He reported the progress of the work and the immediate needs at the time

Our work was started about six year ago by Brother D.C. Babcock and some native worker from Sierra Leone. Since that time it has continued to grow. The calls that come to us are more than can be answered by our present forces of workers, but we are hoping for help in the near future.

Our needs are great. We must rely very largely on the native teachers to carry the message, but before they can do this, they must be trained. One of our greatest needs, therefore, is a good school building where we can care for about fifty boys. The school we have been using for two years was blown up. We have at least fifty young people who ought to be in school this year, but we have no room for them. During the first quarter of this year we had the joy of seeing eight bright boys go forward in baptism, the first fruits in the northern province... At the outstation there are honest souls who are very faithful in all they know to be right. At one station we have a membership of 100 and a substantial church building.¹

It is heartening that after Elder Babcock's departure, the work in Nigeria was not abandoned. Together with the members of the churches that he had established and the presence of E. Ashton, the Adventis work was thus not badly affected by the WWI. Early in 1920 Wm McClements and G,B, Till were sent to further the good work of Elder Babcock and E. Ashton. Wm McClements was made the Superintendent of the SDA Church in Nigeria.

Constrained by lack of personnel, McClements and Till confined most of their work in the Western Region. McClements wrote in December 1920 that "Openings by the way, are somewhat difficult to procure in Northern Nigeria; certainly much more so than in the southern provinces. ... It has been planned for Brother Till to locate there, as delay may easily cause the opening to be closed."¹ Though the particular place where the opening was available in the north is not indicated, in furtherance of the mission work McClements and W.B. Till travelled to reinforce the stations established by Elder Babcock at Shao and Otun towns. Recall that because of the rapid growth of work by the local congregation, Elder Babcock had planned to make Shao station the mission headquarters in Nigeria. But the progress of the mission work at Shao provoked bitter reactions from the earlier missionaries in the locality and at Ilorin town. The emir of Ilorin was influenced by the Anglican and Methodist missionaries to close down the flourishing work of Adventist at Shao mission station. As can better be imagined than real, the disappointments of McClements and Till knew no bounds as they were compelled to wound up and abandoned the plan of making Shao the mission headquarter in Nigeria. In 1926 McClements and Till left the work at Shao station solely in the hands of local congregation.

Because of the bitter reaction by earlier missionaries at Shao station, it seems the mission work could not extend beyond Shao and Otun stations to places like Jebba, north of River Niger. With the closure of Shao station, McClements reported that Till and his family returned home for furlough in England. Though technically, Ilorin Province was within the territory of NN, members of SDA Church here understandably have always identified themselves more with the Yoruba with who they share common culture.

To replace Till on furlough, Jesse Clifford joined McClements in 1922. In the following year Clifford was sent as the first pioneer missionary in Eastern Nigeria. In the meanwhile NN remained without any missionary until 1930 when J.J. Hyde arrived in the country. After making the necessary preparation in 1931 Hyde and his wife were sent as the

pioneer missionaries in NN. But before accounting for the work of J.J. Hyde and his wife it is pertinent first to examine the colonial policy that regulated the action of granting permission to any missionaries that applied for a place to operate in the Northern Provinces.

Colonial Policy

Christian missionaries and European traders were well established in Southern Nigeria long before the colonial period. By the last quarter of the 19th and the first decade of the 20th centuries when the British imperialists were poised on the systematic conquest of the country, the activities of Christian missionaries had exerted profound impacts on the societies in the south. As a matter of fact, on account of the activities of the missionaries it is known that some of the local chiefs in Yoruba land openly invited the colonial forces to come and help them against their neighbours. This is why Professor Ayandele regarded the Christian missionaries and traders as precursors and scavengers of colonial government in the south. By implication the traders and the missionaries all collaborated together in the conquest and imposition of colonial domination in Southern Nigeria.

This was not the case in the north. In NN the colonial government preceded the missionaries. With the exception of Nupe Kingdom where European traders were operating and in Zaria where Dr Miller was welcome in the city, the coming of the Christian missionaries followed after the conquest and imposition of colonial rule in the region. To maintain law and order and to prevent unhealthy rivalry, the colonial government introduced the policy of spheres of influence for the missionaries to work in the region. As Islam was regarded as the religion of the North, to allay the fears of Muslim rulers and their susceptibilities to the Christian religion, Lugard assured the Sultan of Sokoto that the British would not interfere with their Islamic religion. This led to the formulation of the following colonial policies:

- Unless invited no Christian missionary was allowed to open any station in NN
- All Christian missionary must first obtain the consent of any local ruler before permission was granted by colonial government for them to operate in the area
- No Christian missionary was allowed to preach and convert Muslim to Christianity
- Any approval of Certificate of Occupancy to Christian missionaries was on the basis of first come, first served
- Christian missionaries that arrived first in any locality could in writing protest to colonial official against encroachment by later arrivals from any other missionaries¹

By 1931 when the Adventist Church was planted in NN, almost all of the missionary spheres especially in the non-Muslim societies had been effectively occupied by the earlier missionaries. In order to have a common front, the Roman Catholic, Anglican and Methodist missions had united and formed the Church Missionary Society (CMS). This prevented any clash among them over sphere of influence and thus facilitated the establishment of their mission stations at Lokoja, Nupe, and several parts in Benue and Niger Provinces. The Catholic were at Shendam, Bukuru while the Sudan Interior Mission (SIM) and Sudan United Mission (SUM) dominated most parts of southern Zaria Province, Langtang, Dawaki, Kabwir, Panyam, Gindiri, Miango, Kaltungo and Mubi. The Lutheran Church had its headquarters at Numan in Adamawa Province.

With the exceptions of Zaria and possibly Kano, Christian missionaries were not permitted to establish stations in any of the emirate capital cities. However, following the creation of *Sabon Gari* (New Town) for the settlement of Christian traders and colonial civil

servants from the south in some of the major Muslim towns, different Christian denominations were granted permission to operate in these *Sabon Garis* of the North.¹

A Reconnoitering Visit by a Team of Adventist Missionaries

A team of three Adventist missionaries/administrators planned a reconnoitering tour of Northern Nigeria in 1931. The team consisted of W.E. Read, President of West African Mission Fields, Wm McClements, Superintendent of SDA Mission in Nigeria, J.J. Hyde, Director (designate) Northern Nigeria Mission.

W.E. Read was to meet the other two at Jos from his tour of Cameroun. On 9 February 1931 the team met at Jos and paid a visit to the Resident of Plateau Province. During the meeting, the team explained the main purpose of the mission to open a centre with medical facilities in the Plateau Province. In his annual report, Read recounted that

After leaving Cameroon I spent time in Nigeria. W. McClements, the superintendent of the Nigerian Union, together with J.J. Hyde, the director of the Northeastern Mission, met me at Jos in the northern part of this large country. We interviewed the officials with reference to opening up of our work in this northern territory, we found them very favorable to our proposals. We hope in the course of a few months to have another station, this time in the north, where the light of present truth can radiate to those who are yet in darkness. There is a fine elevated section in this part of Nigeria, known as the Bauchi Plateau, which varies in altitude from 2000 to 4000 feet. It has been in our minds for some time that we should open up our work in that part. During the last year or so since we have been contemplating medical work, our eyes have turned more and more in that direction.¹

After the team had clearly stated the main objective of their visit the Resident of Plateau gave a resume of the position of Christian missions in the province, their spheres of influence, and the medical work already accomplished by them and colonial government and Native Authority. He suggested that the Seventh-day Adventist Church should get in touch with the Council of Missions in the North and put up concrete proposals, where the matter could be further considered.¹ Since the Adventist Church did not wish to consult the Christian Council but preferred to deal directly with government the team was asked to formally apply for a mission sphere in Plateau Province. Read and McClements left Hyde with the responsibility to write the formal application.

Application for a Mission Station

J.J. Hyde accordingly submitted a formal application for the establishment of a mission station in Plateau Province. The Resident forwarded the application to the Secretary of Northern Provinces at Kaduna on 12 February 1931. The Secretary in a telegram instructed the

Resident to find a location for the mission to operate. The Resident then passed on the instruction to the Divisional Officer (DO) in charge of Pankshin Division. The telegram stated,

Seventh Day Adventist Mission whose work at present [is] confined to the Southern Provinces [is] anxious to open a Station in Northern Provinces. Essential site should be in or near country [with] high altitude but not clashing with sphere of any other Mission. [The] Station will combine (a) Leper Work (b) Native Hospital (c) Health Station for European Missionaries. Indicate by telegram what localities you suggest as suitable. Proposal is for single Station and not wide sphere of influence.¹

On 17 February 1931 the Senior District Officer (SDO) in charge of Pankshin replied the Resident which was received on 23 February that, there was no area on “the high ground of Pankshin suitable for the establishment of a new mission, as the SUM is already operating in the Gindiri, Sura and Hill Angas Districts and has sent evangelists to the Kaleri and Ron Districts.”¹

With all the openings closed in the Pankshin Division for the Adventist mission, the Resident suggested two alternative locations to J.J. Hyde. The first was near Rumfan Gwamna some twelve miles (about 19 kilometres) north of Jos along the Jos-Zaria road. This site is about 3500 feet above sea level, so it was considered healthy and, as such, suitable for the establishment of a mission station. The second option was in the neighbourhood of Kachia or Zangon Kataf in southern Zaria.

Of the two places, Rumfan Gwamna was free for the Adventists to establish their station without any conflict with any other denomination. Despite its nearness to Jos and its clement weather, J.J. Hyde was less enthusiastic about Rumfan Gwamna because of the relatively sparse population of the community. The second place, Zangon Kataf, was more attractive. When the second alternative was conveyed to McClements in Ibadan, he wrote back saying,

I appreciate very much your sending a telegram so early concerning the matter we discussed last week relating to our opening up work in the Northern Provinces. I shall be pleased to convey this information to our Board in London on my returning to England early in April. In the meantime one of our representatives will investigate the location to which you have referred and undoubtedly call and see you.¹

Pastor Hyde decided to go and see the Resident of Zaria. The record of his meeting with the Resident states, *inter alia*,

At a meeting with Mr. Hyde at which the D.O. of Zaria was present, Mr. Hyde said he would proceed to Zangon Katab which he considered more suitable for his purpose than Kachia... then ... a formal application [would be submitted after inspection of the site].”

Accordingly, Pastor Hyde inspected the site and the ruler enthusiastically welcomed the establishment of the mission in his locality. Having built concrete foundation for the station with the assistance of local people, Hyde on 20 April 1931 submitted a formal application form of C. of O. In a covering letter to the SDO Hyde stated,

We are generally known as the ‘Seventh-Day Adventist Mission.’ Our property in Nigeria is held under a Power of Attorney granted by the General Conference Corporation of Seventh-Day Adventists, of Washington D.C. As the result of a recent re-organisation, a subsidiary holding Company has been formed and registered in England under the title of ‘The World-Wide Advent Missions, Ltd.’ We have recently received and registered a Power of Attorney from this new Company. And the Company is in process of being registered in Lagos. Should this registration be

completed before the issue of the Certificate of Occupancy for which we are now asking, I may ask you to have the Certificate issue in the name of the 'World-Wide Advent Missions, Ltd.' But I will write you further on this point...

Our building lease is required for purposes of erecting the following buildings: European Residence; Houses for Native Assistance; Mission Dispensary; School for Pagan Children; and a Hospital... It is our purpose to commence the Medical side of our work in a Dispensary, and to grow on into a Hospital as the work increases. Hence our request for 15 acres of land and for 5 years in which to complete the buildings. The figure of £950 given as the value of the proposed buildings is a very conservative one. It has been made so in view of the extremely uncertain state of world financial affairs. Actually a much larger sum than this has been appropriated by our Mission Board as a first installment towards the expenses of carrying out our programme, and we confidently expect to spend from £2000-£3000 on this site... It is possible that experience may indicate a more suitable site for the permanent Hospital. Should this be the case, the Mission may feel itself well advised after consultation with the Government, to ask for a modification of the present site, and the granting of another. All this, however is only a possibility... Trusting that you will find everything in order, and that nothing will arise to cause undue delay in the completion of this matter.¹

Pastor Hyde had hoped that the application would be granted without delay, but events subsequently proved to the contrary for, on receiving the application, the SDO of Zaria Division forwarded it to the Resident explaining that the matter had been discussed with the ADO Mr. Roberts who thought that there was no any objection.¹ Indeed Roberts discharged his work very well when he was instructed to visit the site of the application to make sure that there would be no problem with the local population. In his report Roberts stated:

I have inspected this site with Katuka. At the moment it is a farmland, but no hardship will occur to the local natives if it is handed over. Katuka is agreeable to the position of the site and the prospect of a hospital near Zangon Katab pleases him. He is against any interference with the Moslem faith. I have told him the scope of Mission work lies among the Pagan community.

A road to connect the site with the existing net road can be put in anywhere along the 330 x frontage. Katuka hopes that local labour may be used as soon as possible on clearing this site, so that they can earn money which is badly needed in this District.¹

However, in the memo of Mr. Robert's recommendation the SDO drew the attention of the Resident to another application from the SIM requesting for permission to work in the same location. The SIM had earlier submitted its application for the same area to the ADO of Jema'a District but no action was taken. A serious clash for Zangon Kataf between the SDA and SIM became inevitable.

The Clash over Zangon Kataf between SDA and SIM Missionaries

From the extant colonial sources, it is very clear that the Adventist Church initially encountered very serious opposition in its search for a mission site in the north. It will be

recalled that before McClements and Till, went to Shao station in Ilorin Province, other Christian missionaries were already there. This time again at Zangon Kataf other denomination preceded the Adventist. Earlier missionaries encountered no problem because there was abundance of communities, but in the course of time the available mission spheres significantly diminished. This was the situation by 1931 when Pastor Hyde submitted his application for a station at Zango Kataf.

Regarding the apparent clash over mission spheres between the SDA and SIM, the response of the Resident in Zaria was not positive. At all times Hyde was updating McClements in Ibadan with the development. As his time for furlough in England was due, Hyde subsequently left the matter with McClements. The reply of McClements to the SDO in charge of Zaria Division indicates the heat that the clash had generated. The letter of McClements reads in part:

Your letter ... dated 19th instant came to me a few days ago, and I must admit being somewhat surprised at its contents; however, I appreciate your thought in the matter of referring our application back to us before proceeding further with it.

2. We understood that the S.I.M. had a station at Kagoro in the Plateau Province, but we also understood that their work had not as yet extended to the Katab people.

3. As you know, we have been deeply impressed with the situation at Zangon Katab and the large tribe of Pagan people there amongst whom little or nothing has been done along Missionary lines thus far. It seems to us that in working for these people and building up a medical work there we could have a good location, and would not be so likely to clash with other Missions as we might elsewhere

4. We would therefore be glad if you would proceed with our application for the site at Zangon Katab, as it seems to be the best opening we have seen so far.

5. I am sending a copy of your letter by this mail to our Mission Board, and also to Mr. Hyde who is in England at present, with the request that they cable me if they advise us to withdraw the application, in which case I would immediately communicate with you.¹

On the receipt of this letter, the officials in Zaria minuted the following on it: "Resident, I suggest that we defer action on this application for a C. of O. until we receive the communication promised ... and until we know more about the intention of the S.I.M. with regard to Zangon Katab."

From the Provincial Office, the Resident of Zaria communicated the decision of SIM to McClements.

With reference to your letter of 25th May, 1931, addressed to the District Officer, i/c Zaria Emirate, I have the honour to inform you that I have received a letter from the Sudan Interior Mission in reply to a letter from me informing them that you had applied, on behalf of your mission, for a site at Zongon Katab.

2. After expressing regret that your Mission has made the application they put the following points:-

(a) The Katab people speak the same language as the Kagoros (amongst whom they are at present working in Plateau Province) and intermarry. The Katab extend to within eight miles of Kagoro and are different only in name.

(b) Zongon Katab lies between their stations at Kurmin Musa and Dama Kasuwa while Kagoro is only a few miles to the south.

(c) That they made application for a site at Zongon Katab three years ago, but that before definite action was taken those who were to have opened the station were invalidated and the project was dropped for the time. That they have never abandoned the idea of eventually working among the Katab tribe and that it is a natural field for their evangelists.

(d) That confusion will arise if two missions work in such close proximity among a tribe with a limited population.

3. In view of the above I shall be glad to know if you will reconsider your proposal to open a Mission Centre at Zongon Katab.¹

In response to the communication from the Resident of Zaria Province, McClements wrote,

I am in receipt of your letter..., and note what you state regarding the attitude of the Sudan Interior Mission to our opening up work at Zangon Katab. We, too, regret very much that the S.I.M. should take up this attitude towards our proposed work in that district. As expressed in my previous letter to the District Officer, i/c Zaria Emirate, we feel very much drawn to the Zangon Katab. The Mission Board at home has been deeply impressed by the report we sent on our return from Zaria in April and they are anxious for us to locate there and build up a Medical Mission centre.

Mr. Hyde, our representative, made careful investigation in harmony with the suggestions we received from Government, and came to the conclusion that Zangon Katab represented the best opening for our work.

Another place North of Jos was suggested by the Secretary for the Northern Provinces as a possible location but this was found to be very sparsely populated in contrast to Zangon Katab District, and opportunities for Medical work not nearly so good. Consequently we have felt that we could locate at Zangon Katab.

In view of the fact that our interests were not consulted when spheres of influence were allocated by the S.I.M. and other Missions—though we have been operating within the Northern Provinces for the past sixteen years—it is probable we should have encountered similar opposition had we decided upon the other districts suggested.

We certainly desire to work as much as possible in harmony with other Missions, but, after giving careful consideration to all the points raised, we would still feel very reluctant to withdraw our application, provided the Government itself sees no insuperable objection to our proposed Medical and Evangelical work in Zangon Katab.

Trusting that the consideration shown us by Government thus far will still obtain.¹

Having considered the two positions between the SDA and SIM, the Resident of Zaria, wrote to the Secretary of Northern Provinces on the matter, lamenting in the end that, “It seems unfortunate that the Katab should be denied the promised Medical assistance but in the circumstances there would appear to be no alternative but to inform the Seventh-day Adventist that their application cannot be granted. Before I send a definite reply I shall be glad to know whether his honour is in agreement with these views.”¹

The Secretary of Northern Provinces in response conveyed the decision of the Lieutenant Governor to the Resident of Zaria,

...that it is not known to what extent the application of the Seventh Day Adventist Mission may have been previously discussed with you but the representative

of the Mission or whether the application was formally made in respect of a particular site, but that on general considerations it is desirable that Missionary bodies should agree among themselves to avoid interference in their respective spheres of influence...I am to say that you should represent this point to the Seventh Day Adventist Mission who in the circumstances might be prepared to reconsider their application, and that you understand there would be no objection. Possibly you may be able to suggest to the Mission an alternative site in Southern Zaria the granting of which would not be objected to by the Sudan Interior Mission.¹

In a further communication on this matter the Resident of Zaria informed McClements that government did not approve the application of the mission for Zangon Kataf. At the same time the Resident of Plateau was also contacted to confirm about Rumfan Gwamna. But there was no need to confirm about Rumfan Gwamna because Pastor Hyde had earlier seen the Resident, Mr. C.A.N Clarke on the issue. The outcome of their interaction is summed up in the following:

... they [Hyde and McClements] had almost completed arrangement to establish themselves near Zangon Katab in Zaria Province, where it was found that the S.I.M. claimed the area as one of their spheres of influence. They had been advised to visit Mr. Playfair of the S.I.M. This they had just done and had decided to withdraw their application for a C of O at Zangon Katab. They had also discussed with Mr. Playfair the area north of Jos. Mr. Playfair claimed a sphere of influence in the two Districts of Amo and Achakka and stated that he had a mission station in Achakka District. This only left them the two Districts of Buji and Jere. At this request I gave them the population figures of these two Districts. They then informed me that this did not in their opinion give them sufficient scope to justify the expense of erecting a Hospital. They would explore further but if they failed to find a large field for their work elsewhere, their Mission might possibly wish to erect a Rest Camp and Small Dispensary in the neighbourhood of Rumfan Governor. They would of course, inform the Resident and go further into the matter with him, should their Mission wish to build at Rumfan Governor.¹

Though it is stated here that the claim over Zangon Kataf was withdrawn, the problem still persisted because concrete foundations had been constructed at Zangon Kataf in the hope that the site would become the headquarters of the Adventist Mission work in Northern Nigeria. In a progress report on the Nigerian front, William McClemens gave the following summary about the work so far in the area:

I have just returned from an extended trip up north, where J.J. Hyde is now settled. Since he has gone among these Mohammedan and pagan people of the north, he has been besieged by sick folks seeking medical aid. In one town, Zangon Katab, had a hundred patients coming for treatment every day before he had been there a week. In co-operation with the enlightened chief, who is a Mohammedan, Brother Hyde started a dressing station in the village, and really I haven't seen anything like it, or nearly approaching it, since I have been in Africa. We feel that the way has been providentially opened for us in this part of the field through medical work, and it is among these people that we plan to start a small medical work in the near future. We are very glad indeed to know that the REVIEW is helping to raise some money to aid us in this work, through the Mission Extension Fund.¹

He concluded that:

The people of this area are divided into two classes, Mohammedans and pagans. All are anxious for us to open a dispensary or hospital here, and have given us a large tract of land for this purpose. The English officials also welcome us into the district with our medical work. So we believe the Lord has been directing us to this section of the northern provinces in a special manner.¹

On 7th September 1931, McClements wrote to the Resident of Zaria, "In view of the impending return of Mr. Hyde, who will be in charge of our new station in the North, we would be glad to be informed of progress of our application for the site at Zangon Katab."¹

In his reply the Resident asked McClements to reconsider the problem of the site in view of the strong opposition previously put up by Mr. Playfair of SIM. McClements then decided to have an audience with the Resident at Zaria which he did on 10th November 1931. When he asked the Resident what was the latest position regarding his application for the site at Zangon Kataf, he was advised to go and settle the matter with his brothers the SIM. The prospects for alternative sites at Kauru, Birnin Gwari and Kachia were also discussed but none was acceptable to him.

After the interview, McClements went to see the Director of SIM in Jos. He informed the Resident of Zaria that, "we will communicate the results of our interview to you at an early date." And on 20th November he wrote,

This is to inform you that we have had several friendly discussions with the Director of the S.I.M. and have agreed to withdraw our application for site at Zangon-Katab in their favour. Mr. Playfair has suggested an approximate boundary line from Bishini in the southwest of Zaria Province, proceeding south of Kachia to Kurmin Dodo on the Plateau border, and he has assured us that the SIM have no intention of pushing further into the Zaria Province unless we fail to occupy it.

I understand Mr. Playfair is writing you immediately to confirm this. We are planning to make a further survey of the southern part of the Province with a view to making a new application for site. We expect to call and see you in about ten days time.¹

As expected, Mr. Playfair, Director of the SIM, in confirming the above wrote,

The representative of the Seventh Day Adventist Mission have informed me that they are willing to withdraw their application for a site in the Katab Tribe. I have assured them that our Mission has no intention of pushing further into Zaria Province than to areas within reach of the tribe now occupied, or approximately twenty miles into the Province from the Southern border. I have suggested Gurara river as the northern boundary of our work, starting from Bichini in the southwest and going up the river to Dagwera, (South of Kachia), thence to Kurmin Yaki on the railway, thence to Fadan Kolu and Batto, Maijegada and Kurmin Dodo on the Plateau Province border. Any other work than this would be done in the Gbari Tribe to the West, in which tribe we have several stations in the Niger Province.¹

When there seems to be no end to the solution of the clash, in the end the two missions amicably resolved their differences by demarcating boundaries for their respective spheres of operations. Finally, when McClements went back to Ibadan and reported the matter to the Board and the withdrawal of the application was ratified. He later wrote the Resident of Zaria affirming the final decision of the mission on the matter.

I am writing with reference to our former application for a site in Zaria Province and wish to state that we have decided, after careful consideration and consultation with Missions, Government and Native peoples, to open our work in Jos Division. We will therefore, for the moment, withdraw our application for Zangon-Katab and await another suitable opening where we can utilize the experience gained in Jos. Should however, Zangon not be effectively occupied within a reasonable period, we will feel free to ask again for it... Thanking you for your unfailing courtesy and helpfulness and looking forward to working in your Province in the not distant future.¹

In closing the matter, Pastor Hyde did not hide his disappointment to the ADO of Zaria Province. On 9th December 1931 he wrote

Mr Drummod-Hay
Kaduna.

Dear Sir,

I am the SDA missionary who was expected to begin work at Zungon Katab. Perhaps I need hardly say how disappointed my wife and I are about the turn events took, no need to say that we feel no one was to blame in the matter. We thank you for your helpfulness.

However, the work of finding a site is all to do again. I am writing to ask if you have any other part of Zaria Emirate that you would feel free to recommend as suitable for our purposes.

I should feel very grateful for any suggestion that you should make.

Yours sincerely

J.J. Hyde¹

As pointed above, this was the second disappointment that McClements had in his attempts to find a mission station in the north. In the meantime, undaunted by the lost of Zangon Kataf, McClements and Hyde then braced up to find an alternative site to establish and develop a permanent site for the Adventist Church in NN.

Establishment of the Mission Station at Jengre

The long drawn-out saga over the mission sphere of influence with the SIM at Zangon Kataf caused unnecessary delay for the kick start of SDA mission work in NN. To ascertain that no repeat of the past bitter experiences, Hyde decided to apply to the ADOs of both Zaria and Plateau Provinces. In respond to the application for the site at Jengre, the Resident in Zaria replied McClements on 17 February 1932 that

Sir,

With reference to Mr. Hyde's letter of December 9th 1931, addressed to Mr. J.C Drummond-Hay, I have to inform you that if you desire to forward an application for Right of Occupancy in a non-Moslem area in Zaria Division it will receive consideration. It is not the policy of Government to grant sites within the sphere of an

already established Mission and it should be advisable for you to satisfy yourself before making application that any site selected fulfills this condition. It is understood that the position was discussed with [the ADO] Mr. Nash on 30th November last and that the question of locality was gone into on that occasion...¹

With respect to Hyde's application the Resident of Plateau Province sent a telegram to his counterpart in Zaria that, "World Wide Adventist Mission intends opening Station at Jengre near Zaria Plateau boundary do you wish to have a clause inserted confirming their activities in this Province."¹ As there was no clash at Jengre the application for the C of O was granted.

On relocating at Jengre, it is recounted that it was in the house of Chakara, the local Amo village head at Litala Lirum that Pastor Hyde and his wife first stayed.¹ Another account however relates that when Pastor Hyde and his wife came they settled first in the house of Benaissa, a Jere man.¹ Whether it was in the house of Chakara or Benaissa that the Hydies first stayed, regardless of the different versions, both accounts are in agreement that the local people at Jengre were positively disposed to the missionary. Through voluntary work they assisted in the construction of the new site. From December 1931 to March 1932 in addition to a temporary mud house, a boot of woven grass (*zana*) was built where Bible school, Sabbath services and sick people received treatment.¹

Jengre was severely devastated by epidemic of jiggers at the time of the establishment of the station. The effective treatment which healed those who attended the mission station drew a large crowd of people. E.D. Dick, President of West African Mission in 1933 when passing through the station from Cameroun reported,

On my way to and returning from Dogba [in northern Cameroon] I had occasion to spend a little time at our Jengre Mission, near Jos. Jengre Mission is located in a healthy section of Nigeria, having a medium rainfall and an altitude of 4000 feet. It was established as a medical station as an entering wedge to a larger work among the pagan and Hausa peoples of northeast Nigeria. Elder and Mrs. J.J. Hyde are leading out in developing the work of the station. A temporary house has been erected, which will later be used as a dispensary. A permanent dwelling is now nearly completed.

Continuing Dick stressed the progress of work going on at the station,

The medical work under the direction of Sister Hyde, a trained nurse, is warming the hearts of the people. From twenty-five to thirty come for treatments and medicine each day. Some of these come from a distance of fifty miles or more. The spiritual side of the work is kept foremost, so that the patients can understand that it is God who brings relief from their distresses. The Sabbath services are attended by some forty to fifty each week, and a definite interest is manifested. Some who have been cured, refuse to return to their house, as they wish to stay near the mission so they can attend the morning and Sabbath meetings.¹

Among the first to show keen interest in the Advent message from the locality and had retained their faith in the church were Mallam Lamba Kakwi and Kaji Dariya. These two had previously been in contact with the SIM missionaries at Zabolo from Jos. With the establishment of the Adventist station very close to them, they were happy to embrace the Adventist message. Pastor Hyde depended initially on the two converts for reaching to the surrounding villages. Benaissa, the Jere man, Benaissa that had accommodated the missionary in his house and later Basai another Jere man both embraced Christianity but they renege their faith.

Progress of Mission Work in NN

The mission station at Jengre lay on the border between Plateau and Zaria Provinces. From this vantage location the missionaries combined the gospel and medical ministry in the expansion of the work among the different ethnic groups in the two provinces. In and around Jengre converged a number of different linguistic and cultural groups. These were the Amo, Binawa, Buji, Chokobo, Dingi, Gure, Gusu, Janji, Jere, Kaibi, Kibollo, Kinono, Kinugu, Kono, Kitimi, Kurama, Kuzamani, Lemoro, Piti, Rumaya, Ruruma, Sanga, Shine, Surubu, Tariya, including the Fulani and Hausa. While some of these were in Plateau, most of them were in Zaria Province.

With such a bewildering number of polities, the mission work was confronted with formidable challenges especially in terms of communication in the different local languages. Progress at the beginning was slow largely due to the aversion of the traditionalists to foreign beliefs and the pervasive influence of Islam among the Muslims, but the patience and tact of the missionaries eventually yielded dividends. M.L. Hyde (the wife J. Hyde), recorded the occasion that marked the beginning of the work at the Jengre station. After working for some time with little results, unexpectedly,

One Sabbath day, at the close of the service on the station, three young men walked into our school building. They were dressed in the usual costume of the neighborhood—just the skin of an animal hung over one shoulder. They looked uncivilized, indeed. They were not seeking a knowledge of God, but announced they wanted to learn to read and write. They no doubt thought that such accomplishments would elevate them among their fellow tribesmen.

Sabbath is not ordinarily the time to teach subjects of that variety, but rather than lose the opportunity of holding the interest of these men, my husband did as they wished. He asked them their names, and to their delight wrote them on the blackboard, explaining each letter or group of letters in each name. He offered them the chalk, so that they might try to copy the writing. But only one, Number, [later popularly known as Pastor Simon Number Kakwi] by name, was bold enough to do so. He, a cutter of tribal marks and ornamental designs on faces and bodies, made such a successful attempt that the others were encouraged to try, too.

Sabbath after Sabbath these young men continued to come for their class, but they came in time for the services. During the writing lessons names of “God,” “Jesus,” “sin,” “forgiveness,” were used. Also week after week they brought more and more people with them. We began to visit their homes.

At last we deemed that the time had come to hold a series of meetings near their houses, and to bring as many of them as possible to a decision for Jesus. I am glad to say those three young men and others became, and still remain, Christians. Most of them by that time could read the Hausa Testament—some of them bought the full Bible as soon as it was published—and now all of them, men and women, read, and understand the Bible.

It is not to be thought that accepting Christ was an easy matter for them. Indeed, they had to meet and overcome many difficulties. For instance, Number had four wives and as many women “friends.” And all these women had relatives who might be expected to disapprove of their dismissal. Also Number would lower himself tremendously in the eyes of his people by becoming the husband of only one wife. The

change called for tact and good judgment on Number's part, and great understanding and willingness on the part of the women who finally was chosen to be his only wife.

Beer is regarded as a staple food, and the measure, or one of the measures, of a man's manhood is his ability to take a distinguished part in the almost daily beer drinks. Sharing a common beer bowl and a common tobacco pipe is the general mode of welcome to a visitor. Many of their daintiest food are not such as God approves. These are but some of the many stones of stumbling in an African Christian's path.

Further, the native believer learns that God asks for a tenth of all his increase. He wishes, too, to buy a Bible, a hymnbook, and Sabbath lesson books for himself and for his Christian wife. He wishes to clothe himself and his family. He longs to be clean without as well as within, and that means that he must procure soap. For health's sake he decides to build a larger, higher, lighter house. This means harder work, but it also means money, for in a land of thieves and robbers a window or a door is not merely a hole in the wall, but a hole which can be closed securely.

Formerly his wives were his farm laborers. He now has only one wife, and therefore his income is reduced, yet he has many new expenses. He must work now as he never has worked before. And that is a real hardship to the ordinary native man.

But these Christian Africans know themselves to be sons of the King, children of God; and no burden is great enough to outweigh the joy and hope which the promises of God and the presence of Jesus bring to them.

So Number and his fellows still endure and work and wait happily. And as they wait, they continue to study the Bible and learn to give an answer to European and native alike for the hope that is within them. They are learning to live the life, and each helps his wife and children to live the life, which shall demonstrate beyond a doubt the truth of the things they teach.

Do I need to say that all our doubts and discouragements have long since passed away?¹

Though statistics of the first converts is not available, in addition to Simon Number Kakwi and Istifanus Kaji Dariya, the next converts who formed the core of church workers were Pastors Filibus Kakwi, Bulus Mallum Kakwi, Dauda Gauza, Joshua Mani, Sila Rabakaya, J. Jesse, Samaila Kakwi, etc.

Steady progress and expansion of the church continued to be recorded as more mission spheres were opened. In 1948 Dr John Ashford Hyde (Pastor Hyde's son) applied for new stations in some of the villages in Zaria Province.

The mission would like to establish chapels in some parts of the Lere District of Zaria Province during this dry season, among its new converts. The places involved are:

1. Pama Yaji among the Kuramas there (Shine sub-district)
2. Dutsen Gogo among Amos and Kuramas (Lazuru sub-district). These two also to have a resident evangelist (Amo)
3. Kantau district (Federe Lere), this is on the borders of Zaria and Plateau. It almost has an established chapel, but I would like to have a worker resident there.

I would be grateful if you could give me permission to go ahead with these projects so that the buildings may be completed well before the rains start, and while there is still water for building.¹

Another application soon followed.

Further to my recent letter, in which I requested permission to build churches and workers' house in the southern part of Zaria Province, in the Lere district, I have to make a further request for permission to establish a chapel at Angwan Dodondawa (Kurama) in the Kayarda area of the Lere district.

These people have been making their request for a chapel building for some time now, but it was not until last week-end that I was able to get out and talked with them. I found a group of 39 adults there, of which about 20 are taking a definite stand for Christianity. I, think that in view of this it would be wrong to prevent them going ahead with their plans, and am therefore writing to you to ask permission for the erection of a chapel.

I know that you will do all in your power to help us get the permission through as soon as possible so that we can get the building well established before the beginning of the rains.¹

The Resident directed this application to the SDO i/c Zaria Division, instructing him to write to the District Head of Lere to ascertain from the people before taking appropriate action. On 12th March 1948, in response to John A. Hyde, the Resident wrote: "With reference to your letters of the 9th and 19th January, 1948, the matter is still being investigated by the Native Authority and the District Head of Lere in whose District all four places that you mention are situated. You will be informed of the result of these enquiries as soon as possible".¹

After waiting for sometimes, approval was granted and permission was conveyed to the mission to go on with the building of churches in the four places. Gradually in this manner the Adventist work covered many of the villages in Zaria Province. Among some of the villages where subsequent stations were opened included Tudai, Tidere, Fadi Sonka, Babban Fadama, Fadaman Shanu, Garun Kurama, Janji, Piti, Kono, Kuzamani, Kaibi, Surubu etc. In the Plateau the mission established churches at Amon Bisa, Lishin, Kalambayi, Lemoro, Gurum, Zuku and Jos.

The growth and progress of the Adventist work was encouraged and promoted through educational, health and the gospel ministry. These institutions encouraged the expansion of mission work through schools, hospital and dispensaries.

Jengre SDA School

Jengre was a large rural settlement along Jos-Zaria road lying about 60 kilometres north of Jos and 200 kilometres south of Zaria. The town was the largest settlement in the northernmost apex of Plateau Province, about four kilometres to the boundary of Zaria Province. The first Adventist formal primary school in NN was built at Jengre in 1942¹. The school began with four classrooms but two additional classrooms were subsequently built. Initially Pastor Hyde started with a Bible School in 1935. McClements was highly impressed when he paid a visit to the school and saw a lesson in progress. He wrote his impression about the effort of the first pupils—fathers and mothers—in their attempt to learn how to read and write.

I wish the reader could make a short visit to that little schoolroom, and see these men and their wives—the first fruit of our work among these primitive people—struggling hard with their lessons. How awkward it seems to them to manipulate a pencil in those hands that have not been accustomed to handling anything smaller than

a large hoe or matchete... The women have children on their backs in the classroom, and sometimes these babies cry and demand food right in the middle of the lesson; but that does not dampen the enthusiasm of these mothers in their effort to learn how to read the Word of God.¹

By 1956 the school had eight classrooms with an office for the Headmaster, a small store and library, and a large separate hall which was the original church building at Jengre renovated as infant classroom. Though it was a day school where children come from their homes, huts were built which served as hostels to provide accommodation for pupils who came from distant places.

Initially, Adventist Yoruba teachers from the west were the foundation workers in the school. The first Headmaster was Mr. Olomjobi followed by Mr. E.A. Oyelese. From the 1950s when Adventist Igbo teachers from east joined the staff, Mrs E. Ibezim was the supervisor while her husband Mr. F.C. Ibezim became the third Headmaster. The fourth head teacher was Francis O. Chima from Edo State in the Midwest. The next head was Mr. F.C. Ibezim again and then M.A. Number. At the outbreak of the civil war in 1967 this temporarily affected the progress of work at the school. Mr M.A. Number continued as headmaster till 1968 when Mr James Audu briefly took over and went to the Adventist College of West Africa (ACWA). At his departure John Garah Nengel succeeded him till 1970 when he too went to ACWA. By then the civil war was over and Mr Effiong O.Thompson succeeded as Headmaster. During Thompson's time all mission schools were taken over by Federal Government in 1976. Because of the dearth of trained Adventist teachers, a few non-Adventist teachers were employed to augment the work forces in the school.

Right from the onset, the colonial government relegated the provision of education in Plateau Province in the hands of the missionaries. The role of government was limited to granting-aid to all voluntary schools. The grant-aided schools used the approved standard government syllabus but each voluntary mission school was given the freedom to design its curriculum. The curriculum at SDA School Jengre fully reflected the doctrines and teachings of the church. The subjects taught were common to most grant-aided schools. The mental and moral subjects were Religion, Reading, Writing, Arithmetic, English, Agriculture, Handcraft, Hygiene, Geography, History, Hausa, Handcraft, Nature Study; the practical and physical subjects were Physical Education and Sports. The mental and moral subjects that were taught everyday in the morning were Religion, Arithmetic and English. An integral part of the spiritual subject was the Missionary Volunteer (MV) society, which was similar to the Boys Brigade (BB) in the SIM schools. Singing was the last subject on Wednesdays while Thursday morning was devoted for sports.

The establishment of a formal school at Jengre station in 1942 satisfied the yearning and quest for Christian education among the Adventist believers. While statistics are hard to come by, especially of the number of the first intake of the school, however the enrolment rose from less than 67 at the beginning to over 150 children by 1955. Admission to the school was open to all children of between the ages of ten to about fifteen. In the Bible schools admission was initially opened to all ages, but in the course of time, admission was restricted to the approved age limit. The subjects taught in the Bible schools were mainly the basic 3Rs such as Religion, Reading, Writing, Arithmetic and some rudiments of the English language.

Muslim children and those from other Christian denominations as well from the traditional religion were admitted without any discrimination at the Jengre primary school. By and large, the primary and the rural Bible schools served as the basis for the propagation and conversion of young men and girls to the Adventist faith in the north. At one of the week-ends, Lionel Hubbard reported an investiture service for the youth held at the SDA Church located besides the primary school in 1955.

It seems that whenever an important event is scheduled in Jengre, it rains, and so it was on Sabbath, July 16, 1955, when we had planned to hold an investiture. For fifteen minutes, favourite choruses could be heard coming from the well-packed church, but of course in a very strange language and perhaps a little off key sometimes! Nevertheless, they were sung from the heart, and it was obvious that all were happy to be present... We felt rewarded as we watched the thirty-three Friends, five Companions, and seven Guides, among them a mother of five children, match out to receive recognition for completing their courses.

We are seeing great things in Africa, more and more young people are taking their stand for Jesus as they contact our schools, our medical institutions, and other young people in the faith.¹

The progress reported in 1955 notwithstanding, the growth and expansion of Adventist education in the north was extremely slow. This was because of financial constraints. The mission depended completely on donations from overseas before it embarked on any major project involving huge financial expenditure. The local financial sources generated from tithes and offerings were hardly adequate for the payment of workers' salaries. The financial burden of teachers' salaries was taken care of by the government. Since the salaries of teachers were taken care of, this enabled the mission to build the second primary school after a very long time at Laranto, Jos in 1962.

Jengre SDA Hospital

In his report of 1932 McClements had expressed the need for the building of mission hospitals in Nigeria. With reference to the north he wrote:

As yet we have neither a doctor nor hospital, nor even a properly equipped dispensary to represent our work in Nigeria. The time has come when we should be meeting this great need, and so we are putting in the earnest plea for a hospital to be established, with a doctor in charge, in Northern Nigeria.

As we enter this pagan country with the Gospel we desire to establish a medical unit among these people. It would help us in reaching the Mohammedan as well as pagan population of this territory. The government looks upon such work very favourably indeed, for there are but few mission hospitals as yet in the land.

We also need a rest home for our missionaries where they can have a change from the unhealthy and fever-laden lowlands, and where they can benefit from the care and advice of a Seventh-day Adventist physician. This can easily be established in the north in conjunction with our native hospital work and should prove a great boom to our workers in this unhealthy country.¹

Commenting on the favourable site of the hospital at Jengre as a good medical centre for the dissemination of the gospel light throughout the north and beyond, Pastor Hyde in 1934 wrote,

Our station is of peculiar importance. It stands on the edge of Hausa-land that large stretch of country which, with adjoining provinces, is wellnigh closed to missions. It is our first and only Hausa-speaking station. Hausa is understood and spoken over a large section of Northern Africa and by millions of people. Hausa-speaking converts from this station in the providence of God, may help to finish the work over a large part of the world-field. Normally this would be but a faint hope, for Mohammedan peoples are very slow to leave their faith. But these are not normal times. So, though our patients already come from miles around, our eyes look beyond those miles to the millions of

Hausas, Fulanis, Beriberi, and others who are Mohammedans, and who certainly must hear the “good news” before Jesus can come.¹

Pastor Hyde followed his report with an urgent plea for fresh provisions because most of the supplies in the station were exhausted completely by 1934.

It was a happy time a few days when we stood and surveyed a heap of old, clean linen that had reached us from home. We had known for a long time that it was coming, but it was to wait the return of a missionary from furlough to this field. His return was delayed and we were in despair. We were having thirty to forty patients to dress each day and our rags were finished. The Government sent us six dozen bandages. They were used. Everything in our wardrobe that needed mending or looked as though it needed mending soon was ended instead of mended, even down to khaki clothes. And what medical person would dream of putting khaki cloth on a wound! We were reduced even to that. With what joy, then, did we behold the linen from our churches at home!

Our work here in this new field is forging in a most unexpected way. Government officials once told us how many years of careful work would be needed before the primitive pagans would trust us or come to us. We looked at these naked people and believe what we were told. And now, with less than two years’ work behind us, what do we see?

We have a group of patients and their parents or friends who cook for them, numbering sixty, staying on this station with us. The Government has built six of the huts in which they stay. An hour ago two new patients arrived and brought today’s total to seventy. This is the first time we have reached this figure and we thank God for it. The Government has dispensaries, too, though not near us. They have ceased to charge for medicine there. Last year our patients paid us over £12 for the help we gave--£12 from people who have no money in their pockets, for they have no pockets or clothes either! Just two bunches of leaves suffices. Yes, among some of our pagans much less suffices.

Last year we gave 8,968 treatments. Already (February 25th) we have given over 2,600, and received £3. 5s. 0d. in return.

Our patients attend the dispensary an average of twenty-one days each. During that time they learn to sing hymns, they hear the commandments, the Lord’s prayer, and the good news that God is their Friend and that they can become friends of God and His Son Jesus. They are carrying those thoughts back to their homes, and now for miles around the people are singing our hymns. Yes, it is true that their verses are formed of lines taken at random from all the verses of the hymn, but what does that matter! Their singing is wonderfully in tune and the words usually make sense, and they are very happy to be able to sing.

This is sowing time in this area. No other missionary has ever been among them. Reaping time will soon follow, and then; what joy!

And now a word in conclusion. Our medical work is budgeted to cost £25 this year (it will cost more, for our numbers are increasing so rapidly), and our patients are expected to pay £15 (and they will). There is no money for bandages in those figures!

The linen you so kindly sent is almost gone (and will be quite gone when you are reading this). Will you not save all your old linen for us and send it soon?¹

From all indications such earnest and powerful appeals always received favourable and positive responses. Generous donations from the home front were the basis of

the progress of missionary work in Nigeria. The initial dispensary, upon which formed the foundation of Jengre Hospital, started in the temporary grass thatched huts in which Pastor and Mrs. Hyde first lived in before they moved to a permanent residence built in 1934.

We have been in our house a month or two now and very much appreciate the change ... Our old house is now the dispensary. We have made the store into a waiting-room and a place where worship is held ... Then our dinning-room is a wet treatment room, our bedroom is the examination room. Sonny's room is the medicine store, and my office is nothing just now. We have recently reached a daily attendance of fifty-eight. The Government are endeavouring to build us six more huts and supply some disinfectants and dressings. If they do we shall be greatly aided in our work.

The three huts that we already have are very useful. Sometimes we have had over a dozen women and children in one. To us it is very shameful overcrowding, but they are used to it. They were all suffering from severe sores in the feet caused by jiggers. We have taken literally hundreds of jiggers out of one person, sixty out of one toe. After such an experience the patient is glad to walk far.

We have some very bad cases just now. We are by no mean sure all will recover. But our faith in God and His ability to heal is high, and we do not despair, even of these cases. But it is extraordinary how bad these can become. In other parts of West Africa where jiggers are well known they seldom develop in this way.

However, the jiggers are helping the work. We had a number of children with us. In ten days those children learned three hymns. There was a moon at the time and when we wanted to sleep these children, 300 to 400 yards away, were singing their hymns so loudly that we had to lie awake. But we didn't mind that. The experience showed me that a school could be very worthwhile here. I had not been so sure before. Last Sabbath afternoon, about halfway through the meeting, a group of dozen other pagan children filed in. We have been trying for a whole year to get those children. We have visited their homes many times. We have been eager to give medicine to any child with even the least amount of sickness—anything to get them to come to us. They have promised, but until now have never kept their promises. We were very thankful to see them arrive. They were to come again to-morrow, but they turned up today!¹

The initial success of the take-off of the medical work filled the heart of Pastor Hyde with joy. Subsequently, in a report he expressed satisfaction for the permission to lay the foundation of medical work in the north and the challenges faced by him and his wife at the station,

We are very thankful that we are permitted to open our work here in Nigeria on a strong medical foundation. Not many stations have been more generously treated in this respect than has our station, and Mrs. Hyde finds her nursing skill taxed in handling the many cases that come to her.

Our people are primitive pagans, Mohammedans, Hausas, or Fulani. They are all very shy people on the one hand because of their retiring disposition and on the other because of their dislike for Christianity. Under such circumstances the medical side of our work proves to be invaluable.¹

Dr. Dave M. Nyekwere in his work, *Medical Institutions of the Seventh-day Adventist Church in Southern Nigeria*, records an interview by Anita Marshall with Mrs. Hyde, (wife to Dr. J.A. Hyde) in England about the treatment and remarkable result of one of the early medical cases at Jengre

Recently, I had the privilege of talking to Mrs. Hyde [on retirement], and she told me how armed with only a scalped and a kerosene tin of cheap disinfectant, she had rid the people of this pest (jiggers). ‘After his treatment my first patient left with feet looking like pieces of raw meat, ... but he returned the next day to tell me he’d had his first good night’s sleep for three months’.¹

The need for building a hospital in the north expressed by McClements in 1932 was not realised until the establishment of Jengre Hospital in 1947. The initial structure of the institution consisted of two wards for male and female with 36 beds. Funds for the construction of the hospital were sourced by the World Church through the Thirteenth Sabbath School offering overflow. The first Medical Director of the hospital was Dr. Ashford John Hyde (son of Pastor Hyde)

The paucity of statistical data limits the confidence with which one can further comment on the progress and development of the medical work from the establishment of the hospital. But it is gratifying that the institution has continually made considerable success in the course of many decades. In the first four years after the establishment of the hospital, the facilities in the institution were adequate to serve the needs of the daily attendance of patients. Records of the daily attendance in the out-patient clinic rose from forty at the beginning to over fifty in the 1950s. It is recounted that in 1952

At the present time there is no maternity ward to care for mothers and babies. They must be cared for in the same ward with other patients, some of whom are often very ill. Another prime need here at Jengre is a kitchen where patients’ relatives can cook food for them. When it rains, it is very difficult for the patients to obtain warm food, which must be cooked at present time over an open out-fire.¹

A similar report was written by Dr. John Hyde the following year in which he appealed for continued support from the Adventist World church.

The mission hospital at Jengre has already benefited from one such campaign and the funds which were given at that time were used to provide the much-needed furniture for the ward which we are now using. In this ward last year, nearly 450 patients were cared for in beds and on mats on the floor. This was besides the 18,000 out-patient attendances. We are hoping soon to build more ward and accommodation so that we can transfer some of our patients from the floor to beds. ... We are relying on many friends on the home front through the Mission Extension Campaign to equip this ward for us. ... North Nigeria has seen the results of the building up of the medical work in souls won, for last year we saw as many baptism as ever before.¹

While estimates of the souls won are not provided, in the 1960s when news of the excellent services offered at the hospital were favourably reported to many parts of the north, this attracted more patients from far and near thereby overstretching the existing medical facilities. In a distinct and unequivocal report Dr. Arthur M. Owens, the then Medical Director of the hospital wrote a passionate appeal for assistance in 1965. The comprehensive appeal for financial contributions is worth reproducing in details. Prefacing the appeal with an appropriate key text from the book of Ecclesiastics 11:4 which reads, “*He that observeth the wind shall not sow; and he that regarded the clouds shall not reap,*” Owens then wrote:

The frequent political changes in present-day Africa often seem to frustrate the best-laid plans for advance or improvement in mission work. Regard must be paid to the ‘winds of change’ which are sweeping over the continent, but the third angel’s message must be proclaimed in Africa as in all other parts of the world, and our instructions are to “occupy” until the Lord comes. We profess to believe in the imminent return of our

Saviour, when nothing but the treasure laid up in heaven will have any value. The fires of the last day will burn up all the works of our hands, but who at that time would say that all the thousands of pounds we have invested in mission hospitals was money wasted?

Jengre Hospital was built fifteen years ago with part of the proceeds of Thirteenth Sabbath offering from the Sabbath schools, and the hospital could never have continued to operate without the continued support of church in the “home bases.” The people served by the hospital are, for the most part, very poor peasant farmers, and they are able to pay very little for the medical help they receive. The charge for an operation, for example, is only £5 and this covers not only surgery, but also bed, injections, medicines, dressings, and laboratory tests.

There is no point margin when large numbers of patients are served at such low rates, and almost a fifth of the out-patients are treated for nothing or for a small fraction of the cost of their treatment—to say of the 1,200 lepers [and pupils from the Primary School] who pay nothing at all. Jengre Hospital has a good water supply, paid for in part by Missions Extension offerings of 1958, and for this we are very grateful. Now we find that our out-patient clinic facilities are hopelessly overcrowded, and we must appeal for money to build larger better quarters. The rooms now in use were adequate when the daily attendance was not more than thirty to fifty, but in 1965 there were almost 35,000 visits to the clinic, and as many as 275 patients have been seen in a single day. On such occasions, the noise and confusion, the heat, and the ordours, are almost more than can be borne by the workers in the clinic, and only the hope of relief enables the worker to carry on.

Northern Nigeria being a Moslem country, we cannot point to large numbers of conversions or baptism among the former patients of Jengre Hospital, but the hospital is widely and in general favourably known. While we have the confidence of the people, they do not have the means to pay for improvements at the hospital, and we are sure that the needs of Jengre Hospital have only to be mentioned to our loyal church members in order to bring forth a great response.¹

The response to such appeals for assistance from overseas usually takes some time before the recipients received the help. Meanwhile though the activities of the Adventist Church like any public and missionary activities were disrupted at the outbreak of Nigerian civil war, Jengre Hospital however continued to operate. After the war in 1971, Dr. J.D. Henriksen, Director of Health Services, Northern European Division of which West African Union Mission formed an integral part, undertook a tour of mission hospitals in West Africa. He wrote on the medical needs in Nigeria and particularly at Jengre Hospital,

One day while in Nigeria, I flew up to Jengre Hospital, in the north. This is a smaller institution with 36 beds, soon to expand to 50 beds, as they were fulfilling the building project of a new surgery theatre and 14-bed maternity ward, *thanks to your Ingathering and Sabbath school through the year*. The doctor was managing this hospital by himself with the help of his wife, and one African registered nurse, and some helpers which they had instructed.

I have never met a more busy man than Dr. Kenneth C. Kelln. He was up making rounds early in the morning, seeing patients in the clinic until late in the afternoon and after supper performing surgery, and then did the book-keeping before going to bed late at night. I was happy to assist him a little during the few days that I stayed there as the guest of this very hospitable missionary family and their two sweet children. This hospital serves a great area where there is no other medical institution. People come

from distances of 50 to 100 miles to seek help. At the time I visited, nomads were bringing their cattle from the northern area down the rivers and in passing through the area, had their infirmities taken care of at the hospital. *This very needy institution needs the charity and help from generous givers.*¹

The Gospel Ministry

In the 1920s W.E. Read had with foresight into the future challenges that were to be faced by Pastor Hyde when planting the gospel ministry in the north because of the pervasive influence of Islam:

One of the perplexing problems feared by the missionary today (1920) is that of the Moslem advance. This is particularly so in Africa. Every year large numbers of young men leave the University of Cairo and scatter to the south and to the west of Africa as missionaries of the Moslem faith. Every Moslem trader is also a missionary and feels it is his solemn duty to gather converts to the worship of Mohammed. They press in to the most isolated places, and in many parts seem to be running a race with the missionary forces as to who can get first into the different villages. ...

The policy adopted by the Moslem missionaries today is one of peaceful penetration: they do not enforce the religion by the sword, their tactics have changed.¹

With particular reference to the NN he wrote:

From the northern Nigeria, the Hausa merchants carry the Koran and the Moslem catechism wherever they carry their merchandise. No sooner do they open a wayside shop in some pagan districts, than the Mosque is built by its side. The laity are, in a sense, all preachers. Shopkeeper and Carmel driver are proud of their prophet and his book. If they cannot read it, they at least kiss it, and wear it as an amulet and carry it elsewhere. All ranks of the society are propagandists.¹

Pastor Hyde acknowledges the enormity of the challenges facing the planting and spread of the gospel commission in the north and wished that Muslims could have embraced the Advent message so that they in turn could reach out to the large population that speak Hausa language in Africa.

In all this vast area Hausa language is heard to more or less great degree. It is the language of trade. And the Hausa is a great traveller. If only the Gospel were to grip a few of these hardy, fearless travellers, so that they would travel and preach and trade Gospel books, what possibilities would open before us. For it is estimated that Hausa is spoken by 20,000,000 people [in Africa]. ... We here, on the borders of Hausaland, are operating the one station which does its work in the Hausa language¹

Among others, the church has depended on the agencies of educational and health institutions in the proclamation of the gospel commission. In the forgoing narrative, only a brief summation of progress of work through these agencies will be reviewed here. It will be recalled that it was through Bible School that Pastor Hyde won some of his converts. The first fruits of his labours were instrumental in bringing others to the faith. After his conversion Simon Number Kakwi brought 20 others to join the church. According to Pastor Hyde, out of those who came for medical treatment many of them willingly attended Sabbath services.

It was through these agencies that the church work in NN attended substantial growth and development. Extant records show that by 1956 the church work had impacted on the lives

of people in and around Jengre. The largest baptismal service was reported by Dr. Lamp, the Medical Director of Jengre Hospital that year,

In Northern Nigeria, at the height of the sixth-month dry season, choosing a site to hold a baptism where there is “much water” becomes somewhat of a problem, for all the streams have diminished to a languid ribbon of water only a few inches deep. A little resourcefulness, a greater measure of industry, and a still large amount of devotion to their task, however, enabled the people to damp up the small water supply to produce a suitable, though somewhat brackish, baptismal pool.

It was such an open-air pool that the largest baptismal service ever conducted in Northern Nigeria was performed on February 11th [1956]. On that day forty-one believers of whom twenty-three men found their way into the church of God from a life of paganism. As the candidates were lowered into the watery grave nearly five hundred spectators beheld the scene in a respectful quietness unusual for so large a group assembled in the out-of-doors. The sweet yet solemn wonder of baptism was not lost in the hearts of those who watched, for that group represented practically all the four hundred Seventh-day Adventist believers in this vast region of seventeen million people; and each convert there had united with God’s people within the space of one generation.

One of the two African Pastors who performed the service was Bulus Kakwi, the first and only ordained African minister from the northern region of Nigeria. Pastor Bulus, as he is called by all, was one of the first fruits of the early labours of J.J. Hyde from England, who began the work at Jengre twenty-five years ago, and who after an absence of many years while serving in other mission posts, has returned as president of the field as well as secretary-treasurer and departmental secretary.

The work of God is moving on here in this great area, but millions still wait in darkness and ignorance, and those of us who labour here pray that this baptismal scene may be repeated again and again, so that the eternal harvest of the Gospel seed sowing will soon be finished.¹

While the dearth of information constitutes a major handicap in reconstructing the church work in NN, undeniably because of the increasing growth in membership, A.D. Roberts saw the need to transfer the mission headquarters in Jengre to Bukuru in 1961.

The Nigeria Civil War

Barely six years following the attainment of Nigeria's political independence, the nation was engulfed in a serious civil war that nearly balkanised the country into several fragments. The Nigeria civil war took place between 1967 and 1969. Though the war severely affected Eastern Nigeria, it did not adversely affect the mission work in NN. Nevertheless, before outbreak of the war, there was heighten tension because of the killing of some prominent northern politicians during the first military coup of January 1966. The reaction of the northerners to the coup led to the killing of many innocent Igbos in the north. This in turn led to mass exodus of Igbo from all part of Nigeria back to the east. The mass exodus of Igbos drastically reduced the membership of Adventist particularly throughout the towns and cities in the north. Though there are no statistics, undeniably the number was a very substantial.

With respect to Jengre SDA School and the Hospital, though they were located in the rural area, the mass exodus of Igbos affected the personnel in these two institutions. The few remaining workers together with the expatriates however managed to keep the schools and the only hospital in the north working throughout the civil war.

Government Takeover of Mission Schools and Hospitals

In the years following the civil war, Nigeria enjoyed a period of oil boom. Because of the relative economic prosperity, the Federal Government hastily decided to take over the management and administration of all primary and secondary schools including the hospitals and dispensaries operated by the missionaries in 1976. The takeover of all the missionary institutions affected the work of the church in Nigeria particularly the administration of Jengre Hospital. Virtually, all of the expatriate medical professionals left the country. The departure of the expatriate medical professionals left Jengre Hospital very stranded.

The oil boom undeniably assisted Nigeria to go through the throes of the civil war without any financial distress. However, largely on account of mismanagement of the oil revenue, the oil boom turned out to be oil doom for the nation. Following the continuing deteriorating postwar economic conditions, many of state governments could not pay the monthly wage bills of their staff. This worsening condition compelled some of the state governments to return the missionary institutions back to the churches. In this vein Jengre Hospital was handed back to the Adventist Church in 1984. Though the handover of the two schools at Jengre and Laranto to a long time, this was finally done in 2011.

Rapid Progress and Administrative Organization of the Church

Dearth of statistical information poses a major limitation in the assessment of the rapid progress of work of the church in Nigeria. From the planting of the church in 1914 undoubtedly it has been growing despite the disruption of the civil war and the takeover of all mission schools and hospitals by the Federal Government. By the time of takeover in 1976 the church in Nigeria consisted of three administrative units: Eastern, Northern and Western Nigeria Missions. The three units of administrations were under the West Africa Union Mission with headquarters in Accra, Ghana. The three missions in Nigeria and the West Africa Union Mission were all administered by the Northern European Division (NED) with headquarters at ... in England.

Within the backdrop of NED, an outline of the progress of the church work will continue from the organization of Africa India Division (AID) with headquarters at Abidjan in Cote'd Voire and the organization of Nigeria Union Mission (NUM) with headquarters at Lagos in 1980.

The Period of AID 1980-2004??

AID took off at the time of the General Conference Goal of 1000 Days of Reaping. It was the same year that the NUM was formally organized. The workforce in the new union took the GC Goal of 1000 Days of Reaping very seriously. The workers embarked on aggressive campaign and the progress resulted in the organization of East Central Nigeria Conference with headquarters at Aba, River State Mission with headquarters at Port Harcourt, and Cross River Mission with headquarters at Calabar. In the same period, the Western Nigeria Mission attained the status of a conference with headquarters at Ibadan. The Northern Nigeria Mission was subsequently organized into two: North East Nigeria Mission with headquarters at Bukuru and the North West Nigeria Conference with headquarters at Kaduna.

In the course of the period under review, the work of the church in NN went through rapid progress. Though without any supportive data information, it was during this time that mission established churches in Sokoto and Kano and Maiduguri. For the first time a church was planted at Wulamangu on the borders of North East Nigeria and Northern Cameroun.

The Period of West Central Africa Division (WAD) 1997 to date

From the onset of WAD, the NUM has gone through a number of reorganizations as the workforce was galvanized into a series of evangelism targeting cities but not neglecting the rural populations. The outcome of united efforts of the workers led to the splitting of the NUM into two: the Eastern Nigeria Union Mission (ENUM) with headquarters at Aba and North Western Nigeria Union Mission (NWUM) with headquarters at Lagos. Each of these union missions consisted of a number of conferences. While ENUM had four conferences: East Central Nigeria (ECNC), East Nigeria (ENC), Cross River (CRC) and River State (RSC); the NWUM also had four conferences: Edo-Delta (EDC), North East Nigeria (NENC), North West Nigeria (NWNC), and West Nigeria (WNC).

Further reorganization in 2013 of the two union missions gave birth to the current three union conferences in the country: Eastern Nigeria (ENUC) with Aba as headquarter; Northern Nigeria (NNUC) with Abuja as headquarters; and Western Nigeria (WNUC) with Lagos as headquarters. Each of these union conferences consists of a number of conferences: the current conferences in ENUC are the same as listed above; NNUC has three conferences: North East Nigeria (NENC) with its seat at Bukuru, North Central Nigeria (NCNC) with Nyanya as headquarters, and North West Nigeria (NWNC) with its seat at Kaduna; WNUC similarly has three conferences: Edo-Delta (EDC), South West Nigeria (SWNC), with Akure as headquarters, and West Nigeria (WNC) with seat at Ibadan.

The church work has kept on advancing in the NENC and NWNC, as city evangelism were conducted in Jos, Maiduguri, and Kaduna. It was during this period that the church planted a station at Birni among Muslim dominated area in Jigawa State.

Meanwhile in the north, during the course of the current millennium, in addition to returning the schools to the missionaries, many state governments have given approval for the establishment and operation of private nursery, primary and secondary schools. This has provided the opportunity for several local churches to build and operate infant, primary and secondary schools. At present there are three high schools in the NNUC: at Jengre, Kujama and Numan. The first high school in the north is Hyde Memorial at Jengre established in 1992; the next Adventist High School is at Numan in Adamawa State founded in 2008. It started as a primary institution in 1994. Then Kujama Comprehensive College in Kaduna State founded in 2008. Annual enrolments into these three educational institutions were not available at time of writing this paper.

From the historical antecedents of the progress of church work, and the recent successive reorganization exercises, it is clear that the church in the north, though it started late, it is commendable that it has attained the status of a conference at the same time with the other churches in the east and west in the centenary year of the Adventist Church in Nigeria. Like other union conferences, the NNUC is facing formidable challenges. While the other two unions inherited established headquarters at Aba and Lagos, the north is yet to have any permanent structure to settle on. The NNUC has two undeveloped lands at Nyanya and inside Abuja where a large piece of land has been acquired, though an intruder is contesting in court for the site. By implication, the union conference in north has neither permanent office accommodation nor residential quarters for its officers. Moreover, the population of the church is barely 53013 in comparison with that of the northern states which is over 90,000,000. In short, these are some of formidable challenges the church in the north is facing. But we take consolation and hope in what Ellen G White admonished all us that “We have nothing to fear for the future except we shall forget the way the Lord has led us and His teaching in our past history.”¹

APPENDIX G

Church Planting Financial Support Card



**North-West Nigeria Conference of
SEVENTH-DAY ADVENTIST CHURCH**

Support for Church Planting
(Taimako Damin Bishara a Sabobbbin Wurare)

Name (Suna): _____

Church (Ikilisiya): _____

District (Sashi): _____

Phone No. (Lambar waya): _____

MY SUPPORT (TAIMAKONA)

Cash (Kudi) Grains (Hatsi)

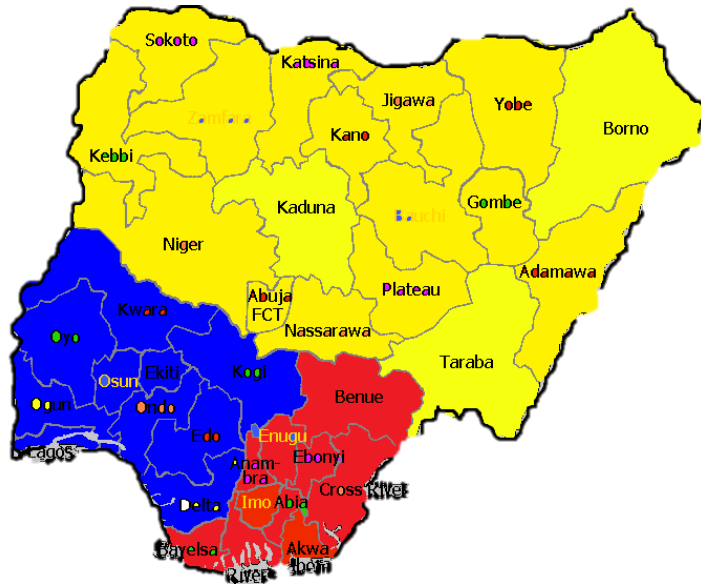
My support will be monthly, annually, biannually for the period of _____

Taimakona Zai kasance sau daya a wata, sau daya a shekara, sau biyu a shekara har na tsohon shekamu

Muna fata Allah Zai Albarkaci Tunanin ka/ki.

APPENDIX H

Map of Nigeria Showing Northern Nigeria Union Territory



APPENDIX I

North West Nigeria Conference Current Statistical Report of Membership (Last Quarter December 2016)

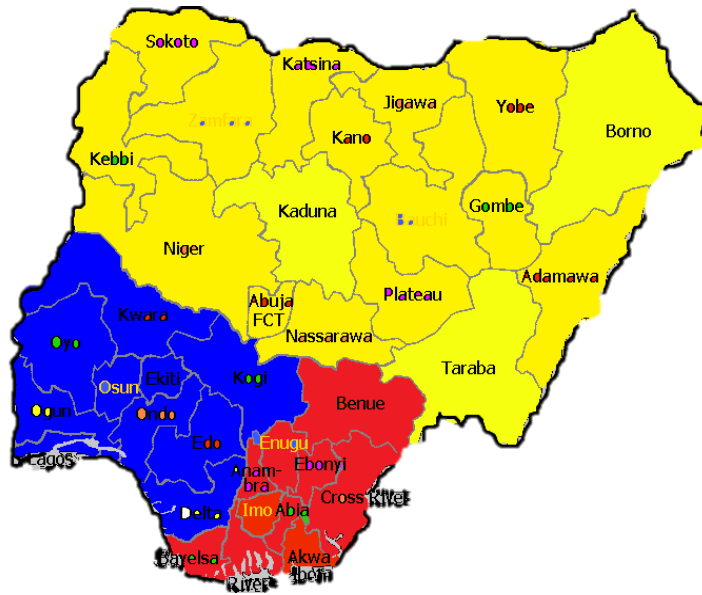
1	2a	2b	3a	3b	3c	4a	4b	4c	4d	5a	5b	5c	5d	5e	6	16a	16b	
ORGANIZATION	Churches	Companies	Church Attendance Second Sabbath Count	Church Attendance Seventh Sabbath Count	Church Membership at Beginning of Quarter	Members Added During Quarter				Members Subtracted During Quarter					Church Membership at End of Quarter	Sabbath School Attendance Second Sabbath Count	Sabbath School Attendance Seventh Sabbath Count	
						Baptisms	Professions of Faith	Letters Received	Adjustments	Letters Granted	Deaths	Dropped	Misings	Adjustments				
1	Abadawa	4	0	1,410	1,716	721	6	0	0	6	0	3	0	0	3	724	1,368	1,716
2	Bima	1	5	809	915	421	12	8	1	21	0	0	5	0	5	437	860	895
3	Damakas uwa	2	8	1,027	1,033	406	8	3	1	12	0	2	0	0	2	416	1,027	1,033
4	Durmi	4	3	1,031	1,027	784	0	0	0	0	7	5	0	0	12	772	1,031	1,027
5	Ganji	4	1	1,100	1,182	833	17	0	0	17	0	0	0	0	0	850	1,126	1,196
6	Garu	5	6	2,091	2,094	977	35	0	10	45	15	2	0	5	22	1,000	2,090	2,095
7	Gidan Waya	2	5	1,100	1,340	545	4	0	0	4	6	2	6	2	16	533	980	1,101

8	Kaduna	4	3	0	0	429	0	0	0	0	0	0	0	0	0	429	0	0
9	Kafanchan	2	10	0	0	274	0	0	0	0	0	0	0	0	0	274	0	0
10	Kano	2	2	303	390	178	0	0	0	0	0	0	0	0	0	178	501	404
11	Kahuta	2	0	312	349	297	30	0	0	30	0	0	0	0	0	327	243	249
12	Kauru	2	8	895	899	455	12	2	1	15	1	5	0	0	6	464	826	890
13	Kayarda	4	8	0	0	671	17	0	6	23	8	2	2	3	15	679	0	0
14	Kono	3	5	280	300	522	0	9	0	9	0	3	9	0	12	519	250	270
15	Maigamo	6	12	2,432	2,439	1,002	30	1	1	32	0	2	0	0	2	1,032	2,398	2,420
16	M/Kwanda	2	3	1,005	1,029	448	7	0	0	7	3	0	0	0	3	452	1,005	1,029
17	Marmara	1	3	568	514	255	0	0	0	0	4	1	0	0	5	250	568	514
18	Pambegwa	6	5	1,200	1,310	992	15	2	0	17	0	0	0	0	0	1,009	810	735
19	Ramin kura	4	3	1,217	1,136	562	31	0	0	31	0	1	1	0	2	591	1,386	1,462
20	Sabon Fili	4	1	620	680	532	36	0	8	44	6	0	0	0	6	570	620	680
21	Saminaka	2	4	482	437	362	11	0	0	11	1	0	0	1	2	371	482	437
22	Sokoto	1	0	132	119	225	0	0	0	0	0	0	0	0	0	225	84	132
23	Warsa	6	6	984	1,180	518	20	0	0	20	0	1	0	0	1	537	890	1,006

2	Yadin																	
4	Lere	5	6	738	820	700	37	0	5	42	6	3	0	0	9	733	865	620
2																		
5	Yarda	3	3	670	710	485	4	8	3	15	3	2	4	0	9	491	670	710
2																		
6	Yelwa	7	7	0	0	699	12	1	1	14	1	0	1	0	2	711	0	0
2																		
7	Zarkwai	2	8	698	699	479	17	0	3	20	0	1	1	0	2	497	690	695
2																		
8	Zaria	2	1	207	231	347	10	0	9	19	0	2	0	0	2	364	140	150
	TOTAL	92	126	21,311	22,549	15,119	371	34	49	454	61	37	29	11	138	15,435	20,910	21,466

APPENDIX J

Map of Nigeria Showing Northern Nigeria Union Territory



RESOURCE PERSONS

- 1.Pastor F. F. Daria: President, NNUC of SDA Church, Gwarinpa, Abuja
- 2.Elder M.M Dangana: Treasurer, NNUC of SDA Church, Gwarinpa, Abuja
- 3.Dr Femi Adesina: Doctor in Missiology, Babcock University
4. Eld. (Prof) John G. Nengel: Professor (Emeritus), History and International studies University of Jos
- 5.Pastor Dangana M. Yohanna: Researcher
- 6.Pastor Istifanus Ishaya: President, NWNC

DAILY PROGRAM

Thursday

- 2:00Pm -4:00 Pm Registration
- 4:00 – 4:20 Pm singing of evangelism summit songs
- 4: 20 - 4:30 Pm Welcome address/ Introduction of guests: Ps I. Ishaya
President, North West Nigeria conference of SDA Church
- 4:30 – 6:00 pm History of SDA Church in Northern Nigeria by Prof. John
G. Nengel
- 6:00 – 6:30 Pm Discussions and thanksgiving prayers for the labors of
Our pioneers

Friday 16th September, 2016

- 7:00 – 7:30 am Devotion
- 8:00 - 10:00 am BREAKFAST
- 10:30 – 12:30 The Biblical Foundation of Church Planting
- 12:30 – 1:30 Questions and Discussions
- 1:30 – 3:30 Lunch & Rest

6:15 – 7:15	Welcome and Devotion
7:30 – 8:30	The Great Commission
8:30 – 9:30	Questions and Answers Session
Thursday	6-7 am Wash up
7-9	Breakfast
9:15 10:15	Devotion and Sessions of prayer
10:15 – 11:15	Who are the Kambari people?
1:30 – 12:30pm	Traditional Religious Belief of the Kambari people
12: 40 – 3:40pm	Lunch and Rest
3:50 – 4:50pm	Marriage in Kambari land
5:00 – 6:00pm	Relationship between sexes
6:00 7:30	Questions and Answers
Friday	6-7 am Wash up
7-9	Breakfast
9:15 10:15	Devotion and Sessions of prayer
10:20 – 11:20	Role of prayer in church planting
11:30 – 12:30	The role of the Holy Spirit in church planting
12:40 – 3:40pm	Lunch & Rest
3:45 – 4:45	Hospitality/friendship in church planting
4:45 – 5:45	Types of church planting
5:45 – 7: 00pm	Questions and Answers
7:15 8:15	VESPERS SERVICE
Saturday	9 – 11am Church at study

11:00 – 12:40	Divine service
12: 40 – 2:40	Lunch & Rest
2:40 – 3:40	Contextualization: Over contextualization Vs under contextualization
3:40 – 4:40	Importance of learning foreign languages in mission
4:40 – 6:00pm	Questions & Answers
6:00 – 6:30	Consecration and sessions of payers for church planting trip
6:30 – 7:30	Sun down service
Sunday 6-7	Wash up
7:00 – 8:00am	Devotion and closing exercise

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VITA

Name: Yohanna Musa Dangana

Background: I was born on January 1, 1969 in Maigamo, Lere Local Government, Kaduna State Nigeria. I have three elder brothers, two elder sisters and a younger sister. I was raised in the SDA Church by loving parents. My father passed away in 1974, my mother and my brothers raised me up in the way of the Lord and sponsored my education to this level. I was baptized into the church and became a Seventh-day Adventist on November 27, 1984. I am a product of Adventist Christian education, and have attended SDA Theological seminary.

Family: I was married on January 7, 2007 to Bara'atu Balarabe Labaran, of Gwadabawa Local government, Sokoto State Nigeria. For now, we have two children, Unem Musa Dangana (born on July 7, 2008) and Iyama Prisca Dangana (born on December 4, 2011).

Education: 1977-1982 Primary School Education, Maigamo Lere Local Government Kaduna state Nigeria

1983-1987 Government Day Teachers College Yarkasuwa Kaduna state, Nigeria

1996-1998 College of Science and Technology Kaduna Polytechnic, Nigeria

1999-2002 Andrews University (Berrien Springs, MI, USA) B.A Theology/Public Health

2004-2006 Andrews University (Berrien Springs, MI, USA) M.A Religion

2013-2017 Adventist University of Africa (Nairobi, Kenya) Doctor of Ministry

Ordination into Pastoral Ministry: 2008 - Ordained by the Seventh-day Adventist Church and currently hold ministerial credentials from North West Nigeria Conference (NWNC) of Seventh-day Adventist Church.

Work Experience: 1988-1997 Kaduna State Primary Education Board (As Primary school teacher)

2002-2003 Associate District Pastor SDA Church Kafanchan District NWNC

2004-2006 District Pastor SDA Church Kafanchan District NWNC

2006-2009 District Pastor Zaria District /Director Evangelism and Global Mission NWNC

2009-District Pastor Yelwa District/Director, Evangelism/ Sabbath School and Personal Ministry, NWNC

2014- Executive Secretary, NWNC