

## PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: METHODOLOGICAL STRATEGIES/APPROACHES OF INCREASING  
THE MEMBERSHIP OF THE SEVENTH-DAY ADVENTIST CHURCHES  
IN KISANGANI, DEMOCRATIC REPUBLIC OF CONGO

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Date completed: June 2017

The Kisangani churches in Upper Congo Field (UCF) have a problem of increasing their membership. Despite many public efforts, the growth of these churches is low. So, there is the persistence of problem of nurture, faithfulness in tithe and offerings, and involvement to discipleship.

This research was conducted, in the last three years (2014-2016) for the purpose to discover evangelistic strategies that will help Kisangani churches to increase their church members. An assessment of evangelistic approaches used in these churches had been done by a questionnaire which was sent to all churches of this city.

The findings show that saturation strategy and oikos strategy in which personal evangelism and lifestyle evangelism are integrated part might help these churches which are feeble in outreach to resolve their problems. That is why a program was designed and training was done. The focus was to train pastors and

church leaders whom in their turn had the responsibility to train their respective members. The seminar succeeded because of good participation. A program of follow-up was held and forms of the door-to-door report had been distributed to the seminary members. Church Personal ministry directors are chosen to do the follow-up.

There is a need for more training in personal evangelism work in the local churches. Emphasizing on good lifestyle, the church leaders must promote the door-to-door outreach activities. These might be their priority. This approach walks together with intensive intercessory prayers that will provide a spirit of revival and reformation. It is only in this condition that the Holy Spirit can empower believers in fulfilling Jesus' great commission and converting the unbelievers.

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A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

Malunza Monga Simba

June 2017

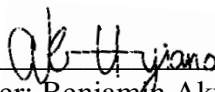



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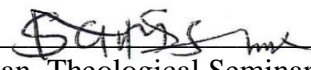
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I dedicate this work to my father and my mother, Simba Francois and Etambo Elise,  
for making me what I am today, to my dear wife, Josephine, and to my children,  
Marceline, Seraphine, Franck, Benjamin, Fabrice, and Paulin for their love,  
support, perseverance, sacrifice, and back-up. May God bless you.

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## LIST OF ABBREVIATIONS

BA	Bachelor of Arts
CA	California
ESV	<i>English Standard Version</i>
GC	General Conference
IL	Illinois
KJV	<i>King James Version</i>
KY	Kentucky
MD	Maryland
NEWSTART	An acronym that stands for the health habits of: Nutrition, Exercise, Water, Sunlight, Temperance, Air, Rest, Trust.
OR	Oregon
SDA	Seventh-day Adventist
TN	Tennessee
UCF	Upper Congo Field
USA	United States of America
WI	Washington

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## CHAPTER 1

### INTRODUCTION

This chapter deals with the geographical and historical background of the Kisangani churches of the Seventh-day Adventist Church in the Upper Congo Field. It also includes the statement of the problem, the purpose of the research, the main reason for carrying out the research work, the delimitation of the study, the methodology, and the definition of some words.

#### **Background Information**

Kisangani, the country town of the Oriental province is the most populous city of the Northern provinces in the DRC, with an estimated 2008 census population of over 1,200,000 (up from 406,249 thousand in 1993). Over the last decade, the city's inhabitants have been increasing.<sup>1</sup> The Adventist presence is approximately 1,200 i.e. with a ratio of one Adventist Church member to one thousand inhabitants). The SDA Church has six churches and eighteen companies. As a commercial center, this city receives a lot of people from other provinces including some Adventists from neighboring fields. So, more than 250 dialects are spoken in Kisangani. But the people are united in three main languages: Lingala, Swahili, and French. The last is the official language.<sup>2</sup>

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<sup>1</sup>Wikipedia, « Kisangani, » Wikipedia free Encyclopedia, <http://en.wikipedia.org/w /statistics-population-kisangani-communes=kisangani&oldid=110196166> (cited 2015 January 22).

<sup>2</sup> Ibid.

Kisangani is a large multi-ethnic population, where a wide variety of faiths are practiced with various Christian denominations, such as--- Orthodox, Catholic, Methodists, Greek Orthodox and Baptist churches, are found throughout the area along with members of Judaism, Islam, Kimbanguism, Hinduism, traditional religions and others.

Politically, Kisangani, the former Stanleyville is considered as a martyred city. Since the independence of the Democratic Republic of Congo in 1960 until 2000, Kisangani had passed through series of wars due to the invasion of rebel groups. From 2001 to today, it maintains some peace and people are engaged in reconstruction.

The Adventist message entered in the Oriental province in 1924. It reached Kisangani fifty years after in 1974, the year of the reorganization of Upper Congo Field formerly known as Upper Zaire Field (UZF).<sup>3</sup> From 1974 to 2002, Kisangani had only one Adventist church and three companies with more or less 100 members. After this period, several evangelistic activities were conducted but the challenge of increasing membership still persists.

In addition to series of evangelistic campaigns held by local pastors and laity, Kisangani had the privilege of receiving some foreign preachers from the hierarchy of our Church. In this list, we can add the satellite campaigns and the radio programs. In spite of these means, the growth of the church is still low due to some persisting internal and external factors as a small number of trained pastors, illegitimate marriages due to the customs, tribalism, unfaithfulness in tithe giving, the lack of commitment in discipleship, the threats of existing churches, etc.

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<sup>3</sup> General Conference of Seventh-day Adventists, Office of Archives and Statistics, *Seventh-day Adventist Yearbook 2013* (SDA Yearbook 2013) (Silver Spring, MD: General Conference of Seventh-day Adventists, 2013), 70.

Over the years, numerous evangelistic strategies or approaches have been used but the result is far to reach the goal. So, this study is intended to make a survey on traditional evangelistic approaches and on all other means used for discovering which of them is appropriate in reaching out to the people of this town.

### **Statement of the Problem**

The lack of adequate evangelistic strategies has been one of the major causes of growth stagnation of Kisangani Churches. Since the existence of Seventh-day Adventist Church in this city, the emphasis is only put on the public evangelism. Apparently, the result is positive because many persons are baptized, but after the baptism, only a few number of them remains in the church.

The lack of appropriate methodological strategies in our churches has contributed to difficulties of nurturing membership; to unfaithfulness in tithe giving; the absence of commitment of church members to the discipleship.

### **Purpose of the Research**

The purpose of this project was to provide the pastors and laity some methodological strategies of evangelizing Kisangani churches. It will also be helpful to anybody who is invited to respond affirmatively to the great commission of our Lord Jesus Christ (Matt 28:19) and equip them for the discipleship.

### **Significance of the Research**

The research is important because it will benefit the people who are involved in the ministry of evangelism in order to gain times and make their work somehow easy. Thus, our churches will be able to resolve the problems of nurturing, unfaithfulness in tithe and offerings giving, and involving the members in discipleship training. Besides, this study will help us to grow our churches quantitatively and qualitatively.

## **Delimitation of the Study**

The research comprises of six SDA churches in the city of Kisangani: Makiso, Mangobo, Kabondo, Kibibi, Kisangani, and Lubunga. These churches are subdivided into three districts namely: Boyoma East, Boyoma West, and Lubunga. The collected data will range from 1994 to 2014.

## **Methodology**

This research paper consists of finding some methodological strategies in order to increase membership growth in Kisangani SDA churches. After defining some concepts in the introduction, in chapter two, by reading books and interview, we will reconstitute the geographical and historical context in which Kisangani churches are growing. Then to determine the biblical foundation of evangelical strategies in chapter three, the Bible, the writings of Ellen G. White, and other Adventist and non-Adventist authors will be helpful. Then in chapter four, the research will be based on an assessment and an evaluation of strategies used in Kisangani churches. By contrasting the efficiency of these strategies, we will be able to find the adequate methodological strategy. So, the following factors will determine the efficiency of each approach: the number of members gained; member duration in the church; nurturing; discipleship and fidelity in tithe giving. Indeed, the questionnaire will help us in our research.

## **Definition of Terms**

Evangelism is fundamentally related to inquiring about the gospel of Jesus Christ. The Greek word euangelos from which “evangelism” stems is normally translated as “gospel” in English Bibles. The prefix eu means “good” and “Angelos” means “news”, so the gospel is the good news of Jesus Christ. The New Revised Standard Version, the New International Version, the King James Version, and the

Revised Standard Version, all used “Gospel” as the title of the first four books in the New Testament. <sup>4</sup>

Evangelism is a biblical concept that is expressed through a Greek verb and noun “euangelizo” (Εὐαγγελίζω) and “euangelion” (εὐαγγέλιον). Euangelion is normally translated “gospel,” denoting the content of the good news. But it can also be a noun of action, describing the activity of proclaiming that good news (2 Col 2:12; Phil 1:5). Evangelism, to evangelize, is to proclaim the good news of the victory of God's salvation. “Evangelism” is the noun denoting that activity. teaching (heralding, proclaiming, preaching) the gospel (the message from God that leads us to salvation) with an aim (hope, desire, goal) to persuade (convince, convert).<sup>5</sup>

Discipleship is the word disciple that means a follower, one who accepts and assists in spreading the doctrines of another. A Christian disciple is a person who accepts and assists in the spreading of the good news of Jesus Christ. Christian discipleship is the process by which disciples grow in the Lord Jesus Christ and are equipped by the Holy Spirit, who resides in our hearts, to overcome the pressures and trials of this present life and become more and more Christ-like. This process requires believers to respond to the Holy Spirit is prompting to examine their thoughts, words, and actions and compare them with the Word of God. This requires that we get acquainted in the Word, daily studying it, praying over it, and obeying it. In addition, the disciple should always be ready to give testimony of the reason for the hope that is within us (1 Peter 3:15) and to disciple others to walk in His way.

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<sup>4</sup> Scott J. Jones. *The Evangelistic Love of God & Neighbor* (Nashville: Abingdon Press, 2003), 23.

<sup>5</sup>J. Mack Stiles, “Evangelism definition,” <http://9marks.org/article/how-should-we-define-evangelism/> (cited 2014, December 14).

Evangelism strategy is the mean by which evangelism takes place. It is a bridge so that the message can be shared. Unfortunately, when we use the term evangelism to describe a particular strategy often the term evangelism is equated with a strategy. The strategy that we employ to share the Gospel is not evangelism. The strategy is a vehicle for evangelism to take place. Below are different strategies that the term evangelism has been used to describe.

- Proclamation Evangelism Strategy focuses on presenting the Gospel in a context where a large member of listeners are present and are exposed to the truth. The contact in which the truth is presented becomes a primary factor in this strategy. Often there are large audiences with one person proclaiming the Gospel. Therefore, the evangelist is reaching a large number of people at that one time with the proclamation of the Gospel.
- Aggressive Evangelism Strategy has also been referred to as confrontational or intrusional evangelism. What are the types of activities we talking about when we talk about the aggressive strategy of evangelism? The Door to door evangelism might be more aggressive in nature. Any activity that focuses on sharing the Gospel with a call for a decision may be considered aggressive.
- Relational Evangelism Strategy focuses on bringing a person along in the process to a place where the Gospel is shared as a natural result of the relationship that has developed over a period of time. The relationship between people becomes a primary factor.<sup>6</sup>

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<sup>6</sup><https://books.google.fr/books?isbn/evangelistic-strategy-definition> (cited 2015, January 3).

- Lifestyle Evangelism Strategy is an evangelism strategy that focuses on living a holy winsome life among unbelievers with the goal of attracting people to the message of Jesus Christ.<sup>7</sup>

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<sup>7</sup><https://www.gotquestions.org/lifestyle-evangelism.html> (cited 2017, March 29).

## CHAPTER 2

### BIBLICAL FOUNDATION OF EVANGELISTIC STRATEGIES

Along with this chapter, the research will discuss issues pertaining to the Biblical background of evangelistic approaches. In other words, the study will search to discover the biblical proofs of the existence of evangelistic strategies in the Old and the New Testament times. Then, it will deal with the trend of church membership increasing in the Adventist movement until 2014. And finally, it will examine the Spirit of prophecy suggestions of the increasing of membership and its relevancy in the Upper Congo Field of Seventh-day Adventist Church.

#### **Evangelistic Approaches of Increasing Church Membership in the Old Testament**

The Old Testament reports some cases of evangelistic strategies. Let mention the following: The story of Joseph in Egypt in the house of Ponthifar, the story of the little girl (Naaman's wife servant), the story of Daniel and his companions at Babylon, and the story of Jonas in the city of Nineveh.

#### **Joseph in Egypt, the Foreign Land**

Joseph in Egypt, as a slave in a foreign and pagan country, influenced people by his lifestyle. Relative to his character, God was with him and became very successful in lifestyle witnessing. The Bible states that his master saw that the Lord was with him and that the Lord caused all that he did to succeed in his hands. So he found favor in his sight and attended him, and he made him overseer of his house and put him in charge of

all that he had (Gen 39:2-4 ESV). The Egyptian leaders discovered the presence of God through his lifestyle (Gen 39:3; 41:38).

### **The Little Girl in Naaman's Household**

According to the manner in which she approaches her mistress for sharing her testimony, it is clear that she has used the personal and relational strategies. The Bible says, "Naaman, commander of the army of the king of Syria, was a great man with his master and high favor because by him the Lord had given victory to Syria. He was a mighty man of valor, but he was a leper. Now the Syrians on one of their raids had carried off a little girl from the land of Israel, and she worked in the service of Naaman's wife. She said to her mistress, 'Would that my lord was with the prophet who is in Samaria! He would cure him of his leprosy.'" (2 Kings 5:1-3). Speaking about this girl, Ellen G. White declares, "a slave, far from her home, this little maid was nevertheless one of God's witnesses, unconsciously fulfilling the purpose for which God had chosen Israel as His people. As she ministered in that heathen home, her sympathies were aroused in behalf of her master; and, remembering the wonderful miracles of healing wrought through Elisha, she said to her mistress, 'Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.' She knew that the power of Hand heaven was with Elisha, and she believed that by this power Naaman could be healed."<sup>1</sup>

### **Daniel and His Companions in Babylon**

Daniel and his three companions: Hananiah, Mishael, and Azariah in slavery in Babylon were the model of integrity, honesty, and fidelity. Through their lifestyle,

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<sup>1</sup> Ellen G. White, *Prophets and Kings*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 1999).

Pagans' people and their leaders recognized the existence of Almighty God and were added to the family of believers. King Nebuchadnezzar declares, "Truly your God is God of gods and the Lord of kings, and a Revealer of mysteries, for you have been able to reveal this mystery" (Dan 2:47). At another occasion, after seeing the fidelity of three companions of Daniel to God and the manner that God delivers them, the same King declares, "Blessed be the God of Shadrach, Meshach, and Abednego, who had sent his angel and delivered his servants, who trusted in Him, and set aside the King's command, and yielded up their bodies rather than serve and worship any god except their own God. Therefore I make a decree: Any people, nation, and language that speaks anything against the God of Shadrach, Meshach, and Abednego shall be torn limb from limb, their houses laid in ruins, for there is no other god who is able to rescue in this way" (Dan 3:28-29). And another important claim is of king Darius. He says, "Wrote to all the peoples, nations, and languages that dwell in all the earth; Peace is multiplied to you. I make a decree, that in all my royal dominion people are to tremble before the God of Daniel, for He is the living God enduring forever His kingdom shall never be destroyed and His dominion shall be to the end. He delivers and rescues; He works signs and wonders in heaven and on earth, He who has saved Daniel from the power of the lions." (Dan 6:25-27)

### **Jonah in Nineveh City**

The Bible reports that after failing his flight attempt to Tarshish from the presence of God, Jonah used a public approach to preaching to the Ninevites the word of God. It says, "Then the word of Lord came to Jonah the second time, saying, 'Arise, go to Nineveh, that great city, and call out against it the message that I tell you'. So Jonah arose and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceeding city, going a day's journey. And he called out, 'yet forty days and Nineveh

shall be overthrown!' And the people of Nineveh believed God. They called for a fast and put sackcloth, and let them call out mightily to God. 'Let everyone turn from his evil way and from the violence that is in his hands. Who knows? God may turn and relent and turn from His fierce anger, so that we may not perish. When God saw what they did, how they turned from their evil way, God relented of the disaster that He had said He would do to them and did not do it." (Jonah 3:1-10)

For more enlightenment, the following comment is helpful: "an exceeding great City" means a city great to God; πόλις μεγάλη τῷ Θεῷ used for Nineveh means great before God. In other words, in his estimation, as though even God must acknowledge it. And the expression "of three days' journey" (3:3) refers to about sixty miles in circumference.<sup>2</sup>

It goes forth by stating that the writer may mean that it took Jonah three days to visit the various quarters of this huge place. The area of vast quadrangle containing the remains of four cities comprised under the name Nineveh is estimated by Professor Rawlinson at two hundred and sixteen square miles. In 3:4b, Jonah, undeterred by the danger of enterprise, executes his mission at once and announces the approaching destruction of the city. He began to enter into the city a day's journey, Jonah commenced his day's journey in the city, and, as he found a suitable place, uttered his warning cry, not necessarily continuing in one straight course, but going the most frequented spots. At the time of Jonah's preaching the royal residence was probably at Chalah: i.e. Nimrud, the most southern of the cities. Coming from Palestine, he would reach this part first, so that his strange message could soon come to the King's ears.<sup>3</sup>

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<sup>2</sup>*The Pulpit Commentary*, "Jonah Chapter 3" (Ages Software Rio, WI USA: Version 1.0, 2001)

<sup>3</sup> Ibid.

## **Evangelistic Approaches of Increasing Church Membership in the Apostolic Period**

The apostolic period is the period of early Christian community known as the “church.” According to Raoul Dederen, it is usually thought of as coming into existence at Pentecost, after the death and the resurrection of Jesus Christ.<sup>4</sup> And this period ended in 100 AD, the end of New Testament period.<sup>5</sup> This time is characterized by a high membership increase due to earlier Christians' work. By the assistance of Holy Spirit, they developed many strategies for the growth of their community. Among these approaches, the mostly used are public evangelism, personal evangelism, friendship evangelism, lifestyle evangelism, and community service evangelism.

### **Public Evangelism in Apostolic Period**

The first proof of this strategy is Peter’s preaching in the day of Pentecost. As a result, 3000 persons were added to 120 disciples who have received the Holy Spirit. Luke, the evangelist testifies, “But, Peter, standing with the eleven, lifted up his voice and addressed to them... And with many other words, he bore witness and continued to exhort them, saying, ‘save yourselves from this crooked generation.’ So those who received his message were baptized, and they were added that day about three thousand souls.” (Acts 2:14, 40-41)

And other cases are found in Acts 4:1-4 (Peter and John preaching before the council), Acts 8:4-8 (Philip proclaims Christ in Samaria), and Acts 17:22-34 (Paul addresses the Areopagus). The Areopagus was a public place as says this commentary, "Paul stood in the midst of Mars' hill. – Better, Areopagus, as before. The court sat in the open air on

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<sup>4</sup>Raoul Dederen, ed. *Handbook of Seventh-day Adventist Theology* (Hagerstown: Review and Herald, 2000), 539.

<sup>5</sup> Evans Craig and Stanley Porter, ed. *Dictionary of NT Background* (Leicester, England: Intersociety Press, 2000), 82.

benches forming three sides of a quadrangle. A short flight of sixteen steps, cut in the rock, led from the agora to the plateau where the court held its sittings. If it was actually sitting at the time, the temptation to have recourse to it, if only to cause a sensation and terrify the strange disputant, may well have been irresistible."<sup>6</sup>

### **Personal Evangelism in Apostolic Period**

After receiving the Holy Spirit, the Christians of the early church were zealous in their personal testimony of the gospel. They went from one place to another proclaiming the good news of salvation in Jesus Christ to unbelievers. Where they interacted with people anywhere they met. Michael Green affirms that the early church believed that evangelism was the prerogative and duty of every church member. He continues to attest that the nature of evangelism in the early church was both passionate and spontaneous, they did not have the freedom to gather publically in large groups or plan highly involved outreach initiatives. Instead, the work of proclamation was organically filtered into their everyday lives.<sup>7</sup> That is why the early Christians were zealous on personal evangelism. They preached the gospel wherever they found opportunity. The Bible reports the encounter of Philip and the Ethiopian Eunuch as a case of personal evangelism (Acts 8:9-39). And the presence of Peter in Cornelius' house is also seen as the same strategy (Acts 10:23-48).

### **Friendship (relationship) Evangelism in Apostolic Period**

Besides public and personal evangelistic activities, Christians in the first century were the friendly united one to another. Beyond their own relationship, they related also with Pagans. That is expressed in their correspondences. For example Paul's greetings to the

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<sup>6</sup> Biblehub.com/commentaries/ellicott/acts/17.htm.

<sup>7</sup> Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 2003), 380.

Ephesians (2 Corinth 13:11-14; Eph 6:21-24). They were brotherly connected and they called one another brother or sister (Rom 16:17; Eph 6:23; 1 John 2:9-11; 3:16-18).

Their love to one another was clear and pure in the manner that unbelievers were impacted. In the light of the following comment of Eph 6:23, 24 it is clear that they were friendly bind by Christ's love:

“Peace be to the brethren. There is a double invocation of blessing - to the brethren, and to all that love the Lord. ‘The brethren’ must mean the members of the Church addressed, with special reference to the amalgamation in one body of Jews and Gentiles, or to the one family (Ephesians 3:15) in which they were brethren, Peace is the echo of, and denotes the apostle's desire for the continuance among them of the peace with God to which they had been admitted, as well as the prevalence of peace in every sense of the word. And love with faith. ‘Love’ in the widest sense (Ephesians 3:17, 19) - the love of Christ to them, their love of Christ, and their love to one another; and love is coupled with faith because faith is the companion of love, they are in the closest relation to each other.”<sup>8</sup>

Indeed, the increasing of membership was the result of the fellowship of the believers.

In the book of Acts we find this statement:

"They devoted themselves to the apostles teaching and the fellowship, to the breaking of the bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And were selling their possessions and belongings and distributing the proceeds to all, as any has a need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved." (2:42-47)

### **Lifestyle Evangelism in Apostolic Period**

The eloquent demonstration of lifestyle evangelism is found in the primitive church (Acts 2:42-47). To evangelize the gentiles in Thessalonica, Apostle Paul shared the model of integrity, honesty, courage, and fidelity. He said, "Knowing, beloved brethren, your election by God. For our gospel did not come to you in the word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men

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<sup>8</sup> Pulpit, « Ephesians, » 6:23, 24.

were among you for your sake. And you become followers of us and of the Lord, having received the word in much affliction, with the joy of Holy Spirit, so that you become examples to all in Macedonia and Achaia who believe. For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia but also in every place. Your faith toward God has gone out so that we need not say anything. For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven whom He raised from the dead, even Jesus Who delivers us from the wrath to come." (1 Thess 1:4-10 NKJV) He continues his arguments by saying, "But we were gentle among you, like a nursing mother taking off her own children. So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us. . . . You are witnesses and God also, how holy and righteous and blameless was our conduct toward you believers." (1 Thess 2:7, 8, 10)

In the word of Walhen Paul himself was a living testimony to the power of the gospel that he preached. He was transformed by the gospel so that he calls people to follow his example as he follows Christ (1 Cor 11:1; 4:16; Phil 3:17; 1 Thess 1:6; 2 Thess 3:6-7). While Paul urges the Corinthians as an apostle and an "ambassador" for Christ to be reconciled to God, his appeal that "we are ambassadors for Christ" implicitly includes his hearers. If they are to follow his example, they must also appeal to others to exercise faith in Jesus and likewise be reconciled to God (2 Cor 5:18-21).<sup>9</sup>

And Peter required Christians to honor Christ in their heart and to be always prepared to make a defense to anyone who asks them for a reason for the hope that is in them; they must do it with gentleness and respect. (1 Peter 3:15)

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<sup>9</sup> Clinton Walhen, « Mission in the New Testament, » in Message Mission and Unity for the Church, Angel Manuel Rodriguez (Silver Spring: Biblical Research Institute, 2013), 94.

## **Community Service Evangelism in Apostolic Period**

In the apostolic period, the community service was in the center of their activities. The early Christians were known for their good deeds. Presley says, "... there was the impression made by Christians corporately. The church had qualities unparalleled in the ancient world. Nowhere else would you find slaves and masters, Jews and gentiles, rich and poor, engaging in table fellowship and showing a real love for one another. That love overflowed to outsiders, and in times of plague and disaster the Christians shone by means of their service to the communities in which they lived."<sup>10</sup> The case of this approach is found in the early church as underlined in the history of Christians in the book of Acts of Apostles. The first mention is Acts 2:45. And another case is Tabitha named Dorcas' story. It is said that she was a woman full of good works and acts of charity (Acts 9:36). She was making garments and was distributing to widows (9:39). In a commentary of Acts 9:39 it is found this statement:

"All the widows stood by him weeping. – We have apparently the same organization of charity as that which prevailed in the church at Jerusalem. The widows of the church were the object of special provision. The 'coates' were the close-fitting tunics worn next the body, the garments the looser outer cloaks that were worn over them. (see Matt 5:40) These were now exhibited by those who were mourning over the loss of their benefactress. It is probable that the workers with her in making them. She was, as it were, at the head of a sisterhood of Merci."<sup>11</sup>

This statement shows that Dorcas worked in the head of a community service. And its deeds impacted her community.

So, according to the findings above, it is easy to say that these strategies root in the Bible and that Old Testament people and Christians of early church have in their hearts the increasing of membership, in other words, the gain of unbelievers in their faith. Thus,

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<sup>10</sup> Stephen Presley, [theologicalmatters.com/2016/05/10/stories-of-evangelism-in-the-early-church/](http://theologicalmatters.com/2016/05/10/stories-of-evangelism-in-the-early-church/) (cited 2016, May 10).

<sup>11</sup> [Biblehub.com/commentaries/ellcott/acts/9.htm](http://Biblehub.com/commentaries/ellcott/acts/9.htm).

let see in the following section the trend of church membership increase in the Advent movement.

### **The Trend of Church Membership Increase in the Advent Movement until 2014**

After the disappointment of 1844, the pioneers of the Seventh-day Adventist church were not ready to increase their membership. Their first concern was to concentrate their power in Bible studying in the purpose to reformulate their doctrine. Dederen argues:

"The pioneers who met at the Sabbath or Bible conferences in the late 1840s studied their Bibles long and prayerfully to determine correct doctrines. They felt they have to be in harmony with Scripture. At the same time, they were afraid to urge others to join them, considering that the door to salvation was shut. The pioneers' attitude on the possibility of others' being saved changed, however, because of their careful study of Bible, Ellen G. White's visions of the message going around the world, and the conversion of people who had not been part of the 1844 movement. By 1852 the "shut door" had become the "open door" and the missionary zeal of the little band let them preach and teach throughout the Eastern states."<sup>12</sup>

According to Dederen, the period of stagnation was followed by an emphasis on the mission for the quantitative growth of the church. So that in 1880 the church membership had been doubled (15,570 to 29,711), then on 1900 the Adventist Church membership passed to 75,767. He continues to affirm that growth, together with growing pains, has marked the process of maturation. The membership of the Seventh-day Adventist Church grew from 5, 440 members in 1870 to 10.163,414 in 1998.<sup>13</sup> These statistics are the proofs of increasing which was possible by the use of evangelistic strategies. The church uses many and varied methods to reach people with the gospel message. These may be as quiet as a neighborhood visit, public as an evangelistic crusade with thousands attending. However, among many approaches used,

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<sup>12</sup> Raoul Dederen, ed. et al., 8.

<sup>13</sup> Ibid., 10-11.

the most spectacular methods were: Literature evangelism (on Ellen G. White initiative, was successful and attractive. The publishing ministry began first in Rochester, then in New York, and later in Battle Creek, Michigan, occupied a prominent place in Adventist endeavors in the 1850s), radio and television, missionary ships and airplanes, and intentional mission.<sup>14</sup>

In the same way, Rodriguez attests, “when the G.C. of Seventh-day Adventist Church was organized in 1863, the denomination had only 3,500 members and no official overseas mission work. But significant growth and territorial expansion towards the end of the 19<sup>th</sup> century called for major revisions of the original organizational structure. . . .From the first our work was aggressive, our members were few, and mostly poorer class.”<sup>15</sup>

Even today, the trend of increasing membership is in the heart of Adventist Church organization. It is expressed in its mission statement that consists of fulfilling Jesus’ command to make disciples throughout the world (Matt 28:19-20), and to carry the three angels’ message (Rev 14:6-11) to all peoples inviting them to leave Babylon and join the remnant church.

Recently by increasing the membership, the General Conference of Seventh-day Adventist Church had planned some quinquennial programs for evangelism and church growth. So, in 1985 the *One Thousand days of Reaping* resulted in 1,171,390 baptisms, and then in 1990 the “*Harvest 90 Objectives* «ended with 2,490,105 baptisms and the *Global Mission Strategy* which opens the doors of missions in non-penetrable territories and is bringing many souls to Christ.<sup>16</sup> In addition, with the development of new

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<sup>14</sup> Raoul Dederen, ed. et al., 8-15.

<sup>15</sup> Angel Manuel Rodriguez, ed. *Message Mission and Unity of the Church* (Silver Spring: Biblical Research Institute, 2013), 228.

<sup>16</sup> Raoul Dederen, *Handbook*, 15.

technology, General Conference is holding satellite campaigns which are bringing many unbelievers into the church. The most important ones were “Pentecost 90” held in Soweto of South Africa in 1990 and “Safari Africa” in Nairobi in 2008 which brought thousands of souls to Jesus Christ.

Beside these intentional programs, the Seventh-day Adventist Church organizes the department of personal ministries which functions in each local church, with the purpose of providing resources and to train members to unite their efforts with those of the pastors and officers in soul-winning service. The Goal is to increase the number of believers.<sup>17</sup>

According to the statements above, the focus of evangelistic efforts in Seventh-day Adventist Church is to get converts to increase the number of those who will be saved when Jesus comes the second time. Let us see the following section on the Spirit of Prophecy's counsels concerning the quantitative growth of the church.

### **The Spirit of Prophecy Suggestions of Increasing the Church Membership in the Upper Congo Field of SDA**

This section is searching to respond to the questions: What Ellen G. White says relative to church members increasing? And is it relevant today? Let us explore the following quotations:

For the first question, Ellen G. White emphasizes on the increase of believers which has a good result on church growth and multiplication of churches in the world. She says, “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

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<sup>17</sup> General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2010), 97.

reaching out and annexing new territory, enlarging the cultivated portions of the vineyard. The circle is to extend until it belts the world.”<sup>18</sup>

Here, she emphasizes on the involvement of church members in soul winning activities in the purpose to increase membership and to extend the church. This statement is in harmony with Christ's command which consists of making disciples in the entire world (Matt 28:19).

For Ellen G. White, this mission will be successful when members will follow Jesus model. That is why she says, “Those who will study the manner of Christ's teaching, and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day. . . . When the truth in its practical character is urged upon the people because you love them, souls will be convicted, because the Holy Spirit of God will impress their hearts.”<sup>19</sup>

And for her to bring men and women in the church has an advantage, the increasing of incomes which will provide means to the church for the progress of the Lord's service. She asserts, “As men and women are brought into the truth in the cities, the means will begin to come in. As surely as honest souls will be converted, their means will be consecrated to the Lord's service, and we shall see an increase of our resources.”<sup>20</sup>

For the second quotation, Ellen G. White states that the growth of the church in the sense of increasing membership is relevant today because it concerns the fulfillment of Jesus' commission. She states, “To us also the commission is given. We are bidden to

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<sup>18</sup> Ellen G. White, *Evangelism*, Complete Published Ellen G. White Writings [CDROM] (Silver Spring, MD: Ellen G. White Estate, 1990),

<sup>19</sup> Ellen G. White, *Evangelism*, 124.

<sup>20</sup> Ellen G. White, *Manuscript 53*, 1909, Ellen G. White Research Center, Silang, Cavite, Philippines (hereafter abbreviated EGWRC).

go forth as Christ's messengers, to teach, instruct, and persuade men and women, to urge upon their attention the word of life. And to us also the assurance of Christ's abiding presence is given. Whatever the difficulties with which we may have to contend, whatever the trials we may have to endure, the gracious promise is always ours, 'Lo, I am with you always, even unto the end of the world.'"<sup>21</sup>

Ellen G. White continues to show the relevant of increasing church members in these words, "As a people we greatly need to humble our hearts before God, pleading His forgiveness for our neglect to fulfill the gospel commission. We have made large centers in a few places, leaving unworked many important cities. Let us now take up the work appointed us, and proclaim the message that is to arouse men and women to a sense of their danger. If every Seventh-day Adventist had done the work laid upon him, the number of believers would now be much larger than it is."<sup>22</sup> In other words, the neglecting of great commission completion is condemned. As God's people, church members might be involved in the work of increasing the believer's number.

### **Conclusion**

As discussed above, it is clear in this chapter that the Bible sustains the evangelistic strategies of increasing membership. God in His plan, He needs to increase the number of His believers. Therefore, along with human's history, He chose men and women who might use appropriate strategies for attracting people in His Kingdom. Even they used these approaches unintentionally in some cases; it is our concern today to apply them intentionally in the sight of the Spirit of Prophecy for the growth of the church that is the way of completion of God's will. It is important to know that the Seventh-day Adventist since its beginning, in harmony with the counsels of the spirit of prophecy, is

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<sup>21</sup> Ellen G. White, Manuscript 24, 1903.

<sup>22</sup> Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 9:25.

involved in soul winning activities in the purpose of its quantitative growth. This finding leads to the following chapter that will deal with the study of the local setting of Kisangani churches.

CHAPTER 3  
DESCRIPTION OF THE LOCAL SETTING

**Introduction**

This chapter will give information on the geographical situation of DR Congo (area, population, and the geographic location of SDA church in the country). Then, briefly, it will deal with the history of SDA Church in Kisangani city that will include the church planting, its evolution in times and space, and its current growth situation. Furthermore, an assessment of applicable evangelistic strategies will be done with the purpose to discover the efficiency strategies which properly use, will help Kisangani churches to grow.

Finally, after evaluating these evangelistic approaches, an interview will be done with the aim to identify problems that are on the base of the low increasing of church membership in Kisangani. The respondents will also suggest some solutions to the problems identified.

**Country Profile of the Democratic Republic of Congo**

The Democratic Republic of Congo, in which Kisangani, the country town of Oriental province belong, is the 12<sup>th</sup> largest country in the world and the 2<sup>th</sup> in Africa. Locate in Central Africa, DRC has an area of 2,345.409 Km<sup>2</sup> (67.9% of this area are covered with forest) with a population estimated in 2012 of 65,705.000 inhabitants. Population density in 2012 (per square Kilometer) is 28.0.<sup>1</sup>

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<sup>1</sup> UN data/country profile/Democratic Republic of Congo, <https://data.un.org/countryprofile.aspx?> (cited 2014, December 12).

And other important social indicators are: the population growth rate (average annual %) 2010-2015 is 2.7; the urban population growth rate (average annual %) 2010-2015 is 4.2; rural growth rate 2010-2015 is 1.8; urban population (%) 2013 is 35.4. <sup>2</sup>

According to its extent, the DR Congo has three Unions: East Congo Union Mission covering The Katanga and Maniema Provinces supervised from Lubumbashi; The West Congo Union Mission comprising the Equatorial, Bandundu, Bas-Congo, Oriental, and Occidental Kasai Provinces, supervised from Kinshasa; and The North East Congo Union Mission, covering the Oriental Province, the North, and South Kivu Provinces, controlled by Goma. The Upper Congo Field, with headquarter in Kisangani, is part of North East Congo Union Mission. The three Unions in Congo have a membership of 517,046.<sup>3</sup>

### **Historical Information of the SDA Church in Kisangani**

Kisangani SDA churches are part of Upper Congo Field. So the following section will begin by presenting the brief history of this entity in which Kisangani churches are growing.

### **History of Upper Congo Field**

The planting of Seventh-day Adventist Church in Oriental province is the work of a Belgian missionary named David E. Delhove.<sup>4</sup> In 1927, he arrived at Kirundu in the village Utiolio, the territory of Ubundu in Oriental province. In the same year, he created one mission and one ladies primary school. In 1948 another missionary W.H.

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<sup>2</sup> UN data/country profile/Democratic Republic of Congo, <https://data.un.org/countryprofile.aspx?> (cited 2014, December 12).

<sup>3</sup> Bantu Hope Ministries, <http://www.bantuhope.org/SDA-church-History-in-drc> (cited 2014 Dec, 5).

<sup>4</sup>*Seventh-day Adventist Encyclopedia (SDAE)*, Commentary Reference Series, vol. 10 (Washington D. C: Review and Herald Publishing Association, 1966), 301.

Anderson, built and organized Nebasa station in the forest of the north board of Congo.<sup>5</sup> And in 1974 the Upper Congo mission was organized in an association named Upper Zaire Field that comprises Lubutu and Punia zones (territories) in the former Kivu Maniema territory, and Upper Zaire province (Oriental province), except Kibali Ituri district.<sup>6</sup> This Field was reorganized in 2003.<sup>7</sup>

### **History of Seventh-day Adventist Church in Kisangani**

The history of Seventh-day Adventist Church in Kisangani comes through the Kirundu station established in 1927 that was cut out of the thick Ituri forest, 180 miles (230 kilometers) southeast of Kisangani, to serve the Malengola and other small tribes. This area had the advantage to make the Gospel more effective because of the opening of girls' school. So through the mid-1900s, Kirundu station had many churches and companies on the way to Kisangani and southward to Lowa and beyond along the Zaire River (Congo River).<sup>8</sup> Later in 1973, an evangelist named Akoba from Kirundu mission reached Kisangani city and established a company in Kabondo commune. This was the beginning of evangelization in this area. Then in 1974, the headquarter office houses of Upper Zaire Field was Bought in Makiso commune. And a second company was opened in this place. Then, the third company was established in Mangobo commune in the house of Pastor Ditu. And at the same time, on the left side of River Zaire (Congo), Lubunga commune, some Adventist members came from Lowa organized the fourth

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<sup>5</sup>SDAE, vol. 10, 301.

<sup>6</sup> Bobbie Jane Van Dolson and Leo R. Van Dolson, ed. *Seventh-day Adventist Encyclopedia*, 2nd ed. (Hagerstown: Review and Herald, 1996), 42.

<sup>7</sup> General Conference of Seventh-day Adventists, Office of Archives and Statistics, *Seventh-day Adventist Yearbook*, 2014 (Silver Spring, MD: General Conference of Seventh-day Adventists, 2014), 57.

<sup>8</sup>Seventh-day Adventist Encyclopedia (SDAE), rev. ed., (1996), s. v. "Kirundu mission" 936-937.

company. So, in 1988, Makiso, the first church was organized with around 100 members.

During this period of church planting, we recognize the work of these literature evangelists: Kungi Kanyangi, Tokandeko Bedeni, Afasango Lisaliko, Busemea Bulombe, Basila Bohomola, Limela Molanga, Molabibi Batiakumi, Bongeje Lisandja, Okana Asele and Malunza monga Simba who went door to door to evangelizing with literature.<sup>9</sup>

### **Current Church Growth Situation of the Seventh-day Adventist church in Kisangani**

As said above, Kisangani has now three districts which are led by three pastors who have their Bachelor of Arts degree in theological studies. The actual district leaders are Kambasu Mayele, Boyoma- East district Leader; Tresor Kikobia, Boyoma-Ouest district leader; and Makamako Mbudje, Lubunga district leader.

The table below shows us the current church growth of SDA Kisangani churches:

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<sup>9</sup> Upper Congo Field Publishing Director Monthly reports 1975-1985.

Table 1. Membership at the End of Fourth Quarter 2014

No	District	Church	Company	Membership	Population	SDA per Population
1	Boyoma-East	Makiso	-	273	44,715	164
			Motumbe	38	18,420	485
			Batiambale	35	1,150	33
			Batiabonge	40	1,800	45
			Tshopo II	36	6,200	172
			Batiamaduk	23	5,000	217
		Kisangani	-	53	23,114	436
			Kikongo	54	24,250	449
		Kabondo I	-	63	36,000	571
			Kabondo II	57	28,000	491
			Chateau d'eau	27	31,000	1,148
		Kibibi	-	72	35,000	486
			Pk/11 Bangboka	35	1,340	38
			Maleke	03	1,200	400
			Akokopuku	24	850	35
			<b>Total</b>	<b>833</b>	<b>258,039</b>	<b>310</b>
2	Boyoma-West	Mangobo	-	133	58,198	438
			Lofoli	55	52,789	960
			Simisimi	30	34,250	1142
			SOTEXKI	34	47,000	1382
			Tshopo I	45	172,740	3839
			<b>Total</b>	<b>297</b>	<b>364,977</b>	<b>1229</b>
3	Lubunga	Lubunga	-	62	120,064	1937
			Lubunga II	38	44,635	1175
			Pk/12	63	9,584	152
			Loange	14	8,215	587
			<b>Total</b>	<b>177</b>	<b>182498</b>	<b>1031</b>
			<b>TOTAL</b>	<b>1307</b>	<b>805514</b>	<b>616</b>

The population statistics are for 2004 the last census in DRC.<sup>10</sup> However, the estimation of Kisangani population in the year 2008 is 1,200,000 inhabitants.<sup>11</sup> According to this estimation, the ratio of population per SDA members in the end of 2014 is around 1/1200. And the membership statistics are from the fourth quarter reports of Pastor Mayele, Boyoma-East district leader; Kikobia, Boyoma-west district leader, and Makamako, Lubunga district leader.

Currently, as shown in the table above, Kisangani city has six churches and nineteenth companies. Some of these companies are around Kisangani in Lubuya Bera sector which is part of Kisangani. These companies are led by pioneers of Congo Frontline Mission, independent ministry. Each commune has one church except Kabondo which has two churches. Kisangani has three licensed ministers who are district leaders.

According to this table, there is a challenge of increasing membership in Kisangani churches. Approximately forty years ago, churches have not had a good quantitative growth; though some evangelistic meetings had already been held. Therefore, the following section will focus on the assessment of applicable evangelistic strategies in Kisangani Seventh-day Adventist Churches.

### **The Assessment of Applicable Evangelistic Strategies in Kisangani SDA Churches**

The survey had been done in the six churches of Kisangani city: Makiso, Mangobo, Kabondo, Kisangani, Kibibi, and Lubunga with its companies from October 1 to 30, 2015. A questionnaire prepared in three local languages (French, Lingala, and Kiswahili) has been given to 250 members. The survey has as an objective that each

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<sup>10</sup> Wikipedia, (cited, 2015, January 22).

<sup>11</sup> Ibid.

member will respond to the questions relative to the evangelistic strategy which was used to reach the people with the SDA message, the respondent's years of membership in the church, his or her involvement in church activities and discipleship, his or her faithfulness in tithing, and his or her attitude vis-à-vis of Adventist lifestyle and temperance. So after returning the questionnaires, the members are subdivided into nine groups as follows:

*Table 2. Repartition of Members Relative to Evangelism Approaches*

No	Evangelism Approach	Frequency	Percentage
1	Born into SDA family	102	41
2	Participation in public evangelism program	55	22
3	Participation in personal evangelism program	38	15.2
4	Lifestyle (friendship) evangelism	23	9
5	School evangelism	10	4
6	Community service	8	3.2
7	Radio	6	2.4
8	Miscellaneous	5	2
9	Distribution of religious literature	3	1.2
		250	100

The table below shows the percentage of members of each approach who responded positively to the last seven questions above:

*Table 3. Percentages of Involvement in Church Activities*

Strategy	Durati on	Disciples hip	Interes t in church activiti es	Member church responsibili ties	Faithfuln ess in tithe and offerings	SDA lifesty le	Tempera nce
Public evangelis m	52%	69%	78%	71%	34%	87%	61%
Personal evangelis m	45%	58%	63%	74%	26%	87%	52%
Lifestyle evangelis m	65%	70%	39%	83%	21%	68%	34%
Literature evangelis m	50%	33%	0%	33%	33%	66%	100%
Communit y service	50%	25%	62%	62%	50%	87%	62%
Radio	0%	36%	50%	50%	33%	66%	16%
School evangelis m	60%	80%	80%	70%	10%	90%	50%
Miscellane ous	20%	60%	20%	80%	40%	60%	100%
Born into SDA family	62%	57%	72%	74%	24%	93%	69%

Table Interpretation:

Fifty-two percent of the members gained through public evangelism had spent more than 15 years in the church, and 69 percent have won some souls to Jesus. In the same group, 78 percent is involved in other church activities such as: joining singing groups (choristers), community services, personal and public evangelism programs, youth

activities, preaching in the church, Sabbath school action groups, etc. About 71 percent participates in different functions in the church, and then only 34 percent is faithful in the payment of tithe and offerings on regular basis. Also, 87 percent follow the SDA teachings on temperance and 61 percent is practicing SDA lifestyle.

In the personal evangelism group, 45 percent of the members have spent more than 15 years in the church membership, while 58 percent gets involved in discipleship. But 63 percent shows the keen interest in church activities. Also, 74 percent participates in some of the functions in the church. Then 26 percent is very faithful in the regular payment of tithe and offerings. Like the first group, 87 percent follows the SDA teachings on temperance and 52 percent practice the pure SDA lifestyle.

This is the lifestyle (relationship) evangelism: 65 percent have been in the church for more than 15 years, while 70 percent participate in discipleship program, 39 percent shows some interest in church activities, 83 percent participates in the regular functions of the church, 21 percent is faithful in tithe and offerings paying, 68 percent observes the SDA teachings on temperance, and 34 percent is practicing SDA lifestyle.

The literature evangelism group: 50 percent has been in the church membership for more than 15 years, 33 percent is actively involved in discipleship, 0 percent shows interest in church activities, 33 percent participate in the various church activities, 33 percent is faithful in returning tithe and offerings, 66 percent observes and practices the SDA teachings on temperance, and 100 percent is practicing SDA lifestyle.

The community services group: 50 percent has been members for more than 15 years, 25 percent is involved discipleship, 62 percent shows keen interest in church activities, 62 percent participates in church functions, 50 percent returns tithe and offerings faithfully, 87 percent observes and practices SDA teachings on temperance, and 62 percent is practicing SDA lifestyle.

For the radio group: none has been in the church for more than 15 years, 36 percent is actively involved in discipleship, 50 percent shows some keen interest in church activities, 50 percent participates in church functions, 33 percent faithfully returns tithe and offerings, 66 percent observes and practices SDA teachings and temperance, and 16 percent is practicing SDA lifestyle.

For the school evangelism group: 60 percent have been members for more than 15 years, 80 percent gets involved in discipleship, 80 percent shows some keen interest in church activities, 70 percent participates in church functions, 10 percent faithfully returns tithe and offerings, 90 percent observes and practices SDA teachings on temperance, and 50 percent is practicing SDA lifestyle.

For the miscellaneous group: 20 percent has been members for more than 15 years, 60 percent is involved in discipleship, 20 percent is showing some interest in church activities, 80 percent participates in church functions, 40 percent faithfully returns tithe and offerings, 60 percent observes and practices SDA teachings on temperance, and 100 percent is practicing SDA lifestyle.

For those born into the SDA family group: 62 percent has been members for more than 15 years, 57 percent gets involved in discipleship, 72 percent have interest in church activities, 74 percent participates church functions, 24 percent is faithful in returning tithe and offerings, 93 percent observes and practices SDA teachings on temperance, 69 percent is practicing SDA lifestyle.

### **Evaluation**

According to this finding, Kisangani churches have a low involvement in outreach by the fact that almost half of the members gained are from Seventh-day Adventist family. In other words, believers are not going forward with the gospel to reach unsaved in their areas. Dodson states, “Going reflect the sent nature of a disciple.

Disciples are sent to make more disciples” (Matt 28:19).<sup>12</sup>In the same way, according to Thompson, the growth pattern of the Christian can be expressed in two distinct directions: in reach and outreach. The first depicts an inner experience in the life of the believer, in other words, a personal growth or development process. The last, in which Kisangani churches failed, denotes evangelism that is the act of reaching out to others with the Good News of salvation. He continues to comment that outreach implies service on behalf of those who have not responded to the divine invitation.<sup>13</sup> So the lack of member commitment in outreach is at the base of low growing of Kisangani churches.

It is true to affirm that as low as growing families, Kisangani churches are growing in the same proportion. Also, the high percentage of nurture found in this category (members born in SDA families) is explained by the fact that these members are living in the SDA families.

In fact, the high percentages in public evangelism approach not explaining that it is the best evangelistic methodological strategy. This approach is regularly used but the growth of churches is low.<sup>14</sup> Contrarily the percentages of personal evangelism strategy are meaningful because this approach is less used and the figures on the table above are eloquent and show that regular applying of this strategy will enhance the result in the sense of increasing of membership quantitatively and qualitatively.

Here the quantitative growth refers to a numeric increase, in other words, the growth in number which singly cannot help the development of the church. But it might work together with the qualitative growth which concerns members ‘spirituality, their

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<sup>12</sup> Jonathan Dodson. *Gospel-Centered Discipleship* (Wheaton, Illinois: Crossway, 2012), 31.

<sup>13</sup> General Conference of Seventh-Day Adventists: Youth Department, *Getting it Right* (Hagerstown: REVIEW AND HERALD, 2005), 105.

<sup>14</sup> Kisangani Station Director, *Ministerial Yearly Reports*, 2011-2014.

relation with Jesus, and their commitment in Jesus' commandments (discipleship, faithfulness in tithes and offerings, involvement in church activities, Christian lifestyle, and temperance).

It is the same with the relationship approach that is not used in a systematic manner but this research shows that nine percent of Kisangani churches members were won by this method. This strategy is recommendable because, as states Wagner that the Bible commands Christians to be witnesses (Act 1:8), technically to be the witnesses of the death and resurrection of Christ (Act 5:30-32). Today Christians share their faith with lost people by witnessing what they heard, seen, and experienced. Therefore, witnessing requires a Christians to have a good testimony so that he or she becomes an attractive advertisement to motivate lost people to want to have the same kind of life. When this is done, the Christian has built a bridge to the unsaved and has won the right to be heard, or earned the right to give the gospel<sup>15</sup>. According to this statement, this strategy is relevant, which, used properly will help Kisangani church growth. And the fact to have only nine percent is a strength signal which indicates that Kisangani churches are spiritually sleepy. So this research will help to awake these churches. Even the last two approaches are well appreciated, community service and school evangelisms cannot be neglected because of their high percentages of involvement in discipleship. In addition, they have also high percentages of church members' involvement in church functions. These two approaches are not developed in Kisangani churches: there are no health institutions, no community centers, no orphanage, etc. Some occasional community services are doing by woman ministry department: in some circumstances, women visit prisons, hospitals, and older homes.<sup>16</sup> Therefore, this

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<sup>15</sup> Peter Wagner, ed., *Church Growth State of the Art* (Wheaton, IL: Tyndale House Publishers, 1986), 51.

<sup>16</sup> Micheline Kyungu, UCF Woman Ministry quinquennial Report, 2011-2015.

poor involvement in community services explains the weak percentage of members who were attracted by this approach. So, this study shows that an effort should be done in sense of diversification of community services at the local church level for to increase numerically members who will commit in discipleship and sustain the church in its activities.

And the school is a good area to meet youth souls, but Kisangani churches have a little investment in this sphere of influence. In Kisangani city, there are only five school institutions among them three are in the primary stage (no government support). Compared to the year of the beginning of Kisangani SDA churches, 1975, the schools might not be at this level. So, according to this finding, for the growth of churches, an important part of church budget should be affected by the school plantings and development.

And the radio "Three Angels' Message" has two years of broadcast. This research found that it is a tool of attracting souls to Jesus. The persons gained by the radio testify that they came themselves at the church without the help of anybody. Even the low percentage of persons attracted by this strategy, it seems that it is a potentiality which uses properly will increase membership.

The distribution of literature is another approach used in Kisangani churches as shows this survey. It is the last strategy according to its result. As the precedent, evangelistic strategies, literature evangelism is not developed. In the beginning of Kisangani churches, as reveals this research, this approach was doing by an important team of literature evangelist but this last quinquennial, their number is passed to three: one full-time and two occasional literature evangelists.<sup>17</sup> However, this quinquennial has an advantage, the distribution of "Great Hope" but the result is not yet visible. That

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<sup>17</sup> Kambale Muhasa, UCF Literature Report, March 2014.

is important in this strategy is that it touch the intellectual category of persons, men, and women able to themselves to read and to discover the truth. This explains our finding which 100 percent of the sample are practice the SDA lifestyle.

About returning tithes and offerings faithfully, the table shows that Kisangani church members are not faithful. This reality is also confirmed by the monthly financial reports of these churches in which the donors' average is fifteen percent as the table below has shown.<sup>18</sup>

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<sup>18</sup> Kodo Mamboleo, Monthly UCF Stewardship Report January 2014.

Table 4. Payment of Tithe for January 2014

NORTHEAST CONGO UNION MISSION  
UPPER CONGO FIELD  
PAYMENT OF TITHE FOR JANUARY 2014

No	DISTRICTS	Membership	Donors	Monthly target	Amount of tithes collected	% Target	% Donors
1	BAFWASENDE	140	-	\$ 129.16	-	-	-
2	UBUNDU	122	28	\$ 125.00	\$60.75	48%	22%
3	BANALIA	282	-	\$ 154.16	-	-	
4	ISANGI	235	-	\$ 133.33	-	-	
5	YANONGE	258	-	\$ 150.00	-	-	
6	MANDOMBE	163	21	\$ 155.00	\$15.91	10%	13%
7	LUBUNGA	425	32	\$ 216.66	\$66.23	30%	7%
8	BOY / EST	729	131	\$ 1,950.00	\$3009.49	154%	17%
9	BOY / OUEST	455	81	\$ 689.41	\$246.82	35%	17%
10	MAWA-GARE	304	18	\$126.67	\$36,93	29%	5%
11	POKO	445	56	\$ 183.33	\$110,48	60%	12%
12	PANGA	148		\$ 102.00	-	-	-
13	BAIMAMA	753	91	\$ 241.67	\$ 54.13	22%	12%
14	MAMBOLEO	582	120	\$ 187.42	\$ 44.58	23%	20%
15	BABUMA	466	66	\$ 150.00	\$ 15.91	10%	14%
16	PUNIA	430	-	\$ 116.67	-	-	-
17	YUMBI	368	139	\$ 108.33	\$95.53	87%	38%
18	OBOKOTE	247	59	\$ 100.00	\$32.47	32%	23%
19	ELIMU	547	68	\$ 112.50	\$60.75	54%	12%
20	BITULE	412	58	\$ 170.83	\$80.69	47%	13%
21	PARIZI	261	-	\$ 87.42	\$12.35	14%	-
22	LOKANI	324	81	\$ 112.42	\$28.70	25%	25%
23	LILO	633	27	\$ 250.00	\$21.02	8%	4%
24	ASOMBI	448	53	\$ 166.66	\$8.27	4%	11%
25	BAKETE	490	78	\$ 229.16	\$49.46	21%	15%
26	ZOBIA	371	94	\$ 190.00	\$67.15	35%	25%
27	NEMANZI	316	38	\$ 150.00	\$64.89	43%	12%
28	BUTA	106	-	\$ 109.91	-	-	-
29	DINGILA	125	-	\$ 100.00	-	-	-
	<b>TOTAL UCF</b>	10559	664	\$ 6697.75			

Préparé par: KODO Mamboleo  
Directeur de l'économat UCF 2014

In this table Lubunga district, Boyoma-Est district, and Boyoma-Ouest district constitute Kisangani churches. The evaluation of their faithfulness in tithing is outlined below.

**Kisangani church member stewardship situation**

	Members	Donors	Percentages
Boyoma-East	729	131	18
Boyoma-West	455	81	18
Lubunga	425	32	7
Total	1609	244	15

The January financial report above is taken as a sample of UCF stewardship report. In general, as it is seen on the table, UCF stewardship situation and particularly that of Kisangani church is catastrophic and need an appropriate approach to improve it because the small number of members found in these churches are not faithful in returning the tithe. According to Kisangani inhabitant, 1609 members is almost the number which one Adventist member can relate in Kisangani city for a maximum evangelization. So, fifteen percent are very weak and show that there is work to be done for enhancing the quality of believers.

For Boyoma-East district, considering only the amount of tithe returned apparently you can conclude that its believers are faithful in returning tithe because they were beyond their objective with 154 percent. But the reality is that only a small number represented by 18 percent is faithful. This supposes that there is need of the appropriate strategies which uses properly will lead Kisangani churches to a parallel

growth: quantitative and qualitative. And for a deeper research, this study had proceeded to an interview.

### **Interview**

After evaluating the research finding, the researcher had conducted interviews from all the churches in the three districts on 9<sup>th</sup>, 16<sup>th</sup>, and 23 April 2016 (see the sample in the appendix). The purpose was to identify the causes that are on the base of the low increasing of believers and the weak qualitative growth of Kisangani churches. And after this identification, selected persons were subjected to brainstorming to come up with possible solutions to the identified problems. The following are some cited problems and suggested solutions.

### **Identified Problems**

1. The new converts are baptized in hurry and are not supervised.
2. The absence of integration of new baptized.
3. Lack of nurturing techniques.<sup>19</sup>
4. Lack of social aspect of evangelism.
5. Believers are not living an exemplary life. Their lifestyles are shutting the door to unbelievers.
6. Kisangani churches are not baptized people of the stable standard of life. The high social class is not touched by SDA message.
7. Churches are invested more in the evangelism but less in believers' growth.
8. Elders are less committed to the spiritual activities.<sup>20</sup>

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<sup>19</sup> Kyungu Micheline, Woman Ministry Director, Upper Congo Field, interview by the author, Kisangani, 11 April 2016.

<sup>20</sup> Lufutu Kambilos, Stewardship Director, Upper Congo Field, interview by the author, Kisangani, 11 April 2016.

9. False external image of SDA church which is known to have many restrictions relative to the lifestyle (nutrition, fashion, etc).<sup>21</sup>
10. Internal fight among believers: nepotism, tribalism, jealousy, etc.<sup>22</sup>
11. Believers have less interest to share their faith with their neighbors.
12. A minimum number of members is committed to Bible reading and prayer.<sup>23</sup>
13. Schools are less involved in evangelism.
14. Church planning programs are not emphasized on evangelism: The local churches spend years without holding an evangelism campaign.<sup>24</sup>

### **Suggested Solutions**

1. Extending the period of Bible study before and after the baptism.
2. Developing a program of follow-up: sponsorship and home visitations.<sup>25</sup>
3. Searching and reaching the people of high social class by personal evangelism: State's workers, government leaders, businessmen, etc.
4. Improving the image of the church: buildings, reputation, and external relationship.
5. Sabbath and vesper worships must be active and attractive: youth programs and music are one of the means to make church alive.<sup>26</sup>
6. Seminaries: to prepare believer for a personal witness.

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<sup>21</sup> Paluku Kalimwabene, Church Elder, Makiso Church, interview by the author, Kisangani, 14 April 2016.

<sup>22</sup> Jean Malongonay, Church Elder, Tshopo Church, interview by the author, Kisangani, 14 April 2016.

<sup>23</sup> Alice Unen, Cashier, Upper Congo Field, interview by the author, Kisangani, 14 April 2016.

<sup>24</sup> BongeLe Lisandja, Church Member, Mangobo Church, interview by the author, Kisangani, 17 April 2016.

<sup>25</sup> Kyungu Micheline, 11 April 2016.

<sup>26</sup> Lufutu Kambilos, 11 April 2016.

7. Evangelism campaigns must be done regularly.
8. Emphasis should be done on Christian lifestyle.
9. Promoting the radio evangelism: to have the programs in other non-Adventist radio.<sup>27</sup>
10. Using internet social networks and telephone for evangelization.
11. Having times for testimonies in the church. To hear what God is doing for His people must provide en
12. Encouragement and endurance in faith.<sup>28</sup>
13. Promoting the reading of Bible by giving rewards to the readers. This program should be sponsored by the church personal ministry department. There are many ways to do it. One example is to reward reader on Sabbath morning.
14. Creation of center of influences: clinic, school, fitness center, library, community center, restaurant, community service, etc.<sup>29</sup>

According to the findings above, actions must be done in diverse aspects of life for the growth of Kisangani churches. Thus, the strategy recommended in this case is “saturation evangelism” that is, in the word of Wagner, the use of every available means to reach every available person at every available time. In another word, is a concept whereby a community is saturated with the gospel by Bible studies, visitation evangelism, media evangelism, child evangelism, and large crusade evangelistic efforts to bring as many as possible non-believers to Christ.

And he also added in the list of approaches telephone evangelism, printing evangelism (every church purchasing a printing press and mailing its newspaper to its clientele), the sociological principle of synergism, which is using multiple agencies for

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<sup>27</sup> Alice Unen, 14 April 2016.

<sup>28</sup> Bongeje Lisandja, 17 April 2016.

<sup>29</sup> Paluku Kalimwabene, 14 April 2016.

maximum evangelistic outreach, such as Christian schools, homes for unwed mothers, deaf ministries, bookstores, and other local ministries to reach the church's "Jerusalem" by ministering to the various needs of individuals in the community.<sup>30</sup>

Beside the saturation strategy, this study recommends also the Oikos evangelism which concerns to motivate Kisangani church members to use their various family and social relationships to present the gospel to their friends and relatives. The concept is from the Greek language which is mean family, kindred, household (including servants) or owns. Wagner says, "Many in the New Testament who were brought to Christ were the oikos of a new convert. Hence, oikos evangelism is when a new convert reaches friends and relatives for Christ. The Greek word oikos is associated with the outreach of New Testament personalities after they were saved: Lydia, the Philippians jailer, Matthew the tax collector, Zacchaeus, and Cornelius. Hence, the first evangelistic priority of a person after being saved is reaching relatives and friends."<sup>31</sup> In other words, this statement affirms that people who met Jesus went on their tour to reach their relatives with the gospel.

The same author states that oikos evangelism is also called "web evangelism." When applied to a church, it is a principle of a new convert reaching those closest to him or her. By working through web relationships, a church can evangelize its extended congregation (those who are responsive people) and for him, it guarantees a smaller dropout percentage of new converts and transfer members.<sup>32</sup>

Oikos approach is easy to implement in Kisangani churches because it requires no budget and no program but a believers' commitment. And it walks together with the relational evangelism. Each member is called to develop positive relationships with his

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<sup>30</sup> Wagner, *Church Growth State of the Art*, 50-55.

<sup>31</sup>Ibid., 52-53.

<sup>32</sup>Ibid., 54.

or her relatives who may be parents, kids, uncles, cousins, sisters, brothers, friends, servants, etc.

However, to apply these strategies in Kisangani churches, it has developed a program with the purpose to motivate the Kisangani church members in outreach programs in order to increase the membership qualitatively and quantitatively.

## CHAPTER 4

### PROGRAM DESIGN, IMPLEMENTATION, AND EVALUATION

This chapter is the essential part, the core of this study. It is divided into three main sections which are program design, program implementation, and program evaluation. In fact, the first section has designed a program focused on a seminar of saturation and oikos evangelism in which personal and lifestyle evangelism are integrated parts. These strategies have arrived after undertaking and analyzing problems and suggested solutions given by the target group in the interview in chapter 3. It has given the biblical foundation of these strategies in the sense to make a revival among the believers to handle the responsibility given to them that is to share the gospel with the lost people. And this section has two parts: program preparation and action plan.

The second section of this chapter developed the program implementation. It shows how the program has been fulfilled and its impact to the participated. This section has also demonstrated how attendance was and has highlighted challenges found during the completion of the program planned.

The third, the last section of this program is the evaluation characterized by a feedback from Pastors, Church officers, and laity who have participated in the training. And it has ended with the researcher's observation and his personal evaluation.

#### **Program Design**

The causes of low increasing of Kisangani church membership being discovered, the study found out that to design a program is one of the ways to resolve this problem.

That is why a seminar for the members has gone through the following steps which were planned.

### **Program Preparation**

The Kisangani town churches are located on the two sides of River Congo: Two districts (Boyoma- Est and Boyoma-Ouest) on the right side and one district (Lubunga) on the left side, and according to the shortness of the time and difficulties relative to budget of travel, it has been proposed to hold a seminar at one site.

So in a meeting with district leaders and church elders, despite these difficulties, Makiso church in Boyoma-East district was chosen because of its proximity to the center of Kisangani city. Then, Kisangani station director gave the researcher the permission letter to hold this activity (see appendix). Finally, announcements were sent to each church one week before and district pastors were used for its promotion in their respective churches.

### **Action Plan**

The seminar was held in seven days from Sabbath afternoon of November 7, 2015, to Sabbath afternoon of November 14, 2015. And the schedule was prepared as shown below.

*Table 5. Schedule of Seminar*

Program	Hours	Activity
Morning    Afternoon	9.00-9.50	Devotion
	9.50-10.00	Rest
	10.00-12.00	Lesson
	12.00-12.30	Rest
	12.30-2.00	Workshop
Sabbath afternoon	1.00-1.50	Devotion
	1.50-2.00	Rest
	2.00-4.00	Lesson
	4.00-5.30	Workshop

And about the seminar for the members and according to some difficulties above, only pastors, church officers, and selected laity were invited to attend the seminar with the purpose that after their training, they will train their respective churches.

As said in chapter 2, for the growth of Kisangani churches, those are series of strategies ranged in order for the saturation of Kisangani city with evangelization and its implementation in Kisangani churches: Bible studies, media evangelism, Telephone evangelism, literature evangelism, public Evangelistic Meetings, and visitation.

#### 1. Bible Studies

Believers should go forward with the gospel to meet unbelievers with the gospel. It may be in their homes or anywhere they will find them. This strategy is largely developed below in the training section. And it has double advantages:

- a. It enhances the level of knowledge of church members in Bible truth. Hence they will grow their faith and will be already prepared for the second coming of Jesus Christ.

- b. Unbelievers will get the opportunity to hear the gospel message, to join the church and to be saved.

## 2. Media Evangelism

This strategy consists in using radio and TV programs for sharing the gospel.

This method has the advantage to reach each category of people in its home without barriers. It must be used simultaneously with the first strategy. So the area where it is well done, the front door presentation becomes easy because the church is already known. And the evangelist home visitation will be only for reaping souls prepared by the Medias.

Kisangani churches having the advantage to have their own radio, to plan evangelization is easy. The following is a plan suggestion:

1. To recruit radio evangelists (volunteers) among the believers
2. To train them in the communication technique and the Bible study. The training has as objective to equip evangelists in communication skill which will help them to transmit Bible truth (four weeks are required).
3. To provide programs of Bible study daily with the various subject (health, Christian home, Kids 'stories, and the gospel).
4. To create an offering for the radio support in the purpose to face regular estate taxes expenses and miscellaneous expenses of the radio.
5. To organize a Sabbath for the auditors of the radio unless one per month. The objective is to connect them with the church.

This suggestion is also relevant for the TV evangelism. But Kisangani churches have not a TV station. One potentiality is that Kisangani city has around five TV stations among it, one is for the estate. The last Channel is available. The implementation of this strategy in Kisangani churches needs an annual budget

for to face the rent expenses. Therefore churches might rent broadcasting in the estate TV according to their possibility. So, to gather their financial efforts will help them to succeed.

### 3. Social Network Evangelism

Kisangani church members should use their cell phones for sharing the gospel with the people of their territory. So, the use of social networks is a mean by which unsaved must be connected with the three angel messages. Facebook and other social networks might be used for extending the relationship with unbelievers. These networks are commonly and frequently used by teenagers for their interactions. Therefore, it is a good area of outreach which will be used as means for soul-winning.

A telephone is also a good tool for nurturing. Soul winners should be usually connected with their interested. Communication is important in the process of gaining souls.

How to use this strategy in Kisangani churches?

Each member who is involved in soul-winning is required to list his interest and their phone numbers so that two or three times a week he relates with them. The same work must be done by the local pastors and elders. They must have the phone number of each church member even of each new believer in the purpose to be permanently connected with them.

### 4. Literature Evangelism

Beside strategies above, literature distribution is one of the means for reaching people in their homes without restriction. Therefore, each church must promote the literature evangelism. Members should be involved in literature distribution.

They must reach people in their homes, their office, in the market, and anywhere they can relate to them.

This strategy is simple to implement. It is the most economic, direct, and does not depend on technology or major investments. Every church member can participate. And it has as the advantage to lead the reader to seek the church and also many people are reached by reading a single copy.

In this strategy, another important thing to do is to construct a library as a center of influence in which people will be blessed to find Adventist literature.

#### 5. Public Evangelistic Meetings

After using the strategies above, the public evangelism is used as the means for reaping souls which were prepared by these approaches. In fact, Kisangani churches should hold regularly campaigns. The frequency is at least one per quarter. The result will be positive if each church is committed to the implementation of the four strategies above.

Another advantage of this approach is to assure the church visibility. The church should be known in its territory and will impact its environment at the level that it will attract many souls.

According to these advantages, despite the failures, this research retains this strategy as a mean of reaping souls when other approaches mentioned in this work are properly used. It must not walk alone but it needs to be combined with these others. It is to say that before to hold a public campaign, Kisangani churches need to be sure that the site is already worked on the implementation of other approaches recommended by this research.

## 6. Visitation

Home visitation strategy is the method of Christ. The Lord went from house to house to reach people. This approach alone will give true success in reaching the people. Kisangani church members should engage actively in missionary work. They have a duty to visit every family in the neighborhood with the purpose to bring to them the truth, to pray with them, and to read with them the Scriptures. This strategy has double benefits according to its focus. When the focus is to reach the unbelievers' homes, it increases membership. And when the focus is believers' homes, it promotes church attendance and faithfulness in tithes and offerings. In other words, it promotes the quantitative and the qualitative growth. In fact, the saturation strategy is not limited to the list above. There are many additional innovative and applicable approaches as the following:

- Invitational Approach as its name suggests is the one which church invites people to events like a church service, a retreat, a day of Sabbath school invited, a lay activity Sabbath, a youths' Sabbath, a Sabbath of women, or a Bible study. These events are opportunities and occasions to invite guests to the church. This is one of the most natural ways never believers are able to reach out to others even if they may not have the right words to say.
- Service Approach is the strategy in which believers enjoy sharing the love of Christ through deed over the word. When the church provides hospitality and commits in community services, it is engaged in this strategy.

- Musical Concert approach. Here the music is used for sharing the gospel. This evangelism is attractive. If music is well done in the church, worship becomes attractive.
- Testimonial Approach. It is the approach in which the evangelist tells his personal stories of transformation. An evangelist who thrives with the testimonial approach tells powerful stories of Christ's saving work in his life. If the majority of church members are involved in this approach, the result is that many non-believers will come to Jesus and the church will grow.

Beside the saturation strategy developed, another fruitful approach that may be implemented in Kisangani churches is the oikos strategy.

#### Oikos Strategy in Kisangani Churches

Kisangani church members being from every social rank and from every profession: poor families, rich families, businessmen, politicians, court counselors, government workers, students, soldiers, cultivators, nurses, physicians, teachers, professors, etc. Here is the advantage of reaching these social classes and professions. The way to proceed is that Christ did when He was established His church. He first selected a few persons and bade them follow Him. They then went in search of their relatives and acquaintances and brought them to Christ. Therefore, the involvement of each member is the key to success. The assignment is that each member must identify five persons from his family, his neighborhood, his workplace, etc. The objective here is to work for them until they join the church. If someone drops out, or if he joins the church, he must put another name in that place. It is required always to keep five names on his oikos list.

So, the effort done by each member in his oikos relationship will help the growth of the church because each member has the advantage to win whole families and the nurture is easy and natural that is when a person comes to church, he will found a natural support. He will go to church not alone but with someone as a company.

To be involved in these strategies need the members' commitment and will to go forward with the gospel and to live a good lifestyle. Thus, the section below will present a seminar on personal and lifestyle approaches.

Table 6. Training's Plan

Date	Devotion text	Objective	Seminar lesson	Workshop
11/7/015	John 3:16	Christian might respond to a loving God by love.	The loving God is a God who finds lost people. And He has chosen the church as an agency throughout lost people can be found and saved. Thus, to train members is important. Jesus shared a model. Before to send His followers, He trains them (Luke 9:1-6). They were under His instruction three years and a half. The church must emphasize on church member formation.	Read John 3:16 and discover the major God's motivation for saving humanity and apply it in Christian's life and in personal evangelism.
11/8/015	Matt 10:5-8; 28:18-20	Each member should be ready for witnessing whenever and wherever.	A Person engaged in soul-winning must be prepared. He must be sure that he is prepared spiritually, mentally, and physically: he must be abiding in Jesus by a life of prayer and fidelity; he must be familiarized with Scriptures; he must follow the model of Christ in his external appearance. (John 15:4; Es 59:1-2; Heb 10:25; 1 Pet 2:11-12; 3:3-4)	Discuss the advantages of preparation in personal evangelism.
11/9/015	Mark16:16,17	Believers should know that the soul-winning activity must be done in order.	The church ought to draw a chart of its neighborhood territory and assigns it to its believers. This planning is founded on God's character because the order is in the center of His government. Angels in heaven are working in parfait harmony. They cannot participate where the disorder is. That is why Conant attests that the church might be systematic in the division of its territory. The church might follow Jesus' example. He divided the world-field into four districts and commanded the disciples to bear the message successively to Jerusalem, Judea, Samaria, and the final part of the earth (Acts 1:8). Hence, Jesus gave the church a definite program by which every lesser field, down to the smallest, is to be systematized for the work of witnessing. Thus, the church must divide the territory in which it is located. It enables it systematically to cover the whole field with its message.	Analyze and list your duties as Christian in the following texts: Matt 28:19-20; Mark 16:16-17.

*table continues*

Table 6 (continued). Training's Plan

Date	Devotion text	Objective	Seminar lesson	Workshop
11/10/015	Acts 1:8	To enable hearers to distinguish the One-to-One work to Door-to-Door evangelism.	<p>- One-to-One work is the method in which one person goes forth with the gospel. His assigned territories are the neighborhood and location where one spends a lot of time such as the work area, the school, the market, and anywhere he can mingle with human beings. That is why some choose to share the gospel in the bus, boat, hospital, airport, prison, etc. Jesus has done it at the well with the Samaritan woman. (John 4)</p> <p>-House-to-House evangelism calls also Door-to-Door is the method that consists, as it is named, to reach people in their house for the purpose to share the gospel. This method takes its foundation from Jesus' model (Luke 10:1) and Apostles' pattern (Acts 20:20). It is relevant until today.</p>	List five cases of one-to-one evangelism and five cases of house-to-house in the biblical context.
11/11/015	Phil 2:8-10	To equip believers with personal evangelism principles.	<p>Personal evangelism has many challenges because the soul-winner in his activity is called to deal with persons of different attitudes, convictions, confessions of faith, and different cultures. For to overcome these challenges the evangelist might know what attitude he must have before people with which he relates, what word and act are avoided, and what are recommended for this moment or circumstance.</p> <p>Attitudes recommended: Compassion for the lost, wise, and harmless (Matt 10:16). There are also some attitudes to avoid (see the seminar lesson in appendix)</p>	Read John 4:1-45, list four principles of personal evangelism used by Jesus.

*table continues*

Table 6 (continued). Training's Plan

Date	Devotion text	Objective	Seminar lesson	Workshop
11/12/015	1Pet 2:9-10	Church members will become soul-winner in Jesus' model.	Jesus saw in every soul one to whom must be given the call to His Kingdom. He reached the hearts of people by going among them as one who desired their good. He sought them in the public streets, in Private houses, on the boats, in the synagogue, by the shore of the lake, and at the marriage feast. He met them at their daily vocations and manifested interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of divine presence. His strong personal sympathy helped to win hearts. He often repaired to the mountains for solitary prayer, but this was a preparation for His labor among men in active life. For these reasons, He came forth to relieve the sick, to instruct the ignorant, and break the chains from the captives of Satan. Jesus set an example, not only in purity and life, not only in obedience, faith, and loyalty but also in what to do and how to it. - The desire of Age, p. 151.	List Jesus' evangelism territories, His target persons, and occasions? What was His passion?
11/13/015	John 4:7-42	To help believers to be relational and attractive by their lifestyle	Lifestyle or relational evangelism is a strategy that focuses on living a holy, winsome life among unbelievers with the goal of attracting people to the message of Jesus Christ. So long as lifestyle evangelism does not replace the verbal sharing of the gospel, it is a legitimate ministry tool. Lifestyle evangelism can be a wonderful way to show faith in action in a world that needs to see what true Christianity looks like. Christian should be the salt and the light of the world. (Matt 5:13-16)	Give ten qualities for a Christian who is the salt of world and ten for who is the light of the world?

*table continues*

Table 6 (continued). Training's Plan

Date	Devotion text	Objective	Seminar lesson	Workshop
11/14/015	2 Corinth 5:14	To help soul-winners to be aware of strengths and weaknesses of two strategies for to promote strengths and to handle weaknesses.	<p>Strengths:</p> <ol style="list-style-type: none"> <li>1. These approaches are easily scheduled and inexpensive. These are relevant in Kisangani churches because financially these churches are poor.</li> <li>2. Personal evangelism is a great method for low-cost event promotion.</li> <li>3. Great for generating personal contact with new visitors.</li> <li>4. Easy to implement.</li> <li>5. The relational evangelism is efficient for nurture church members.</li> </ol> <p>Weaknesses:</p> <ul style="list-style-type: none"> <li>▪ The disadvantage is that the preparation of individual Christians is often limited and the message is not made clear in the time available.</li> <li>▪ For relational evangelism, the conversion is slow. It takes a long time.</li> <li>▪ These new trends are obstacles for the personal evangelism: urbanization, technology advanced, and other cultural changes reduce access in many communities.</li> <li>▪ One of three church members being illiterate, their involvement in the door-to-door activity is slow unless they are paired together with the literate members.</li> <li>▪ Lifestyle evangelism employs a passive approach.</li> </ul>	To send two by two In neighborhood Territory. Each group should visit two houses.

This training had a double objective: Empowering the church by equipping believers to joyful commitment in outreach through personal evangelism and to prepare them to attract unbelievers by a good lifestyle. The objective of this research is to increase the membership of Kisangani churches. This seminar was focused on how

members can do individual personal evangelism (one-to-one) and how the church can plan a collective work (House-to-house/door-to-door). The following paragraph is the discussion about the door-to-door method. You can find more references in appendix A: the training lesson.

For the second method, there are actually in the scholars' ground two opposed trends about this strategy. Some scholars argue that this method is irrelevant today and cannot be used for the growth of the church. This trend is sustained by these arguments according to which door-to-door evangelism is a hugely time-consuming activity by the fact that in 2012, with 7, 5 million publishers, Jehovah Witnesses saw over 260.000 people baptized in their organization. On average, it takes 6.500 hours' activity to generate one new baptism.

In addition, they affirm that Jesus and His disciples went not from door-to-door, uninvited. Jesus sent out His followers in pairs to prepare the way for Him to preach in outlying towns and villages, but He did not instruct them to go door-to-door- knocking (Luke 10:5-7). Jesus' disciples did not go from house to house, uninvited, but they could enter a house where they were welcomed and stay with that family, telling them about Jesus. Even the first Christians did not go from door-to-door. The early Jewish Christians in Jerusalem spoke in the temple every day (Acts 2:46) and taught in each other's houses as often as possible (Acts 5:42).

Hazelden lists some extra-biblical reasons by which door-to-door method is not relevant. First, if you choose to do door-to-door visitations, people will like your church and stay because you apply that he call "keeping the back door of your church closed." Second, you will ruin the strategy of inviting people to church by preaching. You do not want to give them an unpopular message all at once, but to dispense it a little at a time to make it palatable to the hearer. Three, your church people will be disaffected toward

church ministry by door-to-door. Your workers will dwindle down to near nothing if they feel like they have to do something so difficult. And without those volunteers, your church cannot grow.

He concludes by saying that the church in the Bible that became classified as churches that preached to everyone became more unpopular with the world. So do not go door-to-door if you think it is about making your church bigger. It is about obeying the Bible and, therefore, honoring God.

For this trend, the door-to-door method had not a biblical foundation and it is not recommended for the church today.

In another hand, other scholars confirm the relevance of this method. McGavran argues that we should remember that it is God's will that lost persons be found in the purpose to be reconciled to Him. And we should remember that we serve a God who finds the person. So the finding God wants them to be found. He is not pleased when many findable sheep remain struggling on the mountain. That is we must bring them into a redemptive relationship with Jesus Christ where baptized in His name, they become part of His household. This statement opens the way for Christians to go to find them anywhere, even in their house.

The opinion of SDA is that door-to-door evangelism is based on the example of Christ; Jesus sent the seventy out two by two to invite their fellow men to come with them to Christ. And it affirms today that the church should follow the same pattern in going out in gospel teams (Luke 10:1; Mark 6:7).

According to this discussion, it is clear that door-to-door method is relevant today. It takes its foundation from Jesus' model and apostles' pattern. Apostle Paul says that he was teaching house to house (Acts 20:20). Therefore, the seminar was pertinent

and was entitled “Awake and save your perishing neighbor.”-For more references and details read the training lesson in appendix A.

### **Program Implementation**

After planning and getting an authorization, on November 7, 2015, Sabbath afternoon the seminar began according to the schedule above. Pastors and members from Kisangani churches met together in Makiso church. Beginning by Kisangani station director's introductory speech (welcome and greetings), the program was followed as it was planned.

The week was so busy so that each day had a specific objective as indicated above. These objectives, together, lead to the main objective that is to empower church members in soul-winning activity by sharing a good lifestyle. The focus was to equip them with tools and means which will give them skills in the domain of personal and relational evangelism.

And the seminar had two major parts: theory and practice (workshop). In the first part, the researcher had to emphasize on the idea according to which Jesus has given the church the responsibility to share the gospel with the lost people, and the church is the agency by which God is saving the world so that each member is accountable to God for the salvation of humans who are dying without hearing the gospel, and then today the church is sleeping, the seminar participants confessed and repented. A spirit of revival and reformation was manifested among them. And in humility, they kneeled down in confession by asking God's pardon and mercy and also the anointing of Holy Spirit in their personal work.

Then the second session followed by the group discussion which was very attractive. The students have divided into seven groups and each one had a coordinator and a clerk.

So, participation was active because all the groups presented different reports which were discussed for some minutes in the church.

Finally, on the last Sabbath afternoon, a practical work in the neighboring territory was done. Two-by-two they went door-to-door to apply and practice the theory studied. Each group was assigned two houses in the neighborhood and was given a report form to fill (see the appendices). And the pairing was done carefully according to gender and intellectual level.

According to gender, it was coupled man to man and woman to a woman except for married couples. This was to prevent one of the weaknesses of the house-to-house evangelism strategy that is when the couple is heterogenic it occurs suspicions and oppress the evangelism work. In this case, caution is recommended.

And according to the intellectual level, it bade a well-read with an illiterate in the purpose that the first can serve as the evangelist (he can share the Bible study) and the second as the assistant who can pray and take care of kids during the Bible study. These two persons are important in door-to-door evangelism because they serve as a double witness.

After all, they met in the church to present their various reports and the testimonies. That was exciting in their reports is that they were received in 85 percent of doors they had knocked and the testimony that some persons manifested the desire to continue to study Bible in next days. In addition, others required prayer. And on another hand, they met some persons who were reticent and wanted not to receive them.

Then the training ended by a word of encouragement from the researcher and a program of follow-up was held. Each district leader and his elders pledged to do this type of seminar in their churches frequently. And the following table was given to each district pastor.

*Table 7. Follow-up Program for the Year 2016*

DATE	ACTIVITY	ENTITY RESPONSIBLE
7-14/01/2016	Seminar: territory chart, formation of groups (two by two), and territory assignment	Local Church
21/01-15/03	House- to- house work	Local Church
16-25/03/2016	Report of house- to- house work	District
2/04/2016	Sabbath of invited	Local Church
2-9/04/2016	Seminar	Local Church
16/04-16/06	House- to- house work	Local Church
16-25/06/2016	Report of house- to- house work	District
2/07/2016	Sabbath of invited	Local Church
2-9/07/2016	Seminar	Local Church
16-17/09/2016	House-to-house work	Local Church
17-25/09/2016	Report of house-to-house work	District
3/10/2016	Sabbath of invited	Local Church
3-8/10/2016	Seminar	Local Church
15-17/12/2016	House-to-house work	Local Church
17-24/12/2016	Report and final evaluation	District and Researcher

The Sabbath of invited is a day in which all interested people found at house-to-house activity are invited to the church. The local church must plan how to welcome its guests. After the Sabbath worship, a reception program might be done in their favor. That will be a good moment of fellowship and integration.

In this table follow up is planned for four quarters in the manner that on the end of each one an evaluation should be done by the researcher. In addition, a baptismal class must be opened in each church which will receive interested who will decide to follow Jesus.

### **Program Evaluation**

The first stage of the objective of the seminar that was to train leaders who in turn will train their respective church members in their territories was fulfilled. So the

seminar was successful because the objective was reached. All churches were represented so the attendance was around 78% as compared to the total number of persons invited that was 88. The table below shows the attendance percentage.

*Table 8. Attendance*

District	Invited	Frequency	Percentage
Boyoma-Est	42	37	88
Boyoma-Ouest	33	26	79
Lubunga	13	6	46
	88	69	78

The frequency is the average of attendance of eight days. This statistic is without uninvited church members who attended regularly.

Another positive aspect was their involvement in all activities. The workshop was lively and remarkable when each group presented its report. In addition, a spirit of humility and commitment was seen in some practical activities. Seminar members went from door-to-door and came back with their reports which were discussed in the assembly.

And another indicator of success is the feedback. Some church members who take part in the seminary wrote letters (see appendix) to testify in general that the seminar was helpful. And they requested that the training must be repeated in a near future. And also, they recommended the same class to other churches of their field which had not got the privilege to participate in this training.

In another hand, during the seminar, it was found some disagreements and dissatisfaction due to the use of time, the lack of materials (screen and projector), and irregularity of electricity. Despite these disagreements and dissatisfactions, the training

was completed with the availability of means. However, the church leaders' interventions, supports were appreciated and were the basis of the seminar's success.

## CHAPTER 5

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

This research focused on some selected strategies to increase the membership in Kisangani Seventh-day Adventist churches. Despite the series of public evangelistic campaigns that were held, the membership growth is still stagnant. This chapter gives the summary and the conclusion of this study. This chapter will also bring out some observations, recommendations, and suggestions for further study.

#### **Summary**

According to history, from its planting until today, Kisangani churches have been engaged in series of public evangelistic meetings but unfortunately, the growth of its churches is still low. There are difficulties of nurturing the members effectively. In addition to the qualitative growth of the believers, the standard is the same with little improvement.

This study discovers some evangelistic approaches which will help these churches to increase their membership in quantitative and qualitative growth. The finding was that the involvement of these churches in outreach activities is really low because the majority of church members are born in SDA families. Hence, this research recommends the saturation strategy and the oikos strategy in which the personal work and the relational method are necessary.

In fact, a program was designed: training has been done and the evaluation showed that it was successful. Now pastors and church leaders have a mission to accomplish by going through this training in order to apply the knowledge in their

respective churches. They have a duty to empower the believers and to engage them in an outreach program by using the two approaches.

### **Conclusion**

The study found that the saturation strategy can resolve Kisangani churches' problem of stagnant membership growth. Kisangani church members ought to take care of their personal relationship with God so that they become the light and the salt of the world by their behaviors; they can attract people who are in the darkness of this world. They can realize this performance unless they break all barriers of race, sex, tribe, and social classes.

The low quantitative growth of believers, the difficulty of member nurture, and unfaithfulness in giving tithes and offerings are syndromes due to lack of commitment in personal work because person won by this approach is solidly rooted in the Word of God. His attendance at the church should be good. And his fidelity to God is concretized by his faithfulness in tithe and offerings giving.

Kisangani church leaders and members are called to respond to love and joy to Jesus' commission (Matt 28:19, 20) because to be God's people is to be involved in and committed His mission. To do that, Kisangani churches will become really God's agency for the salvation of humans.

This study had not neglected the efficiency of public evangelism, but when it is held, it must be followed up by a door-to-door work (visitation) and all other strategies listed above for the saturation of Kisangani city. The servants of God must go house to house to reap the harvest, to touch in their homes souls who were prepared by the public work. It is true that many lost people are ready in their homes waiting for the opportunity to open their hearts to the Lord Jesus. So Kisangani churches must not waste these opportunities. They must use all approaches developed above with the

purpose to increase membership. So, their financial means will be enhanced and the completion of gospel commission will be fast done.

However, this study had not developed all the strategies discovered as community service evangelism, school evangelism, radio evangelism, and literature evangelism. So the door is opened for who needs, after this research, to develop these strategies for the growth of Kisangani churches.

And according to this word of conclusion, this research found the right to formulate the following recommendations which the realization will lead to the success of these evangelistic strategies and Kisangani churches will meet the standard of other prosper churches in the world.

### **Recommendations**

According to the purpose of this study that is to increase membership in Kisangani church, the work did in this research being significantly is not enough to meet the aim fixed unless pastors and laymen respect their commitment teaching their members. There is a need for much seminars and training. Members might be trained to do the personal work unless once per month (on lay activity Sabbath).

In fact, trained church leaders are required to prepare a good evangelistic program which consists of assigning territories to church members in the objective to go forth, in an ordered manner, to meet lost people in their houses. So, each church must have a well prepared and respected schedule and territories must be assigned to members.

And for a good evaluation of activities, members should be asked to fill the report form whenever they go out to their assigned territories and they have the responsibility to submit it to the church personal ministries director. And this one has the burden to transmit it to the district pastor who in his turn will send to the field

personal ministry director. Church leaders must lay strong emphasis on the evangelistic passion of the apostolic church mentioned in the New Testament and should be laid on Adventist lifestyle.

Finally, a follow-up must be done by district pastors. It should be done differently: Scheduling and organizing of visitors or community members Sabbath by inviting the interested folks to church, organizing the week of emphasis on personal evangelism. So, this study shows that follow-up programs have been ineffective after public evangelistic meetings, it recommends the following programs:

#### Visitation

After the public meetings, generally, new converts are asked to join the church. For to maximize their attendance, they need to be visited. And when they are visited in 48 hours and when they attend the church for the first time, the retention rate is 34%. The second time 51% and the third time 78% in fast-growing churches. Therefore, the new members must be often visited. This work requires the commitment and the involvement of pastor and his members. The success of this follow-up strategy depends on how the new believers' address was registered.

#### Fellowship with other believers

To conduct follow-up in the context of a group is practical. A vital environment with other believers encourages the growth of new Christians in ways you cannot do alone. Paul encouraged his disciples to be together and he promoted the local church. The will of God is that human might grow with other believers as a body and to become part of a local church that honors Christ and faithfully. Fellowship was on the base of the growth of the early church (Heb 10:25, Eph 4:11-13, and Act 2:44-47).

#### Small Group

There is a genuine need in the new believer at large for a secure, safe place where he can feel accepted, where he can found a new circle of friends, with mutual support, experience growth. Small group offers that place where Christians become responsible to each other, where they enable each other to obtain and give support and face some of the realities that need attention.

It is a strong strategy of integration of new believer because of his own involvement in the group activity relative to the kind of small group he belongs. It may be as categorized by Barry Gane:

6. Fellowship group which has as objective to provide care and support for church members. Its meetings concentrate on helping people to know each other and to enjoy being together as a group of believers. In this group, Bible study and discussions occur on a lighter and less personal level.
7. Outreach Group which the primary aim is to reach non-Christians. It usually exists as a group for a certain length of time. For example, Revelation seminar, Action Team, etc.
8. Cell Group that is set up to provide intimate sharing of Christian experience. Bible study is carried out in very personal way. The experience of the group may be harmed by inviting others. But as the group grows it then need to be divided and become two new groups. Intimacy is thus maintained.
9. Growth Group is a special group held for a specific length of time. The purpose is to bring about the development of the participants' interpersonal skills and requires specialist leadership.
10. Support Group is designed for specific needs of people. It attempts to provide support for individuals who are currently undergoing some form of stress in their life. For example, being unemployed or singles, etc.

11. Social Groups exist to provide social interaction between believers.<sup>1</sup>

#### Involvement of New Believers in Church Activities

It is an important strategy for the nurture and the training of new Christian. They must be involved in each church program as Sabbath school, Women Ministry, Adventist Youth, Lay Activity, community service, music, etc. This strategy helps the new comer to develop his talent, to discover his gift and his integration in the life of the church. It fights against the isolation that suffers the new members which are on the base of their lost.

Beside these follow-up strategies, there are many others as sponsorship, Bible class, telephone, etc. The recommendation is that pastors and elders must implement these strategies in their churches.

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<sup>1</sup> Barry Gane, *Building Youth Ministry: A Foundational Guide* (Riverside, CA: Hancock Center, 2005). 130.

## APPENDICES

APPENDIX A  
LESSON FOR TRAINING

Introduction

Training is important in personal and lifestyle evangelism. Rainer attests that a traditional church with a healthy balance of evangelistic emphases will encourage means by which the members can develop the relationship with unbelievers. And it equips the people with specific training.<sup>1</sup>

Members' training roots in Jesus' model in the manner that before sending His disciples, He trains them (Luke 9:1-6). Ellen G. White affirms that Jesus trains His followers for three years and a half. They were under the instruction of Jesus whose she calls the greatest teacher that the world has ever known. She continues to say that it is by personal contact and association that Christ trains them for His Service. So, day by day they were in His Company, they conversed with Him, they heard His words of cheer to the weary and heavy-laden, they saw the manifestation of His power in behalf of the sick and afflicted, sometimes He taught them, and sitting among them on the mountainside; sometimes beside the sea or walking by the way, He revealed the mysteries of the Kingdom of God.<sup>2</sup> Therefore, it is necessary to start these evangelism strategies by training.

This research proposes the following training lesson which is structured to two sections: Personal evangelism and lifestyle evangelism.

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<sup>1</sup> Thom S. Rainer, *Eating the Elephant: Bite-sized Steps to Achieve Long-term Growth in Your Church* (Louisville, KY: Broadman and Holman, 1994), 80.

<sup>2</sup> Ellen G. White, *Acts of the Apostles*, 18.

## Personal Evangelism

The cases of personal evangelism are found in the Bible. The following persons testified their faith by a personal work that it is called “one-to-one”: Jesus (Nicodemus and the Samaritan woman at the well), (John 3:1-15; 4:1-42) Philip (the Ethiopian eunuch), (Acts 8:26-40) Paul and Silas (the jailer), (Acts 16:30-34), and Peter. (Acts 10:34-48) In all these cases, the soul winner makes an intentional effort to bring the unsaved person to Christ. So, he takes the initiative to present Christ privately so the other may respond.<sup>3</sup> Because there is an intentional effort, preparations might be done: spiritual, intellectual, and physical.

### Spiritual Preparation:

Before starting a program of personal evangelism, the soul winner must be sure that he is in connection with Jesus, the Source of success, who sent His disciples to go to make disciples with the assurance that He has all power of success and His presence will be with them forever and ever (Matt 28:18-20). For to abide in Jesus, there are two things that are prayer and fidelity to God.

### Prayer

Prayer is the key to success in soul-winning. Thompson confirms, “A prayerless life will never be a soul-winning. Before we can prevail with men, we must first, like Jacob, prevail with God. Study the lives of the great soul-winners, and you find that they were ever men of prayer. Moses was a man of prayer, Paul, the great apostle. Jesus prayed.”<sup>4</sup> He continues to say, “Prayer opens the channel of communication between

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<sup>3</sup> Wagner, *Church Growth State of the Art*, 49.

<sup>4</sup> George B. Thompson, *Soul Winning* (Washington, D. C: Review and Herald, 1916), 110.

the soul and God, and prepare us to reach the unsaved; and until we have prevailed with God, we cannot hope to prevail with men. Let the worker for Christ remember that he is not to labor in his own strength. Let him lay hold of the throne of God with faith in His power to save. Let him wrestle with God in prayer, and then work with all the facilities God has given him. The Holy Spirit is provided as his efficiency. Ministering angels will be by his side to impress hearts.”<sup>5</sup>

### Fidelity to God

Faithless life cannot allow a human to live in harmony with God’s law. And when the law is broken human is separated from God (Is 59:1, 2). In fact, this disruption has as the consequence the lack of heavenly beings (Holy Spirit and angels) assistance. Therefore, soul-winner must avoid sin. A life of purity and sanctification are recommended.

### Intellectual/Mental preparation

The reading of the Bible, Spirit of prophecy materials, Sabbath School lessons, and other SDA literature prepare evangelist to be familiar with the story of human’s redemption that will help him to share the gospel. Ellen White says, “Let (these) workers go from house to house, helping where help is needed, and, as opportunity offers, telling the story of the cross. Christ is to be their text. They need not dwell upon doctrinal subjects; let them speak of the work and sacrifice of Christ. Let them hold up His righteousness, in their lives revealing His purity.”<sup>6</sup>

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<sup>5</sup> Ibid., 111.

<sup>6</sup> Ellen G. White, *Christian Service* (Washington DC: Review and Herald, 2002), 228.

Attendance at church is an occasion to get opportunities to listen to the words of God, to participate in seminars and to share Christian experience with other believers (Heb 10:25).

#### Physical Preparation

In contact with the unsaved, the evangelist should be healthy with a good external appearance. So, he is required to practice the health principles as NEWSTART (Nutrition, Exercise, Water, Sunlight, Temperance, Air, Rest, and Trust God). And he should dress decently. Ellen G. White states:

"Untidiness in dress brings a reproach against the truth we profess to believe. You should consider that you are a representative of the Lord Jesus Christ. Let the whole life be in harmony with Bible truth. . . . This is not a matter of but little consequence; for it affects your influence over others for the time and for eternity. You cannot expect the Lord to give you the fullest success in winning souls for Him unless your whole manner and appearance are of a nature that will win respect. The truth is magnified even by the impression of neatness in the dress."<sup>7</sup>

When the preparation has been done, then a territory must be assigned.

#### Territory Assignment

It is right to know that the idea of assigning territory to church members is founded on God's character because the order is in the center of His government. Angels in heaven are working in parfait harmony. They cannot participate where the disorder is. That is why Conant attests that the church might be systematic in the division of its territory. The church might follow Jesus' example. He divided the world-field into four districts and commanded the disciples to bear the message successively to Jerusalem, Judea, Samaria, and the final part of the earth (Acts 1:8). Hence, Jesus gave the church a definite program by which every lesser field, down to the smallest, is to be systematized

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<sup>7</sup> Ellen G. White, *Colporteur Ministry*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 1953), 65.

for the work of witnessing. Thus, the church must divide the territory in which it is located. It enables it systematically to cover the whole field with its message.<sup>8</sup>

Here, there are two cases: one-to-one work and house-to-house work.

#### One-to-one Work:

The assigned territories are the neighborhood and the location where one spends a lot of time such as the work area, the school, the market, and anywhere he can mingle with human beings. That is why some choose to share the gospel in the bus, boat, hospital, airport, prison, etc. Jesus has done it at the well with the Samaritan woman. (John 4) Ellen G. White advises us to study our environment. She says, "Enter the large cities and create an interest among the high and the low. Make it your work to preach the gospel to the poor, but do not stop there. Seek to reach the highest class also. Study your location with a view to letting your light shine forth to others. This work should have been done long since."<sup>9</sup>

#### House-to-house Work:

Called also Door to Door evangelism is the method that consists, as it is named, to reach people in their house for the purpose to share the gospel of Jesus.

In the scholars' ground, there are actually two opposed trends about this strategy. Some scholars argue that this method is irrelevant today and cannot be used for the growth of the church. This trend is sustained by these arguments according to which door-to-door evangelism is a hugely time-consuming activity by the fact that in 2012, with 7, 5 million publishers, Jehovah Witnesses saw over 260.000 people baptized in

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<sup>8</sup> J. E. Conant, *Every-Member Evangelism* (New York: Harper and Brothers Publishers, 1922), 36.

<sup>9</sup> Ellen G. White, *The Ministers*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 1896), 400.

their organization. On average, it takes 6.500 hours' activity to generate one new baptism.

In addition, they affirm that Jesus and His disciples went not from door-to-door, uninvited. Jesus sent out His followers in pairs to prepare the way for Him to preach in outlying towns and villages, but He did not instruct them to go door-to-door- knocking (Luke 10:5-7). Jesus' disciples did not go from house to house, uninvited, but they could enter a house where they were welcomed and stay with that family, telling them about Jesus. Even the first Christians did not go from door-to-door. The early Jewish Christians in Jerusalem spoke in the temple every day (Acts 2:46) and taught in each other's houses as often as possible (Acts 5:42).<sup>10</sup>

Hazelden list some extra-biblical reasons for which door-to-door method is not relevant. First, if you abstain from doing door-to-door, people will like your church and stay because you apply that he call "keeping the back door of your church closed." Second, you will ruin the strategy of inviting people to church by preaching. You do not want to give them an unpopular message all at once, but to dispense it a little at a time to make it palatable to the hearer. Three, your church people will be disaffected toward church ministry by door-to-door. Your workers will dwindle down to near nothing if they feel like they have to do something so difficult. And without those volunteers, your church cannot grow. He concludes by saying that the church in the Bible that became classified as churches that preached to everyone became more unpopular with the world. So do not go door-to-door if you think it is about making your church bigger. It is about obeying the Bible and, therefore, honoring God.<sup>11</sup>

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<sup>10</sup> Is door-to-door an effective method? <http://www.gotquestions.org/door-to-door-evangelism.html> (11-03-2016).

<sup>11</sup> Paul Hazelden, "Door to Door Evangelism," [http://www.hazelden.org.uk/pt03/art\\_pt130\\_door\\_to\\_door.htm](http://www.hazelden.org.uk/pt03/art_pt130_door_to_door.htm) (11-03-2016).

For this trend, the door-to-door method had not a biblical foundation and it is not recommended for the church today.

In another hand, other scholars confirm the relevance of this method. McGavran argues that we should remember that God wills that lost persons be found in the purpose to be reconciled to Him. And we should remember that we serve a God who finds the person. So the finding God wants them to be found. He is not pleased when many findable sheep remain struggling on the mountain. That is we must bring them into a redemptive relationship with Jesus Christ where baptized in His name, they become part of His household.<sup>12</sup> This statement opens the way for Christians to go to find them anywhere, even in their house.

The opinion of SDA is that door-to-door evangelism is based on the example of Christ; Jesus sent the seventy out two by two to invite their fellow men to come with them to Christ. And it affirms today that the church should follow the same pattern in going out in gospel teams (Luke 10:1; Mark 6:7)."<sup>13</sup>

According to this discussion, it is clear that door-to-door method is relevant today. It takes its foundation from Jesus' model and apostles' pattern. Apostle Paul says that he was teaching house to house (Acts 20:20). And now let see how evangelists will go from door to door.

#### Two by two Service

The church should plan how to involve church members in outreach programs. Here, the church's department of personal ministries must prepare a chart of strategy to penetrate the unbelievers. The territory must be divided and assigned to the believers. In

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<sup>12</sup> Donald A. McGavran, *Understanding Church Growth*, 3<sup>rd</sup> ed. (Grand Rapids, MI: William B. Eerdmans, 1990), 21.

<sup>13</sup> General Conference of Seventh-day Adventists: Home Missionary Department, *Lift Him Up: A Training Course in Christ-Centered Lay Evangelism* (Takoma Park, WI: Review and Herald, 1951), 51.

this case: one reasonable territory for two members. As Jesus said, they must go two by two. The Bible states, "After this, the Lord appointed seventy-two others and sent them on ahead of Him, two by two, into every town and place where He himself was about to go." (Luke 10:1 ESV)

In his commentary on the same text, Bock argues that Jesus tells His disciples to travel in pairs for to allow the messengers to function as "double witnesses."<sup>14</sup> And

Ellen White highlights the advantage of pairing in the following quotation:

"Jesus sent out Brother with Brother. Calling the twelve about him, Jesus bade them go out two and two through the villages. None was sent forth alone, but brother was associated with brother, a friend with friend. Thus, they could help and encourage each other, counseling and pray together, each one is strength supplementing the other's weakness. In the same manner, He afterward sent forth the Seventy. It was the savior's purpose that the messengers of the gospel should be associated in this way. In our own time, evangelistic work would be far more successful if this example were more closely followed."<sup>15</sup>

And after assigning members to the territories comes the time to teach members how to do personal evangelism.

### How to do Personal Evangelism?

Personal evangelism has many challenges because the soul-winner in his activity is called to deal with persons of different attitudes, convictions, confessions of faith, and different cultures. For to overcome these challenges the evangelist might know what attitude he must have before people with which he relates, what word and act are avoided, and what are recommended for this moment or circumstance.

#### Soul-winners Attitude

In order to be an effective soul-winner, one must have a compassion for the lost. Jesus taught that one soul is of greater value than the whole world (Matt 16:26; Mark 8:37).

As Jesus sent out the twelve apostles on the limited commission, said, "Behold, I send

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<sup>14</sup> Darrell L. Bock, "Luke 10:1," *Baker Exegetical Commentary on the New Testament* (Grand Rapids, MI: Baker Academic, 1996), 2: 994.

<sup>15</sup> Ellen G. White, *The Desire of Ages*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 1898), 350.

you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents, and harmless as doves" (Matt 10:16). Three attitudes recommended to evangelist are highlighted in this text: Compassion to lost people, wise (that means: soul winner should be intelligent, astute, clever, prudent, and judicious in his relation to unbelievers), and harmless. However, there are some behaviors to avoid in personal evangelism:

- Avoid having a “holier than thou” attitude (Luke 18:9). Remember that you were once like them (Eph 2:1; 5:8; 1Corint 6:11; Col 3:7). That is to say that the soul winner should be put on the shoes of his interested and then to lead him to Jesus. The personal work requires humility and patience.
- Do not pretend to answer every question. Be honest. When the question is difficult, promise to respond it in the next appointment. And take the time to search the answer. Answer question related to the lesson.
- Do not jump to other issues that take you out of focus on the lesson. That is the weapon used by some persons in the purpose to deviate the evangelist to his objective. If this case occurs, postpone it at the next appointment. Say, “The topic is very important, let us get one day to discuss it.”
- Do not begin with criticism: find the common ground on which to build. Remember that people are usually jealous with their conviction. And all tendencies to destroy it are not welcome. Know that the first contact is important for to build a relationship. Be careful.
- Avoid criticizing the practices of denominational groups. Let your interest to make a judgment on him.
- Avoid getting angry (Eccl 7:9). Likewise, avoid showing contempt to other religious groups. This is a waste of time.

- Do not go too fast when you are teaching. Make sure that the student understands the lessons before proceeding to the next lesson.
- Avoid doing all the talking. Encourage the student to talk and ask questions.
- Do not come late to the appointment. To respect the time is to show that you are serious to which you are doing. It increases respect and honor.
- Do not be afraid. Remember that the Lord is with you (Matt 28:20). Ellen White encourages evangelist by this word, “As you engage in this work, you have companions unseen by human eyes. Angels of heaven were beside the Samaritan who cared for the wounded stranger. Angels from the heavenly courts stand by all who do God’s service in ministering to their fellow men. And you have the co-operation of Christ Himself. He is the restorer, and as you work under His supervision, you will see great results.”<sup>16</sup>The Soul-winner attitude being the key to success, let see some principles to apply in personal evangelism.

Personal Evangelism Principles:

- Pray for those you are teaching. The heavenly assistance is necessary for personal work. Hence, the evangelist is called to pay as Knowles says, “Fasten your mind on a soul and then seek the Lord for wisdom as your devise ways and means to win that soul for Christ and His message. Do this with one after another in your territory and God will make Himself responsible for the results.”<sup>17</sup>

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<sup>16</sup> Ellen G. White, *Christ’s Object Lessons*, 388.

<sup>17</sup> George E. Knowles, *How to Help Your Church Grow* (Washington, DC: Review and Herald, 1981), 73.

- Remember that the soul winner's power is from the Holy Spirit. Wiggins sustains this statement. He says, “The soul winner needs the presence and the power of the Holy Spirit more than he needs anything else.”<sup>18</sup>
- Read your Bible study lesson before the presentation. Each verse in the guide must be read.
- Allow the student to read the Bible Himself. If he/she does not know to read, look for another in the same house who can read on his/her behalf.
- Encourage the student to read the lessons in preparation for the next meeting.
- Leave the house immediately after the last prayer
- Lead your student to the decision. Do not lose each present opportunity. At the end of each lesson ask the student his decision. The objective is to lead him to accept Jesus. After the study, either you can discern if the Holy Spirit is bringing conviction of sin or other time, it seems like the person is only gathering information. So in a particular conversation, you might suggest an appropriate next step as prayer, an invitation to church, and sometimes share an aspect of your personal journey to faith. However there are things, suggests Torres, which you cannot do when you are seeking decision:
- Do not proceed without heart preparation and prayer. This is a spiritual matter. Therefore, do not attempt to gain a decision without the assurance that the Lord is with you.
- Do not condemn a person’s past life. Give hope for the future.
- Do not lose your temper or argue. If you lose it, you will leave the impression that you are the one they are dealing with instead of God. You must not bring the gospel down to a common level.

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<sup>18</sup> Kembleton S. Wiggins, *Soul Winning Made Easier: The Psychology of Getting More Decisions* (Mountain View: Pacific Press Publishing House, 1975), 8.

- Do not interrupt a person who is raising an honest objection. His opinion is important to him. Treat all objections as honest ones, unless otherwise determined.
- Do not adopt a "that is nothing compared with..." attitude toward a person's problems. Consider every challenge as needing the help of the Omnipotent. Acknowledge the person's problem. Then with the help of the Lord, guide the candidate toward a solution.
- Do not be impatient with a person who appears to respond too slowly.
- Do not use the "take it or leave it" approach. God never had said, "If you do not want it, then leave it." On the contrary, His offer is always "Take it."
- Try not to pull the candidate faster than they can go. Some fruit grows faster than others. People are not all the same, neither do they all respond at the same rate of speed. Some are slower, some faster (Mark 4:26-29).
- Do not talk with a person about joining the church in the presence of their friends. Never attempt to gain a decision in the presence of those who have not been under the same influence. Peer pressure is usually detrimental to the decision- making process.
- Never give the sense that you are pressuring. Sometimes a person may be suffering from "truth saturation." Because of this, the individual may give the impression that he or she is pulling away, demonstrating a very normal response to pressure.
- Do not give the impression that you are in a hurry, even if you are. This is in reference to your visit to secure a decision. You never want the candidate to feel that he or she must hurry up and make a choice.

- Avoid staying for refreshment after the decision is secured. Once a person has been led to make a decision, you want to allow the atmosphere you have just created to remain in the home for as long as possible. Though the candidate may offer you something, tell the individual that you just want him or her to spend time with the Lord, reflecting on his or her decision.<sup>19</sup>

After having studied some directives about personal evangelism, it shows the importance for this study to view Jesus' method of evangelism as explained in the following quotation.

#### Christ's Method

"Jesus saw in every soul one to whom must be given the call to His Kingdom. He reached the hearts of people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shore of the lake, and at the marriage feast. He met them at their daily vocations and manifested interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of divine presence. His strong personal sympathy helped to win hearts. He often repaired to the mountains for solitary prayer, but this was a preparation for His labor among men in active life. For these reasons, He came forth to relieve the sick, to instruct the ignorant, and break the chains from the captives of Satan... Jesus set an example, not only in purity and life, not only in obedience, faith, and loyalty but also in what to do and how to it."<sup>20</sup>

Despite the technology progress, the evolution of actual society, and the influence of postmodernism that characterize the modern society, Jesus' method still relevant. Applying correctly by a soul-winning church this method leads to the growth of the Church. The Seventh-day Adventist Church sustains this opinion by affirming that the strategy Jesus used and the original New Testament techniques of personal evangelism are adaptable to our actual mode of life and remain the most practical and effective approach to bringing lost people to Christ and to the truth. This plan of home

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<sup>19</sup> Louis R. Torres, *Gaining Decisions for Christ* (Hagerstown: Review and Herald, 2001), 87-92.

<sup>20</sup>Ellen G. White, *Desire of Age*, 151

visitation evangelism, sponsored and directed by the pastor, can be used anywhere, anytime, in a city, town, or country, to win all kinds of people, old and young, rich and poor, converted and unconverted.<sup>21</sup>

According to this method, this study suggests the following sample of home visitation evangelism as the School Sabbath Department of General Conference of Seventh-day Adventists proposed.

A sample of Door-to-Door Visitation with the Bible Study Guides

a. Preliminary Actions:

- To make a visit, dress appropriately, pray earnestly before, during, and after the visit.
- Walk up to the door briskly and enthusiastically. Remember that you are in the service of King of kings.
- Make four or five rather firm brisk knocks.
- When the person responds, smile.

b. Conversation:

1. Good morning/afternoon/evening Sir/Madam!
2. Good to find you home today. Are you \_\_\_\_\_? When the person says, "Yes," continue:
3. I am \_\_\_\_\_ and this is \_\_\_\_\_ "We can't stay long, but we did want to give you your free copy of the new Discover guide,
4. Which answers (open the cover and scan with the pen) life's greatest questions."
5. (Begin paging through.) "They are put together beautifully and each section is supported by Bible texts. (Point and keep turning pages and talking to the end)

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<sup>21</sup>General Conference of Seventh-day Adventists, *Lift Him Up*, 53.

\_\_\_\_\_ And I enjoyed this so much we just wanted to share it with you today.”

6. “When you finish reading these few pages there is a little sheet to help you review what you have read.” (Hand it to him or to her.)
7. “We want to leave this with you today, and we will be back in the area about this time next week. If you like it, we will give you another one.
8. Are you usually home about this time?” (Wait for response.) “Great!”
9. If interest is shown, page through again briefly, saying, “Be sure to read it and fill out the answer sheet, and we shall leave you another next week.”
10. “If you have any questions we can discuss them.”
11. If a definite interest is shown, say, “Perhaps we can compare our answers.”
12. “We shall look forward to seeing you next week at \_\_\_\_\_. Have a wonderful week.”

Note: When you say, “We cannot stay long,” and later, “if you like it,” this relaxes the person and helps them feel free. “If you like it” gives them an out. The tone of your voice and your enthusiasm are very significant. Be very kind and polite, but keep the interview moving. Be positive but casual when you say, “We want to leave this with you today.”<sup>22</sup>

### Lifestyle/Relational Evangelism

Lifestyle or relational evangelism is a strategy that focuses on living a holy, winsome life among unbelievers with the goal of attracting people to the message of Jesus Christ. So long as lifestyle evangelism does not replace the verbal sharing of the

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<sup>22</sup> General Conference of Seventh-day Adventists: Sabbath School and Personal Ministries, *Keys to Methods of Door-to-door Visitation* (Silver Spring, MD: General conference of Seventh-day Adventists, 2010), 19-20.

gospel, it is a legitimate ministry tool. Lifestyle evangelism can be a wonderful way to show faith in action in a world that needs to see what true Christianity looks like.

This strategy had been popular since the 1990s, and many western Christians have sought to share their faith through their lifestyle in addition to their verbal testimony. In contrast with other methods such as tracts, crusades, and media-based outreach, popular in the mid-twentieth century, lifestyle evangelism focuses on building relationships with one person at a time. Through friendship, opportunities arise to share the gospel.<sup>23</sup>

Lifestyle evangelism, also known as friendship evangelism, servant evangelism, or relational evangelism, is a form of evangelism commonly practiced in present-day American evangelism. The overarching principle in “friendship evangelism,” regardless of methods employed, is to befriend an unsaved person with the hope of one day having the opportunity to share the gospel with him or her. It is both a common and accepted practice among proponents of “friendship evangelism” to spend an undetermined period of time (days, weeks, months, even years) in an effort to develop a relationship with an unbeliever person. It requires the investment of time and service in a relationship.<sup>24</sup>

For to enlighten the statements above, Aldrich states that a Christian must be “good news” before he shares it. And he continues to say that when an individual, family, or a corporate body of believers are moving together toward wholeness (holiness), a credible lifestyle emerges (blameless), and their potentiality for effective witness (beauty) increase dramatically. Because this is true, evangelism is a way of living beautifully and opening one’s web of relationship to include the non-believer.<sup>25</sup>

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<sup>23</sup> Got Questions Ministries, <http://www.gotquestions.org/lifestyle-evangelism.html> (2/23/2015).

<sup>24</sup> Tony Miano, <http://carm.org/what-is-friendship-evangelism> (cited 2/23/2015).

<sup>25</sup> Joseph C. Aldrich, *Life-Style Evangelism: Crossing Traditional Boundaries to Reach the Unbelieving World* (Portland, Oregon: Multnomah Press, 1978), 28.

According to these definitions, the focal point is the character (credibility, honesty, respect, accountability, courage, trust, ethic/integrity, and responsibility) of the person involved in relationship or friendship with a non-believer. In addition, Watson speaks about relationships in a church which proclaims the gospel; he argues that this community must live in a good relationship without barriers of race, nationality, sex, etc.

This church must demonstrate in a living community that these barriers are broken down; otherwise, the message is meaningless. That is the way of Paul, for example, he took up so many spaces in his letters telling the Christians to keep their relationships right. He concludes his argument by saying that Christians must be much more willing and able to move as the Spirit moves, in order to remain fresh and relevant as God's living word in the society in which He has placed them.<sup>26</sup> Lifestyle evangelism focuses on doing good, living well so that your lifestyle attracts spiritual curiosity. Jesus says, "Let your light shine before others so that they may see your good works and give glory to your Father Who is in heaven." (Matt 5:16)

Furthermore, Jesus in the same discourse uses two metaphors to illustrate Christian: the light and the salt and says, "You are the salt of the earth, but if salt has lost its taste, how shall saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet.

To comment this verse Wilkins states, "The salt metaphor informs us that our lives are important to this world. Regardless of our status or profession, the Kingdom life that we possess is invaluable for preserving, seasoning, the fertilizing effect it will have in our daily realm. The light metaphor continues to think, but emphasizes more directly the positive influence disciples will make in this sin-darkened world. We not

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<sup>26</sup> David Watson, *I Believe in Evangelism* (London: Hodder and Stoughton, 1976), 137.

only carry the light of the gospel of the Kingdom of God, but we are that light. Because of the work of Holy Spirit in our lives, our transformation has produced kingdom light in us, affecting every aspect of being.”<sup>27</sup>

And one of the implications of this text done by the same author is that the intentional sojourning in the world as salt and light requires that Christian know who he is and what makes him different from the world. It is not just a religious title. So Christian must speak the truth of the gospel for people to know it, but he is called to live the truth of the gospel for people to see that it is real. The light of the kingdom will produce a changed life in him, “that they may see your good deeds and praise your Father in heaven” (5:16).<sup>28</sup>

For further clarification, France comments that the metaphor of v.15 is explained more prosaically with the light shed by disciples that are interpreted as good that they do. For him, the phrase “good deeds” conveys the qualities set out in the Beatitudes, and especially the righteousness of life which is to be characteristic of disciples (Matt 5:6, 10, 20); the phrase and the concept are echoed in 1 Pet 2:11-12. It is only as this distinctive lifestyle is visible to others that it can have its desired effect.<sup>29</sup>

For further enlighten, Aldrich, comments that if evangelism is accurately expressing what he have in Christ, he concludes that edification (growth in Christ) is the key to evangelism. And according to him, evangelism as a way of living begins with a believer who makes beauty a way of life. That is, if you are serious about beauty, you must be serious about the church.<sup>30</sup> But the question remains: How to Do Lifestyle/Relational

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<sup>27</sup> Michael J. Wilkins, “Matthew,” *The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 2004), 224.

<sup>28</sup> Ibid., 225.

<sup>29</sup> R. T. France, *The Gospel of Matthew: The New International Commentary on the New Testament* (Grand Rapids, MI: William B. Eerdmans, 2007), 177.

<sup>30</sup> Joseph C. Aldrich, *Lifestyle Evangelism*, 102.

Evangelism? To answer this question, the following section presents some suggestions which carry out to the realization of this approach.

#### Directives for Lifestyles Evangelism

Among many directives proposed, this study retains the following:

1. Seize opportunities. You need to look for opportunities to begin a relationship with someone. Pray that God reveals to you where He is working. Jesus used His thirst as a way to reach the Samaritan woman at the well (John 4). He used also Nicodemus' curiosity as a path to friendship (John 3).
2. Intentionality. Be intentional about building relationships with people: Socialize with them; meet their needs, invest in their lives.
3. Most relationships do not develop quickly. They require time, effort, and purpose. Sometimes it will take more than three years. So be patient.

Before to list the suggestions which can help someone become a soul-winner, let know that the Christian who commits to the relational evangelism is called to improve his relationship. Osteen advise that this person must be optimist (bringing the best out of people), he must keep the strife out of his life, he must take a stand for his family, he is also called to invest in his relationship, and he must be good to people (his family, neighbors, colleagues, etc.). This person must also form better habits. Thus, he is called to feed his good habits, to develop a habit of happiness, to handle criticism, and to keep himself happy.<sup>31</sup>

Some Suggestions to help you Become Effective in Sharing your Faith:

1. Clearly, identify the fact that you are a Christian in the course of normal conversation. Interject your beliefs that are based upon God's Word.
2. Do not hesitate to speak of the benefits and blessings of being a Christian.

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<sup>31</sup> Joel Osteen, *Become a Better You: 7 Keys to Improve Your Life Every Day* (New York: Free Press, 2007), 135-241.

3. Give to God glory as you discuss good things that you experience (avoid excessive praise; it can sound artificial and hypocritical).
4. Do not try to say everything at once.
5. Ask questions. Seek first to understand, then to be understood. Make your conversations dialogues, not monologs.
6. Be sensitive to their reactions; place yourself in their shoes.
7. As you share your faith, seek wisdom from God (James 1:5; Neh 2:4).
8. When asked, explain the plan of salvation simply and clearly (Acts 18:24-26).

#### Invite Them to Church

On every occasion, invite friends to church activities. The best place to start is non-threatening social gatherings. These are some suggested social activities:

1. Include believers in your social, recreational, and work activities with your non-Christian friends.
2. Invite them to events at your local church (worship, prayer meeting, socials, etc.)
3. Invite them to home Bible studies. Include both Christians and non-Christians.
4. Invite them to evangelistic meetings, group Bible studies, or small group meetings.

Prayer plays a major role in conversion. Take times to pray for them.<sup>32</sup>

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<sup>32</sup> Adventist Review Online/Friendship evangelism- <http://www.adventistreview.org/141516-18> (2/23/2012).

Briefly, lifestyle (relational evangelism) is attitude, character, and good behavior. A person who needs to be an effective soul-winner must take care of his habits for to reflect Jesus' image in his home-hood, neighborhood, and anywhere he can relate with a human being.

APPENDIX B  
QUESTIONNAIRE

Eglise \_\_\_\_\_ District \_\_\_\_\_

Genre : \_\_\_\_\_ M \_\_\_\_\_ F

Age : a- 15 à 18      b- 19 à 30      c- 31 à 60      d- 61 à plus

1. Encerchez le chiffre qui convient à votre ancienneté à l'église Adventiste : 1-5 ; 6-10 ; 11-15 ; 16-20 ; 20-30 ; 31-40 ; 41-50 ; 51-plus
2. Encerchez la lettre qui indique la méthode utilisée pour vous amener à l'église Adventiste :
  - a- Evangélisation publique
  - b- Evangélisation personnelle
  - c- Influencer par un (e) ami(e)
  - d- Attirer par les œuvres de bienveillance de l'église Adventiste
  - e- La radio Adventiste
  - f- La littérature de l'église Adventiste
  - g- L'évangélisation d'une école Adventiste
  - h- Né dans une famille Adventiste
3. Lesquelles de ces fonctions avez-vous assumé dans votre église locale ? (cochez les fonctions que vous avez déjà assumé) : \_\_ Ancien \_\_ Diacre \_\_ Secrétaire de l'église \_\_ Trésorier \_\_ Département \_\_ Evangéliste laïc.
4. Dès que vous êtes converti Adventiste, avez-vous amené une âme au Seigneur ?  
\_\_ Oui \_\_ non
5. Votre intérêt à l'église (1= je ne m'intéresse pas ; 2= J'hésite ; 3= en quelque sorte ; 4= je m'intéresse ; 5= je m'intéresse beaucoup) :
  - 1) J'aime chanter à l'église -----1 2 3 4 5
  - 2) J'aime participer aux œuvres caritatives-----1 2 3 4 5
  - 3) J'aime visiter les autres membres de l'église-----1 2 3 4 5
  - 4) J'aime participer à une campagne d'évangélisation---1 2 3 4 5
  - 5) J'aime présenter les études bibliques maison à maison---1 2 3 4 5
  - 6) Je m'intéresse aux activités de la Jeunesse Adventiste---1 2 3 4 5
  - 7) J'aime prêcher à l'église-----1 2 3 4 5
  - 8) J'aime participer à la discussion de la leçon de l'Ecole du Sabbat 1 2 3 4 5
  - 9) Chaque trimestre j'aime acheter une brochure de l'Ecole du Sabbat 1 2 3 4 5
  - 10) J'aime arriver à l'église en temps le jour du Sabbat et les autres jours de cultes hebdomadaires-----1 2 3 4 5

11) J'aime participer à la sainte cène chaque fois qu'elle est organisée 1 2 3  
4 5

6. Economat :

1) Je paie la dime :

- a) Régulièrement et fidèlement
- b) Occasionnellement
- c) Volontairement
- d) Par pression
- e) A et c
- f) B et d
- g) B et c
- h) Aucune idée sur le paiement de la dime

2) Quelle est votre motivation pour le paiement de la dime ?

- a) Pour le bien-être de mon pasteur
- b) Pour soutenir l'œuvre de Dieu
- c) C'est une obligation spirituelle
- d) C'est une taxe de l'église

3) Je donne les offrandes à l'église parce-que :

- a) J'aime mon église
- b) J'aime mon pasteur
- c) J'aime Jésus
- d) Je ne dois pas arriver mains vides à l'église
- e) Je ne sais pas pourquoi je donne

7. Style de Vie Adventiste :

1) Avez-vous un problème avec la façon d'habillement des adventistes ?

Oui  Non

2) L'Eglise Adventiste doit-elle introduire la dense et le tam-tam dans son culte d'adoration ?  oui  non

3) La tempérance telle qu'enseignée par l'Eglise Adventiste :

- a) Est pour moi une bénédiction
- b) Je me gêne souvent pour enseigner à quelqu'un d'autre
- c) Je suis fier de l'enseigner par ma vie personnelle
- d) L'église Adventiste a un peu exagéré dans ses enseignements
- e) Les conseils d'Ellen G. White sur la tempérance sont une source de bénédiction.

N.B. remplissez ce questionnaire dans l'anonymat et soyez sincère dans vos réponses.

Mes remerciements anticipés.

QUESTIONNAIRE (English version)

Church \_\_\_\_\_ District \_\_\_\_\_

Gender \_\_\_\_\_ M \_\_\_\_\_ F

Age : a- 15 – 18 b- 19 – 30 c- 31 – 60 d- 61 – below

1. Encircle the number corresponded with your duration in the SDA church :  
11-15 ; 16-20 ; 21-30 ; 31-40 ; 41-50 ; 51-below.
2. Encircle the letter that corresponds to the method used to bring you at SDA church :
  - a. Public evangelism
  - b. Personal evangelism
  - c. Influenced by a friend
  - d. Attracted by the benevolence deeds of SDA church
  - e. SDA church radio
  - f. SDA literatures
  - g. SDA school evangelism
  - h. Born in a SDA family.
3. Which ones of fonctions have you assumed in your local church ? (Check the fonctions that you have already assumed) :  
\_\_\_ Elder \_\_\_ Deacon/ness \_\_\_ Treasurer \_\_\_ Departmental \_\_\_ Lay evangelist
4. Since your conversion, did you brought one soul to the Lord ?  
\_\_\_ Yes \_\_\_ No
5. Your interest at the Church (1= no interest ; 2= I hesitate ; 3= in a way ; 4= I am interested ; 5= more interested)
  - 1) To sing in the church-----1 2 3 4 5
  - 2) To take part in caritative activities--- 1 2 3 4 5
  - 3) To visit other church members ----- 1 2 3 4 5
  - 4) To participate in an evangelization campaign ----- 1 2 3 4 5
  - 5) Bible study house to house ----- 1 2 3 4 5
  - 6) SDA youth activities ----- 1 2 3 4 5
  - 7) To preach in the church----- 1 2 3 4 5
  - 8) To take part in the sabbath school lesson discussion ---- 1 2 3 4 5
  - 9) To buy each quater one sabbath lesson guide ----- 1 2 3 4 5
  - 10) Attendance to the church on time at sabbath day and at other weekly worship days ----- 1 2 3 4 5.
6. Stewardship
  - 1) I return tithes :
    - a) Regularly and faithfully
    - b) Occasionally
    - c) Voluntarily
    - d) By pression
    - e) A and C
    - f) B and D
    - g) B and C

- h) No idea
- 2) What is your motivation for the tithe returning ?
  - a) For my pastor's well-being
  - b) To sustain God's work
  - c) It is a spiritual obligation
  - d) It is a Church tax
- 3) I give offerings at the church because :
  - a) I love my church
  - b) I love my pastor
  - c) I love Jesus
  - d) I cannot attend the Church with empty hands
  - e) I don't know the reason of giving.
- 7. Adventist Lifestyle
  - 1) Do you have problem with SDA fashion ?  
 \_\_\_\_\_ yes \_\_\_\_\_ no
  - 2) Does the SDA Church introduces dance and « tam-tam » in its worship ?  
 \_\_\_\_\_ yes \_\_\_\_\_ no
  - 3) Temperance as taught by SDA Church :
    - a) It is for me a blessing
    - b) I am embarrassed to teach it to someone
    - c) I am proud to teach it by my personal life
    - d) The SDA Church has a little bit exaggerated its teaching
    - e) Ellen G. White advices on temperance are a source of blessing.

N.B. Complete sincerely this questionnaire and remain anonymous.

Thank you.

## APPENDIX C

### INTERVIEW

1. List the causes that are on the base of the low increasing of believers and the weak qualitative growth of Kisangani churches?
2. What are the possible solutions to these problems?
3. Have you other things to speak?

APPENDIX D

PERMISSION LETTER

(English Translation Not Available)



**EGLISE ADVENTISTE  
DU SEPTIEME JOUR**

Union Mission du Congo Nord-est  
Association du Haut Congo  
BP. 1051 KISANGANI  
**PRESIDENT**  
Tél. (+243991859166)  
E-mail : kaselaudy@yahoo.com

Kisangani, le 14/09/2015

Objet : Autorisation de Recherches  
Simba  
de

A Monsieur Malunza Monga

Etudiant à l'Université Adventiste  
l'Afrique (AUA) à KISANGANI

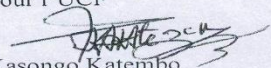
Monsieur,

Par la présente, nous avons  
l'honneur de vous accorder la faveur telle que reprise en marge.  
En effet, vu l'importance de travail  
académique que vous faites, et étant aussi soucieux de vous voir achever le plus vite possible,  
nous vous autorisons de faire vos recherches au sein de nos églises de la ville de Kisangani.  
Sur ce, nous demandons à tous les pasteurs et anciens d'église de la ville de vous accorder  
accès libre dans leurs églises dès la présentation de cette lettre.  
réussite dans vos recherches, que Dieu vous bénisse.

Nous vous souhaitons bonne



Pour l'UCF

  
Kasongo Katembo  
Président

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