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A Study Of Evangelism Of West Indian Immigrants In Five Seventh-Day Adventist Churches In Toronto, Canada

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ABSTRACT

A STUDY OF EVANGELISM OF WEST INDIAN IMMIGRANTS IN FIVE SEVENTH-DAY ADVENTIST CHURCHES IN TORONTO, CANADA

by

Aaron R. Hitlall

Chairperson: Don Jacobsen
Title: A STUDY OF EVANGELISM OF WEST INDIAN IMMIGRANTS IN FIVE SEVENTH-DAY ADVENTIST CHURCHES IN TORONTO, CANADA

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Date completed: July 1978

Problem

It is estimated that of the almost 20,000 West Indian immigrants who settled in the province of Ontario, Canada, from 1966 to 1975, fifty percent now reside in the city of Toronto. Of the total West Indian immigrants baptized in Toronto during the stated period, about 2,000 of them have become members of five local Seventh-day Adventist churches. An evaluation of Seventh-day Adventist evangelism during the ten-year period is necessary to determine the relative effectiveness of evangelistic programs West Indians perceived to have introduced them to Seventh-day Adventist doctrines, and influenced them most to become members of the selected churches.
Method

The methodology divided the study into four areas: (1) a description of the principles of evangelism which may be utilized in more effectively reaching West Indian immigrants in Toronto; (2) a brief discussion on the theology of Seventh-day Adventist evangelism as understood from the writings of Ellen G. White; (3) the gathering of data through a questionnaire administered to a randomly selected number of members baptized in Toronto from 1966 to 1975 in five Seventh-day Adventist churches in Toronto, and personal interviews with pastors and members of these churches; and (4) the data received was sorted and analyzed in order to identify the relative effectiveness of the various evangelistic programs influencing new members to join the church.

Results

The results of the study were closely related to the research objectives: The majority of West Indians baptized in Toronto first became acquainted with the teachings of the Seventh-day Adventist church through relatives. Other prevailing influences were neighbors, friends, and the Seventh-day Adventist ministers. The most significant person or agency influencing people to join the Seventh-day Adventist church in Toronto were also relatives, with neighbors, friends, and Seventh-day Adventist ministers respectively ranked as the next strongest soul-winning agencies. The right Bible doctrines had the greatest impact on people before baptism, and obedience to God's law was the most frequent reason given for joining the church.
Conclusion

Some of the conclusions of the study are as follows: (1) The selected churches in Toronto should seek to enlist, educate, and utilize the entire laity for more effective soul-winning. Emphasis should also be placed on the proper presentation of the unique Bible doctrines of the Seventh-day Adventist church; especially, obedience to God's Law; (2) A survey instrument should be developed for periodically evaluating the ongoing evangelistic programs of the Seventh-day Adventist churches. This tool would aid in planning future evangelism more effectively.
Andrews University
Seventh-day Adventist Theological Seminary

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IN FIVE SEVENTH-DAY ADVENTIST CHURCHES
IN TORONTO, CANADA

A Project Report
Presented in Partial Fulfillment
of the Requirements
for the Degree
Doctor of Ministry

by
Aaron R. Hitlall
August 1978
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CHAPTER I

INTRODUCTION

Statement of the Project

This is an investigation of Seventh-day Adventist church growth in the city of Toronto, Canada, for the decade 1966-1975. Particular attention will focus on West Indian accessions to five Seventh-day Adventist congregations in Toronto.

The Seventh-day Adventist church exists for the primary purpose of proclaiming the everlasting gospel to all people, with the aim of obtaining decisions and perfecting characters for Jesus Christ. Jesus commissioned His Church to teach all nations and to baptize everyone who accepted the gospel.\(^1\) The Holy Spirit has motivated the church from the day of Pentecost to the present time to forge ahead; evangelizing, baptizing, and gathering people together into the communion and fellowship of the church.

The Seventh-day Adventist church has been engaged in evangelizing West Indian immigrants in Toronto for many years. The result has been that from 1966 to 1975 the Seventh-day Adventist churches in Toronto baptized about 1,300 West Indian immigrants who have decided to follow its teachings.\(^2\) In 1975, five congregations especially had a preponderance of West Indian members. They are East Toronto

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\(^1\)Matt 28:19, 20; Mark 16:15, 16.

\(^2\)See appendix F for brief historical background.
Seventh-day Adventist church, West Toronto Seventh-day Adventist church, Perth Avenue Seventh-day Adventist church, Scarborough Seventh-day Adventist church and South Toronto Seventh-day Adventist church.

Who are these members won to the church? What are the social, economic and religious characteristics of these people who have responded to the call of God? How did they first become acquainted with the teachings of Seventh-day Adventists, and what factors or agencies led them to become members? These are the questions this study will examine and attempt to answer. This investigation will also include an evaluation of the evangelistic approaches and strategies which have been most effective in persuading these new converts. This evaluation is critical for the future of the Seventh-day Adventist churches in Toronto.

This project makes no attempt to explore the total phenomena of church growth in these congregations. It is hoped, however, that the findings of this study will serve as a catalyst to stimulate other students to do further research, and extensive study in other areas of church growth vitally important to the spiritual life and well-being of the Seventh-day Adventist church.

Justification of the Project

According to the office of Manpower and Immigration in Toronto, Canada (which deals with the statistics of immigrants), prior to 1975, 90,126 West Indian immigrants had settled in the province of Ontario, Canada.1 While Manpower and Immigration record

1These figures do not include arrivals for 1972 which are unavailable, neither do they include landed immigrants from Guyana (15,000 in Ontario) since they are classified in the statistical
no specific numbers of West Indian immigrants living in metropolitan Toronto, it has estimated that 50 percent of all West Indian immigrants in Ontario reside within the city. In addition, the present annual growth rate among the West Indian immigrants in Toronto is 3.1 percent.

Since experts in church growth and missiology (e.g., the faculty of the School of Missions, Fuller Theological Seminary, and officials of the World Council of Churches) maintain in their currently published literature on church growth that all immigrants exhibit an exceptionally open receptivity to the preaching of the gospel, it is of significant interest to the Seventh-day Adventist church to investigate the extent to which this conclusion applies to West Indian immigrants in the city of Toronto. Further, it is of personal value and interest to this researcher, being a West Indian himself, to know the dynamics of church growth existing among his fellow West Indians in Toronto.

This study is justified also on the grounds that no previous research has been conducted which specifically studied recent converts and the evangelistic methods utilized by these selected churches in reaching them.

In addition, this investigation is designed to be a learning process in order that the researcher may gain the experience and necessary expertise in developing an adequate survey instrument and

figures of South America. However, Guyana has been closely affiliated with other West Indian territories historically, economically, socially, and politically since British colonial times and has always been considered an important West Indian territory. This study makes no exception.
effective methodology for conducting church growth projects in the Caribbean Union Conference of Seventh-day Adventists.

Description of the Project

This researcher was born in the British Colony of Trinidad and Tobago, West Indies, now known as the Republic of Trinidad and Tobago. He has been an ordained minister of the Seventh-day Adventist church 23 years and has worked as a church pastor in several West Indian territories including Trinidad and Tobago, Grenada, St. Vincent, Antigua, and St. Croix in the United States Virgin Islands. He has assisted in a public evangelistic campaign in Georgetown, Guyana, and visited other islands of the West Indies. Having associated with and worked among other West Indians in these islands, he is personally aware of their customs and practices, habits and way of life. He has also spent ten years in North America and visited and preached in some of the churches in Toronto, on occasions, prior to and during the investigative study. He has met many members in these five churches whose acquaintances he first made in the Seventh-day Adventist churches in the West Indies. The ministers of these five churches are all West Indians, some of whom he has known for twelve years. These factors have greatly facilitated in gathering the necessary data and have also provided a better understanding of the feelings of both the ministry and the laity regarding positive and negative factors which stimulated or hindered church growth.

The clerks of the five churches, in conjunction with their pastors, provided a complete written statistical report indicating the means by which members were added to the churches, both by baptism and transfer of membership from other Seventh-day Adventist
congregations between 1966 and 1975. An interview with each minister provided valuable information concerning several pertinent questions and issues. At special meetings of the congregations a questionnaire was administered to the members. Of equal importance were two separate sessions where questions were asked and discussed freely, especially on soul-winning concepts. These sessions were recorded on tape and later evaluated. Of a total of 225 questionnaires administered to a random group of those baptized in Toronto from 1966 to 1975, 72.8 percent were returned.

Important statistical data were supplied by the office of Manpower and Immigration in Toronto. The facilities of the James White library of Andrews University also provided useful information for the development of the study.

In the final stages of this investigation, survey data obtained by the questionnaire were sorted and tabulated by the computer facility of Andrews University. These and other findings were then evaluated, analyzed and interpreted. Conclusions were drawn and from these conclusions recommendations were made.

Limitations of the Study

Authorities in church growth recognize three main divisions of church growth. (1) The first is quantitative or numerical growth which includes three types of membership increase: (a) conversion, referring to those outside the church who become members through baptism; (b) transfer, in which members who move from one church to another request that their membership be sent from the former to the latter church; and (c) biological, by which sons or daughters, born
and reared in the homes of the church family, are added to the church by baptism.¹ (2) The second division is qualitative growth, which is the internal growth or spiritual development of church members "in spirit and in truth," in grace and in holiness, in Christian perfection and commitment in missionary zeal and witness for God and His church.² (3) The third section is organic growth or the multiplication of new churches, with each becoming a responsible local congregation which functions as a worshipping, witnessing, growing and cooperative body.³

In this study, the concept of church growth is limited to quantitative growth, with particular attention given to membership increases through both conversion and biological growth and, to a lesser extent, through transfer increase. Reference will be made to organic growth or the multiplication of churches only as it is related to the promotion or hindrance of total membership growth.

Definition of Terms

Seventh-day Adventist church or churches. A term used to designate the Seventh-day Adventist West Indian community in Toronto, unless otherwise used to refer to the Seventh-day Adventist Church at large, when the term "Seventh-day Adventist Church" will be


²Oosterwal, pp. 11, 54.

qualified by the geographical location intended.

SDA. An abbreviation for Seventh-day Adventist.

Overview of the Study

The remainder of the project is divided into four chapters arranged in the following sequence:

Chapter 2. Principles of evangelism which may be utilized by the selected churches in Toronto to evangelize West Indian immigrants in that city. These principles were either the basis for effective soul winning during the period 1966-1975 or seem to be urgently needed by the selected churches.

Chapter 3. Toward an SDA theology of evangelism as viewed in the writings of Ellen G. White emphasizing the evangelistic methods of Jesus and the SDA Church in bringing sinners to a redemptive knowledge of and relationship with Jesus Christ.

Chapter 4. An analysis of church growth in five SDA churches in Toronto, considering growth patterns in all of the churches, both collectively and individually as well as factors which promoted or hindered growth. The primary objective is to determine who or what first informed people about, and influenced them most to join, the SDA church.

Chapter 5. A summary of the results of the objectives, which form the basis for conclusions and recommendations.
CHAPTER II

PRINCIPLES OF EVANGELISM THAT MAY BE UTILIZED BY THE SEVENTH-DAY ADVENTIST CHURCH TO EVANGELIZE WEST INDIAN IMMIGRANTS IN TORONTO

Churches seem to grow faster when ministers and church members implement those principles which promote church growth and eliminate those factors which hinder such growth. The researcher became acutely aware of the effective application of right principles in evangelism while engaged in the reading of current literature, and in the analysis of the data gathered through a questionnaire, as well as through interviews with pastors and church members of the selected churches.

An attempt to focus on the guiding principles of evangelism and the application of those principles in evangelizing West Indians in Toronto reveals some of them, if not all, may have global application. The primary object here is not to enumerate new principles of evangelism, but to identify and amplify those which already apply.

In 1914, Ellen G. White wrote that God had led foreigners to North America specifically to provide an opportunity for them "to hear the truth for these times," that is, the SDA message. In view of their characteristic confidence in Ellen White, SDA should seek to

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respond to this statement by utilizing the best possible strategies, methods, and approaches in evangelizing West Indian immigrants in Toronto.

**The Role of the Holy Spirit in Witnessing**

Evangelism is a spiritual task and requires spiritual methods without which it is merely a human-centered activity.¹ The Holy Spirit is the dynamic force in witnessing. Jesus said His followers would receive the power of the Holy Spirit to equip them for evangelism, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses" (Acts 1:8).

The disciples received the Holy Spirit only after they had turned, in response to the Spirit's power in their hearts, to prayer, humility, heart-searching, confession, repentance, and pleading for the holy unction.² The days of preparation and petitioning for the Holy Ghost were richly rewarded when on the day of Pentecost the disciples received the power of the Spirit and thousands were converted (Acts 2:1-4, 41).

Today, the role of the Holy Spirit in witnessing must be singled out as the most effective agency. As Ellen G. White has noted SDA ministers and workers need the Holy Spirit in order to present the truth correctly, impressively, and effectively in order to open

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people's mind to receive the truth.\textsuperscript{1} It may be assumed that when there is total dependence of the human upon the divine, the church will again overflow with new believers as it did after Pentecost.

\textbf{Shared Leadership}

The primary reason God has called a "new Israel" is to declare His wonderful deeds to those in darkness. Commenting on 1 Pet 2:5, Alan Richardson says:

The passage affirms that the Christian community is commissioned and enabled to perform the task of being the light to nations, which the old Israel failed to become. Likewise the church of Jesus Christ was in fact a royal priesthood (cf. Rev 1:6; 5:10; 20:6), a consecrated nation, representing God to all the nations of the world and the needs of all the world to God. The missionary implication of God's call to Israel was now being realized through the witness of the church.\textsuperscript{2}

A key insight into 1 Pet 2:9 is that in the expression "peculiar people," the word "people" is derived from the Greek word \(\lambda\alpha\sigma\), from which the English word "laity" comes. The term \(\lambda\alpha\sigma\) in the New Testament applies to all of God's people who believe in Jesus Christ, accept Him as their Lord and Savior and are sanctified by Him.\textsuperscript{3} To all of them is committed the priesthood of God, and in view of this, they all are commissioned to proclaim the triumphs of God to the world. Every member of the SDA church today is commissioned by Jesus Christ to proclaim the gospel (Matt 28:19, 20). The ministry of reconciliation is entrusted to the entire \(\lambda\alpha\sigma\).

\textsuperscript{1}White, Evangelism, pp. 169, 285, 299, 663.


Ellen White observes that everyone who accepts Jesus Christ becomes a co-laborer with Him for saving people who are lost.¹

Harold Lindsell points out that each Christian is called to be a missionary, and that the task of witnessing is not limited only to those who choose vocational Christian service. He further explains that a church member does not have to be employed in denominational service in order to be a witness. Each member, regardless of his position, be it Christian physician, teacher, nurse, dentist, business-man, or mechanic, must be a living and vocal witness for Jesus Christ to the unsaved. A Christian must first be a Christian witness and second a physician, teacher or farmer. Not even money given to support missionaries can substitute for one's personal witness. Money and prayers are vital for carrying out the great commission, but neither can accomplish what God has ordained shall be done by the Christian himself. God needs witnessing talents as well as finance and prayer.² Ellen G. White uses similar language when she says:

When men of business, farmers, mechanics, merchants, lawyers . . . become members of the church, they become servants of Christ: and although their talents may be entirely different, their responsibility to advance the cause of God by personal effort, and by their means is no less than that which rests upon the minister.³

The Laity and Spiritual Gifts

Since the work of the ministry is a spiritual work, God provides spiritual gifts or enablements in order that the church may

¹Ellen G. White, Christian Service (Washington, D.C.: General Conference of Seventh-day Adventist, 1947), pp. 10, 11. See also White, Testimonies to the Church, 3:30.

²Lindsell, pp. 156-161.

³White, Testimonies to the Church, 4:469.
carry out its mission (1 Cor 12; Eph 4; Rom 12). Paul, in enumerating these gifts, says, "And He gave some apostles; and some, prophets, and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph 4:11, 12). It is interesting to note that these gifts are distributed to the λαός, and that every member becomes a recipient of one or more of these gifts. That none is excluded is categorically stated, "But unto everyone is given grace . . ." (Eph 4:8), "But the manifestation of the Spirit is given to every man . . ." (1 Cor 12:7). Nowhere in the Bible is it stated that these gifts are reserved for a small minority. The church is not a witnessing community comprised of a small group who participate in preaching, teaching, and administering while the vast majority simply listen, learn, and follow, without becoming functioning members.

The purpose of the gifts is not personal gain, self-aggrandizement, or self-glorification but "the perfecting of the saints, the work of the ministry, the edifying of the body of Christ" (Eph 4:11, 12). The word "perfecting" or "equipping" (RSV) comes from a Greek word katartismos, meaning "completely furnishing a house." The same word is used to refer to the purpose of scripture, "that the man of God may be adequately equipped for every good work." The expression,

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1See for example, Kenneth K. Kilinski and Jerry C. Wofford, Organization and Leadership in the Local Church (Grand Rapids, Michigan: Zondervan Publishing House, 1974), p. 47.

2Ibid., pp. 172, 173.

3Ibid., p. 134.
"for the edifying of the body of Christ," indicates the gifts were for the common good of the entire λαός. They were given for the benefit of the church so that each one would be mutually involved in utilizing his gift for the total good of the chosen community. The purpose of spiritual gifts, therefore, is to completely equip the saints in order that they may do a good work toward the ultimate goal of strengthening the body of Christ—the chosen community.¹

Paul mentions the gifts also in 1 Cor 12, and in order to reveal their function and relationship he compares the church to a human body, in which it is the purpose of the eye to see, the ear to hear, and the nose to smell. Just as each member of the body has a particular work to perform which no other member of the body can do, says Paul, Christians "are the body of Christ, and members in particular" (1 Cor 12:27), and each member of the church has a particular work to do by virtue of the particular spiritual gift or gifts bestowed upon each one. Not all are evangelists, nor pastors. However, some people may be talented enough to do the work of both a pastor and evangelist (2 Tim 4:5). This applies to every other gift also. The church must seek to discover the gifts of its individual members and allow them to function in harmony with their gifts. Each person is to use his gift or gifts to the best of his ability whether this involves a greater responsibility on the part of one or a lesser degree or responsibility on the part of the other (1 Cor 12:28-30). Paul permitted no distinctions between superior gifts and inferior gifts since "It is the same God which worketh all in all" (1 Cor 12:6).

¹Ibid., p. 48.
The Role of the Pastor-Teacher

"And he gave some pastors and teachers" (Eph 4:11). The gift referred to here may rightly be called the gift of "pastor-teacher," for in Greek both words have the same case endings and only the first word is preceded by an article. The pastor-teacher functions in a dual capacity, to both nurture and instruct, but each function will be considered separately here.

The word "pastor" comes from the Greek, ιητινος, "shepherd." It carries with it the idea of one who tends or cares for a flock, one who gives nourishment--mental and spiritual--and guards, supports and protects those under his care. One writer describes the function of the ιητινος in this way:

There is more to shepherding than just feeding the flock; there must be protection, concern, discipline, personal attention, self-sacrifice, and a sense of responsibility on the part of the owner of the flock.

An example which involves spiritual and mental care is found in Matt 9:36, "But when he saw the multitudes he was moved with compassion on them . . . because they were scattered abroad, as sheep having no shepherd." The pastor is described as discharging his duties with diligence in Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God . . . " Here the Greek word επιοικοδομος is used for "overseer."

But the work of the pastor is not confined to caring for the λαος. The good shepherd leaves the λαος and goes after the lost sheep (Matt 18:12, 13). This concept is analogous to the mission of

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1Ibid., p. 50.
Jesus Christ who came "to save that which was lost" (Matt 18:11; John 10:16). The pastor, therefore, is responsible for the spiritual condition of the found sheep while, at the same time, he goes after the lost sheep. The gift of the pastor also is not limited to the vocational minister, but many comprising the λαός have the gift of shepherding and should be allowed to exercise this gift.

As has been pointed out, the Greek continuative conjunction καί links pastor and teacher in Eph 4:11, indicative of unity of thought and intent. Hence the pastor will be able to feed his flock through the teaching of the Word of God. This gift of teaching is referred to in various ways in the New Testament and conveys different shades of meaning, depending on the Greek word used. The common word διδασκέω was a predominant part of Christ's ministry as it was of Paul's. It meant to teach in the sense of "to give instruction."

In fact Jesus was called a teacher (διδάσκαλος) sent from God (John 3:2), and Paul said, "I teach (διδάσκω) everywhere in every church" (1 Cor 4:17). Another word used is μαθήτευς, meaning to teach in order to make a disciple or to indoctrinate. It also means to learn by listening, adapting and sharing in. This is the usage employed in the great commission in Matt 28:19, "Go into all the world and teach all nations."

A third word used is ἀποκαλύπτω, meaning to interpret or make clear. It is used in Luke 24:27, "And beginning at Moses and all the prophets, he expounded unto them . . . " Jesus expounded or interpreted the scripture making it clear to them.

A final word used is εξτίθομαι, meaning "to take out and make

1 Ibid., p. 50.
clear," so as to bring out the hidden meaning of a passage which is not easily discernible. Aquila and Priscilla, as members of the laity, were functioning in the position of teachers in Acts 18:26 when "They took him (Apollos) unto them, and expounded (ἐκτιθημίας) unto him the way of God more perfectly."¹

Shepherding the flock through teaching also includes discovering and educating the gifts of the church (Eph 4:17). The minister's responsibility is not to do all the work of the church, but to equip, motivate, and involve the whole church in effective Christian witnessing.² Robert Raines suggests that the chief task of the clergyman is to equip his people for their ministries.³ In this respect, Albert Beavan says:

The strength of a minister may be measured not so much by the work he can do as by how much he can get others to do.⁴

This is in harmony with what Ellen White writes:

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others.⁵

Important duties of the pastor-teacher, therefore are to nourish, strengthen, equip, help and sustain the rest of the λαὸς.

¹Raoul Dederen, Lecture, Pastoral Nurture Class, Theological Seminary, Andrews University, Berrien Springs, Michigan, October 9, 1974.

²Lindgren, p. 181.


⁵White, Testimonies to the Church, 9:82.
Training the Laity

In the writings of Ellen G. White the SDA church has a corpus of instruction believed to be inspired, concerning the training and education of its members for witnessing. In her writings Ellen White points out, for example:

Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath School classes, how to best help the poor and to care for the sick, how to work for the unconverted.

The most effective plan for educating and training church members for witnessing is undoubtedly the first-hand experience of actual participation in soul winning both by observing and doing. In this respect, the injunction of Jesus Christ to "follow me and I will make you fishers of men" has been so successful in preparing a trained ministry that the SDA churches in Toronto will do well to study and formulate a philosophy of lay-training suitable to Toronto.

Jesus initially selected a small group of men and followed a well-organized and systematized in-service training program which included both verbal instruction and practical field application. His method, found in the book The Desire of Ages, reveals the following concepts that may be built into a successful lay training program:

Leader-trainee Relationship

The Apostles were members of the family of Jesus.

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2McGavran and Arn, p. 79.

Personal Interaction

It was by personal contact and association that Jesus trained His disciples.

Self-examination and Self-improvement

In training His disciples, Jesus chose to withdraw from the confusion of the city to the quiet of the fields and hills, as more in harmony with the lessons of self-abnegation He desired to teach them.

Learning Through Observation

He took them with Him, that they might see how He taught the people.

Teamwork

They assisted in arranging the people, bringing the afflicted ones to the Saviour, and promoting the comfort of all.

Leaders' Influence

In the training of the disciples, the example of the Saviour's life was far more effective than any mere doctrinal instruction.

Follow-up Interest

They watched for interested hearers, explained the Scriptures to them, and in various ways worked for their spiritual benefit.

Learning by Doing

But they also needed an experience in laboring alone . . . While He was personally with them, to point out their errors, and counsel and correct them, the Saviour sent them forth as His representatives.

Two-by-two Rationale

None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage one another, counseling and praying together, each one's strength supplementing the other's weakness . . . It was the
Saviour's purpose that the messengers of the gospel should be associated in this way.

**House-to-house Witnessing**

They were not to enter into the synagogues and call the people together for public service; their efforts were to be put forth in house-to-house labor. . . . That home would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle.

**Progress Report and Evaluation**

The time they spent in retirement was not devoted to pleasure seeking. They talked together regarding the work of God, and the possibility of bringing greater efficiency to the work. . . . He corrected their errors, and made plain to them the right way of approaching the people.¹

In harmony with Christ's method, the entire ἄνθρωπος must be taught to participate in the three facets of ministry. The first is the vertical level of fellowship with God, one of redemptive love: "That you also may have fellowship with us; and indeed our fellowship is with the Father and with His Son Jesus Christ" (1 John 1:3). The Greek word used here for "fellowship" is ἱδρυμα. The second is the horizontal level of redemptive fellowship and Christian love among the laity: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God" (Eph 2:19). Paul also tells why this fellowship is so important; "That we may be mutually encouraged by each other's faith, both yours and mine" (Rom 1:12).² The third facet is a witnessing community of Christian believers to the world as a necessary condition of their

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¹Ibid., pp. 152, 291, 349-352, 361.
²Lindgren, pp. 55, 56.
own redemption: "That ye should shew forth the praises of him who hath called you out of darkness into His marvellous light" (1 Pet 2:9).

Men and women must be taken one by one and taught by precept and example to present the gospel effectively in order that sinners will be brought into fellowship with God and with one another. Such training must be focused mainly on church growth. Members must be alerted to the principles of church growth with special emphasis on those principles which apply most appropriately in the community where they labor. In due time, the entire church should know the secret not only of how the church grows, but also of how to keep it growing.¹

Witnessing for Acceptance or Rejection

The church is not simply a reconciled community of men and women who are restored into full fellowship with God and with one another. It is also "God's appointed agency for the salvation of men".² It is elected to the ministry of reconciliation (2 Cor 5:18), by proclaiming the redemptive sacrifice of Jesus Christ to an alienated world. But proclaiming the Word to men and women is not sufficient. Of equal importance is the call for a decision on the part of the listener, providing the opportunity to either accept or reject Jesus Christ.³

It follows, then, to assume that it is enough to demonstrate the redeemed life—goodness, kindness, brotherhood and peace, love

¹McGavran and Arn, pp. 107, 108.
²White, Acts of the Apostles, p. 9
³Oosterwal, Mission Possible, pp. 77, 78.
and faith without persuading people to accept Jesus Christ as Lord and Saviour is unbiblical. Our duty is not completed when we have lived as Christians, nor is it completed when we have proclaimed the Word. Witnessing in the New Testament involves a burning passion to save lost ones, bearing a life and death message, winning people to Christ, and not entertaining a careless indifference whether they obey or not.¹

Thus Andrew found his brother Simon Peter and introduced him to the Saviour, and Philip brought Nathaniel to Jesus (John 1:40-45). Ellen White says, "These examples should teach us the importance of personal effort, of making direct appeals to our kindreds, friends, and neighbors". ²

True preaching and witnessing always includes a call to repentance (Acts 2:37, 38), which means forsaking old patterns of behavior and walking in the "newness" of the sanctified life through obedience to God's holy law. It is the duty of the SDA church to present new patterns of behavior in Jesus Christ in such a way that people will accept them as the only true guide for life.³ Ellen White stresses:

The minister's work is not done until he has urged upon his hearers the necessity of a change of heart. In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ.⁴


³Oosterwal, Mission Possible, pp. 77, 78.

Listeners reveal their sin and invite the pronouncement of God's judgment when they reject the Light of truth because of their hardness of heart (2 Cor 5:10; Rom 2:6; 1 Pet 1:17). The grace of God is open to all, and it is not the will of God that any should perish. Yet, Jesus' ministry included the sad reality that a person may choose the alternative option of denying Christ and being rejected (Matt 10:33; Luke 12:9).

The laborer for souls, therefore, is to witness in such a convincing and dynamic manner that people will be persuaded to choose truth and reject error. Ellen White points out:

> Our ministers are to preach in a way that will help people to grasp vital truth. . . . But it is too often the case that the minister has not the spirit and power of the message of truth in his own heart, hence no direct appeals are made to those souls that are trembling in the balance.  

At the close of every meeting, decisions should be called for.

The SDA churches in Toronto need to study fully these guiding principles for evangelistic planning, and implement them in actual field experience. These churches, from year to year, may need to evaluate the relative effectiveness of each of these principles and apply only those that seem to produce the greatest results in soul winning. This strategy would help increase the evangelistic effectiveness of the selected churches.

Chapter 2 has discussed some important evangelistic guidelines for more effectively reaching West Indian immigrants in Toronto. The writings of Ellen G. White have been cited, and since the SDA church

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1 Tippett, p. 20.
2 White, Evangelism, p. 279.
3 Ibid., p. 281.
looks to these writings for guidance in their evangelistic methodology

a more extensive exploration of the principles she sets forth will be

considered in chapter 3.
CHAPTER III

TOWARD A SEVENTH-DAY ADVENTIST THEOLOGY OF EVANGELISM AS DEPICTED IN THE WRITINGS
OF ELLEN G. WHITE

Theology has been defined as a study which is concerned with the relationship between God and man and which takes into account man's intellectual, social, economic, and political environment from which he experiences an understanding of God. If this is true, the agenda for developing an SDA theology of church growth must not ignore the questions many people are asking today regarding creation, reconciliation, justification, sanctification and obedience.

We will discuss an SDA theology of church growth according to the teachings of Ellen G. White. The term "church growth" refers to the "accession of members" to the SDA church who have experienced a "living union with Jesus Christ" and have been "renewed in heart and reformed in life." ¹

The restoration of the human family into a redemptive relationship with God pre-supposes its alienation from God. In Eden, Adam and Eve enjoyed the unique privilege of face-to-face communion and mutual fellowship with God.² Obviously, the Creator enjoyed the

¹White, Evangelism, p. 319.
one-to-one relationship with His pure and sinless creatures whom He had created in His own image.¹

      But through sin man became depraved and helpless to resist evil.² He also became powerless to achieve the righteousness of God and fulfill the requirements of His law.³

      Man, therefore, needs help from outside of himself. He needs to be restored to a right relationship with God. He needs reconciliation and restoration. Ellen G. White wrote in Patriarchs and Prophets that only God can solve the problem of sin and bridge the gap between God and man:

      Sin brought separation between God and man and the atonement of Christ alone could span the abyss and make possible the communication of blessing or salvation from heaven to earth.⁴

      It is precisely at this point that the task of the SDA church comes into clear focus. This is how Ellen G. White defines it, "In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world."⁵ "The church is God's appointed agency for the salvation of men."⁶ The SDA church, therefore, considers itself to be divinely appointed at this time to help bridge the gap

²Ibid., p. 55.
⁴White, Patriarchs and Prophets, p. 63.
⁵White, Evangelism, p. 119.
⁶White, Acts of the Apostles, p. 9
otherwise called personal ministry,” which alone can produce true
success, was employed by Christ in the homes of people, in the one-
soul audience, and in mingling with people following a discourse to
a large throng.

Christ also devoted a great deal of His time in public minis-
try by preaching to large audiences. Ellen G. White says, "Whenever
a large number of people was gathered, His voice was heard, clear and
distinct, giving His message." "He sought to gain the attention of
the multitude . . ." But in ministering to large gatherings Christ
combined public ministry and personal ministry:

This was the method that Christ taught His disciples.
When the great throngs gathered about the Saviour, He would
give instruction to the disciples and to the multitude.
Then after the discourse, the disciples would mingle with the
people, and repeat to them what Christ had said. Often the
hearers had misapplied Christ’s words, and the disciples
would tell them what the Scriptures said, and what Christ had
taught that they said.

The mission of Jesus Christ to this earth was to bring com-
plete restoration to men and women spiritually, mentally and also
physically. Ellen White wrote, "It was His mission to bring to man
complete restoration; He came to give them health and peace and

1Ibid., p. 117.
2Ibid., p. 119.
3Ibid., p. 114.
5White, Testimonies to the Church, 6:87, 88.
6White, Evangelism, p. 35.
7Ibid., p. 123.
8White, Testimonies to the Church, 6:87, 88.
perfection of character." In fact, Jesus linked healing and teaching closely together, even devoting more time to healing than to preaching.

Evangelistic Methods of the SDA Church

The mission of the SDA church in the writings of Ellen White encompasses at least five major areas including public, personal, medical and literature evangelism, and education. Public evangelism in the writings of Ellen White implies the act of communicating the gospel to a large congregation or gathering of people. "We should make efforts to call together large congregations to hear the word of the gospel minister." But the divine plan suggests a combination of public preaching and personal visiting in order to obtain the desired results from the preaching of the Word. Ellen White repeatedly confirms this plan:

If one half of the sermonizing were done, and double the amount of personal labor given to souls in their homes and in the congregations, a result would be seen that would be surprising.

The implication is that personal visitation in the homes of the people is so crucial to the success of public evangelism that, in fact, it would be more rewarding to preach less and visit more. Ellen White

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1 White, The Ministry of Healing, p. 17.
2 White, Testimonies to the Church, 9:170, 171.
3 White, The Ministry of Healing, pp. 19, 111.
4 White, Evangelism, p. 119; see also p. 122.
5 Ibid., p. 433.
6 Ibid., p. 430.
further suggests that if only one part can be done, "... let it be the individual labor of opening the scriptures in households" instead of public preaching.¹

True success in reaching the largest number of people will come only as the SDA church follows Christ's method of personal labor, especially at this time.² Ellen White notes:

> How can the great work of the third angel's (i.e., the SDA) message be accomplished? It must be largely accomplished by persevering individual effort, by visiting the people in their homes.³

This is the only means by which everyone may be reached with God's last message. Ellen White further emphasizes this by stating that the work of soul-winning "... can best be done by personal efforts,"⁴ and "... to a great degree accomplished by personal labor."⁵

Therefore, in the last great reformatory movement of the SDA church "... hundreds and thousands were seen visiting families and opening before them the word of God."⁶

The SDA concept of evangelism also includes the "gospel of healing and blessings and strengthening," which is referred to as

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¹White, Christian Service, p. 121.
³Ellen G. White, Historical Sketches (Basle: Imprimerie Polyglotte, 1886), p. 150.
⁶White, Testimonies to the Church, 9:126.
"medical missionary work.\textsuperscript{1} The object of this ministry is to help restore in men and women the moral image of God\textsuperscript{2} and prepare them to live in His immediate presence. Medical missionary work, therefore, is a vital part of evangelism.

Ellen White believed that there is a definite relationship between the care of the body and character development. The following statement reflects this conviction:

The body is the only medium through which the mind and soul are developed for the upbuilding of character. Therefore, health should be as faithfully guarded as the character.\textsuperscript{3}

This is a good reason Jesus, the Great Physician, "began His work of redemption by reforming the physical habits of man"\textsuperscript{4} and the SDA church seeks to understand and follow His example. "If we would elevate the moral standard in any country where we may be called to go, we must first begin by correcting their physical habits.\textsuperscript{5}

In order to have greater success in soul-winning, the medical missionary ministry is not only to function side by side with the gospel ministry,\textsuperscript{6} but it is also to be an "entering wedge" for the presentation of the gospel.\textsuperscript{7}

Another effective agency in the proclamation of the gospel is

\textsuperscript{1}White, \textit{Evangelism}, p. 523.
\textsuperscript{2}White, \textit{Christian Service}, p. 140.
\textsuperscript{3}White, \textit{Ministry of Healing}, p. 30.
\textsuperscript{4}White, \textit{Testimonies to the Church}, 3:486.
\textsuperscript{6}White, \textit{Testimonies to the Church}, 6:240, 241.
\textsuperscript{7}White, \textit{Evangelism}, p. 513.
the literature ministry or the ministry of the printed page. This ministry must be regarded by the church as vitally important, as important in soul-winning as the gospel ministry or the medical ministry. Ellen White points out:

The gospel ministry, medical missionary work, and our publication are God's agencies. One is not to supersede the other.¹

The same ministry of angels attends the books that contain the truth as attends the work of the minister.²

The place of the literature ministry is side by side with the gospel and medical ministries. Each of these areas is equally significant in winning souls to Jesus Christ and deserves equal recognition and attention.

Finally, the work of SDA education is by no means the least of God's plan in restoring fallen man to the divine image, for "the work of education and the work of redemption are one."³ The teacher who accepts the God-given responsibility to inspire his students "with principles of truth, obedience, honor, integrity and purity"⁴ "is in truth a co-worker with Christ, a laborer together with God."⁵ SDA schools, therefore, must be looked upon primarily as God's instrumentality to win people to Jesus Christ. Christian education must seek the harmonious development of the whole being including the

¹White, Evangelism, p. 547.
²White, Testimonies to the Church, 6:315, 316.
³White, Education, p. 30.
⁴Ibid., p. 29.
⁵Ibid., p. 30.
physical, the mental and the spiritual powers.¹

A description of SDA evangelism from the writings of Ellen White raises two basic questions which may be relevant to the SDA churches in Toronto.

1. Do the selected churches in Toronto utilize fully all the approaches and strategies raised in this chapter in evangelizing West Indian immigrants?

2. Which evangelistic approaches are most effectively used by the selected churches in reaching the unique West Indian immigrant situation in Toronto?

A desire to investigate the relative effectiveness of the various evangelistic agencies, methods and approaches used by the selected churches in Toronto in reaching West Indian immigrants in that city led to the development of the survey in chapter 4.

¹White, Education, p. 13.
CHAPTER IV
AN ANALYSIS OF CHURCH GROWTH IN FIVE SEVENTH-DAY ADVENTIST CHURCHES IN TORONTO

Introduction
The objective of this study is to discover how five SDA churches in Toronto grew in membership during the ten-year period 1966-1975. This chapter will analyze growth patterns relative to growth rates, kinds of growth, and factors that stimulated or hindered growth. It will also analyze the backgrounds of people who were won to the SDA churches, and the persons or agencies which seem to be most responsible for acquainting them with, and influencing them to join, the church. The sources of information will be mainly the responses gathered from a questionnaire and the church clerks' membership records.

Growth Patterns of Five SDA Churches

Viewed as a Whole
In 1966 there were two SDA churches with predominant West Indian membership in Toronto with a combined total of 66 members. Ten

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1 For the meaning of the term "Seventh-day Adventist church or churches" see Definition of Terms, above, p. 6.

2 See appendix A for questionnaire.

3 The local church membership list kept by the clerk showing how and when members were received into or dismissed from the church.
years later in the five Toronto churches selected for this study there were 2,059 members,\footnote{See table 1.} representing nearly one-fourth of the membership (8,340) of the Ontario Conference of SDA's.\footnote{Telephone conversation with secretary to W. A. Geary, Secretary, Ontario Conference of Seventh-day Adventists, Oshawa, Canada, November, 1977.}

\begin{table}
\centering
\caption{ANNUAL GROWTH OF SELECTED CHURCHES (1966-1975)}
\begin{tabular}{lrr}
\hline
Year & Membership & Net Increase \\
\hline
1966 & 66 & 32 \\
1967 & 98 & 224 \\
1968 & 322 & 104 \\
1969 & 426 & 219 \\
1970 & 645 & 262 \\
1971 & 907 & 271 \\
1972 & 1,178 & 268 \\
1973 & 1,446 & 217 \\
1974 & 1,663 & 180 \\
1975 & 1,843 & 216 \\
\hline
Total at end of 1975 & 2,059 \\
\hline
\end{tabular}
\end{table}

\begin{flushright}
\textsc{Source:} Church clerks' membership records.
\end{flushright}

Table 1 gives the annual numerical growth from 1966 to 1975. It shows an average annual membership increase of about 42.7 percent,
which exceeds the annual growth of the Ontario Conference of Seventh-day Adventists (6.2 percent),\(^1\) the annual population growth of Toronto (3.5-4.0 percent) and, perhaps most significantly, it greatly exceeds the annual population growth of West Indian immigrants in Toronto (3.1 percent).\(^2\)

### TABLE 2

ANNUAL CONVERSION, TRANSFER AND BIOLOGICAL GROWTH OF FIVE CHURCHES (1966-1975)

<table>
<thead>
<tr>
<th>Year</th>
<th>Conversion</th>
<th>Transfer</th>
<th>Biological</th>
</tr>
</thead>
<tbody>
<tr>
<td>1966</td>
<td>32</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>1967</td>
<td>24</td>
<td>15</td>
<td>8</td>
</tr>
<tr>
<td>1968</td>
<td>22</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>1969</td>
<td>50</td>
<td>58</td>
<td>10</td>
</tr>
<tr>
<td>1970</td>
<td>138</td>
<td>125</td>
<td>18</td>
</tr>
<tr>
<td>1971</td>
<td>176</td>
<td>164</td>
<td>32</td>
</tr>
<tr>
<td>1972</td>
<td>206</td>
<td>77</td>
<td>27</td>
</tr>
<tr>
<td>1973</td>
<td>153</td>
<td>89</td>
<td>17</td>
</tr>
<tr>
<td>1974</td>
<td>155</td>
<td>77</td>
<td>20</td>
</tr>
<tr>
<td>1975</td>
<td>191</td>
<td>95</td>
<td>26</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,147</strong></td>
<td><strong>722</strong></td>
<td><strong>172</strong></td>
</tr>
</tbody>
</table>

SOURCE: Church clerks' membership records.

\(^1\)Ibid.

\(^2\)Information received by telephone from the Canada Immigration Division of the Department of Manpower and Immigration, Toronto, June, 1977.
Fig. 1. Conversion, Transfer, and Biological Growth of Selected Churches as Related to Total Growth, 1966-1975.
In table 2 and figure 1 membership growth for the five SDA churches is analyzed according to three sources of growth, conversion, transfer, and biological.\(^1\) Conversion growth provided the largest percentage of additions, 56.2 percent. Additions to church membership by transfer of baptized members from other SDA churches was 35.3 percent. Transfer growth has been exceedingly low when compared with a recent survey of SDA church growth in the United States.\(^2\) The third category, biological growth, accounted for only 8.5 percent of the members.

A survey of SDA evangelism in the United States has revealed that 80 percent of baptisms have been the result of biological growth.\(^3\) Gerber has found North American churches grew an average of 25 percent per decade in biological growth.\(^4\)

As stated earlier, in 1966 there were only two SDA churches in Toronto with a marked preponderance of West Indian members--West Toronto and East Toronto. In 1970, two new churches were organized, Perth Avenue SDA church, emerging from West Toronto SDA church, and Scarborough SDA church emerging from the East Toronto congregation. In 1972, the West Toronto SDA church planted the South Toronto SDA church. This is the manner in which the five churches examined for this project were developed.

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\(^{1}\)See above, pp. 5-6.

\(^{2}\)In his book, Patterns of SDA Church Growth in America, p. 24, Oosterwal pointed out that in six churches over 60 percent of the members had joined by letters of transfer, and these churches were not located close to a large Adventist institution where growth by transfer is usually high.

\(^{3}\)Oosterwal, Patterns of SDA Church Growth in America, p. 58.

\(^{4}\)Gerber, p. 54.
Fig. 2. Yearly Membership Growth of Total Churches
Fig. 3. Yearly Membership Growth of Total Churches
To help visualize and analyze the facts of growth, the statistics given in table 1 are shown in graph form in figures 2 and 3. The graphs in figures 2 and 3 give the impression of remarkable growth. In figure 2 the line drawn ascends rapidly with only slight variations. It shows that from 1966 to 1967 the churches grew rapidly, increasing from 98 members to 322. In 1968 there was a sizeable decline in members added to the churches, but in 1969 there was a significant increase, and this trend continued until 1975. The bar graph (figure 3) reveals a trend of increasing church growth from 1966 to 1975. From the general appearance of the graphs, the churches seem to be growing and expanding. A closer look at the data in table 1 shows the annual growth rate has seriously declined. Notice the following calculations.

<table>
<thead>
<tr>
<th>Year</th>
<th>Beginning Membership</th>
<th>Gain</th>
<th>Percent Gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>1966</td>
<td>66</td>
<td>32</td>
<td>48.4</td>
</tr>
<tr>
<td>1967</td>
<td>98</td>
<td>224</td>
<td>228.5</td>
</tr>
<tr>
<td>1968</td>
<td>322</td>
<td>104</td>
<td>32.2</td>
</tr>
<tr>
<td>1969</td>
<td>426</td>
<td>219</td>
<td>51.4</td>
</tr>
<tr>
<td>1970</td>
<td>645</td>
<td>262</td>
<td>40.6</td>
</tr>
<tr>
<td>1971</td>
<td>907</td>
<td>271</td>
<td>29.8</td>
</tr>
<tr>
<td>1972</td>
<td>1,178</td>
<td>268</td>
<td>22.7</td>
</tr>
<tr>
<td>1973</td>
<td>1,446</td>
<td>217</td>
<td>15.0</td>
</tr>
<tr>
<td>1974</td>
<td>1,663</td>
<td>180</td>
<td>10.8</td>
</tr>
<tr>
<td>1975</td>
<td>1,843</td>
<td>216</td>
<td>11.2</td>
</tr>
</tbody>
</table>
As a general rule, as the number of members increased annually, the annual growth rate decreased. For instance, 426 members in 1969 increased by 219 new members or 51.4 percent while 645 members in 1970 increased by 262 new members or 40.6 percent. To say it another way, in 1969, about 51 new people were added to the churches for every hundred with which they had started, but in 1970 about 40 new people were added for every hundred. In fact, in 1971 a decline in actual accessions of new members began, so, in 1975 only 11 new people were added to the churches for every hundred there at the beginning of the year. These percentage increases, when plotted on a bar graph (figure 4), confirm the churches are declining in rate of growth, even though the membership is increasing.

In the present study, it appears that fewer responsible church members have actively been engaged in soul winning from year to year. When asked to evaluate their present relationship to the church, only 14.1 percent of the members said that they have been active in any of the various mission programs of the church.¹ This is a ratio of 14 to 100 members or 1 to 7. No statistics are available to compare this survey with the circumstances extant in 1966.

When asked to select the three most prominent agencies or programs that could be strengthened or improved to win more people, the largest percentage of church members felt the minister's preaching should be improved. Observations varied from the need for shorter, Bible-centered sermons, to exalting Jesus Christ and lively, enthusiastic preaching. Next to preaching, the need for better fellowship was felt among church members. Disunity, unfaithfulness, gossiping,

¹See appendix B, no. 58.
Fig. 4. Yearly Percentage Growth of Total Churches
coldness, enmity, and hypocrisy among members and lack of love, in general, have been cited as areas for improvement. The third area of importance was improving the lay training program of the church. High on the list also as programs which could be strengthened or improved were the sabbath school, church service and spiritual emphasis.

The above data reveals that members strongly favored improving the role of both the minister and the laity. The ministers undoubtedly occupy a key position in leadership in the whole concept of church growth, but their preaching lacks the force and the appeal needed to captivate and motivate the members. This weakness seems to be reflected in the spiritual tone of the members. Also more active participation by the laity in the various soul winning programs of the church may depend largely upon the effectiveness of the minister's role as a pastor-teacher.

But the ministers in these Toronto churches are concerned about a serious hurdle which resides in the very structure of the SDA Church organization, weakening the effectiveness of their role. They have to perform the roles of pastor-teacher, evangelist, administrator, promoter, counsellor, organizer, builder, educator and co-ordinator. They are expected to attend to the multitudinous affairs of the church, often performing certain necessary, yet mostly unimportant, duties with the utmost consciousness. They would gladly attend to the most important programs more directly associated with their divine calling. But with the many promotional programs from the Conference office, they are sponsors and promoters for ingathering, big week, rallies, education, welfare and church papers and

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1See appendix B, nos. 64-66.
magazines. In addition, they attend to the local church finances, church boards and various other committees. Finally, from twelve to sixteen sabbaths per year they are called away from their churches by the Conference leaders. This leaves little time for study, evangelism, pastoral care and training the laity for specific evangelistic programs according to the proportions and the diversities of their gifts.¹

**Viewed as Separate Churches**

Turning now to a brief look at each individual church, table 4 and the graphs in figure 5 suggest a wide variety in the patterns of growth.

**TABLE 4**

**TRANSFER, BIOLOGICAL AND CONVERSION GROWTH (1966-1975)**

<table>
<thead>
<tr>
<th>Churches</th>
<th>Membership</th>
<th>Conversion</th>
<th>Transfer</th>
<th>Biological</th>
<th>Year Organized</th>
</tr>
</thead>
<tbody>
<tr>
<td>East Toronto</td>
<td>501</td>
<td>357</td>
<td>125</td>
<td>57</td>
<td>1965</td>
</tr>
<tr>
<td>West Toronto</td>
<td>694</td>
<td>360</td>
<td>339</td>
<td>--</td>
<td>1968</td>
</tr>
<tr>
<td>Perth Avenue</td>
<td>505</td>
<td>318</td>
<td>109</td>
<td>83</td>
<td>1970</td>
</tr>
<tr>
<td>Scarborough</td>
<td>212</td>
<td>45</td>
<td>114</td>
<td>19</td>
<td>1970</td>
</tr>
<tr>
<td>South Toronto</td>
<td>147</td>
<td>67</td>
<td>35</td>
<td>13</td>
<td>1972</td>
</tr>
</tbody>
</table>

West Toronto SDA church (694 members) shows a larger net membership growth than East Toronto (501 members) even though both

¹Pastors of selected churches, private interviews conducted in Toronto, June 1977.
Fig. 5. Conversion, Transfer, and Biological Growth as Related to the Total Growth of Each Church
churches have existed since 1965. This is also true even though West Toronto reproduced two churches and East Toronto one, and West Toronto transferred 206 more members than East Toronto. This difference in growth is not based on conversions to the two churches; West Toronto had 360 and East Toronto 357. The difference is largely due to the ability of West Toronto to attract 214 more incoming transfers than East Toronto. It should also be noted that baptisms from SDA homes (biological growth) amounted to 57 in the East Toronto church while figures for the West Toronto church were not made available.

In six years, the Perth Avenue SDA church exhibited a greater net membership growth (505) than the East Toronto church showed in ten years (501). Also, Perth Avenue, in six years, had 318 conversions compared to West Toronto's 360 and East Toronto's 357 in ten years. A larger number of people were baptized from SDA homes in Perth Avenue (83) compared to East Toronto (57), with West Toronto reporting none.

The diversity in growth seems to be even greater when Perth Avenue SDA church is compared with Scarborough SDA church, both of which were organized in 1970. The overall net membership growth of Perth Avenue (505) is more than twice that of Scarborough (212), conversion growth being eight times greater in the former than in the latter church (table 4). Perhaps a unique characteristic of the Scarborough SDA church is incoming transfers (114) numbered more than twice as many as conversions (45).

Even South Toronto SDA church, organized in 1972, two years after Scarborough church, had 22 more conversions than Scarborough and only 6 less in biological growth.
From an analysis of the foregoing statistics, it seems that by the end of 1975 the Perth Avenue SDA church was the fastest growing church of the five selected and the Scarborough church was the slowest.

Factors of Growth in Selected Churches

Sociological Factor and Church Growth

It seems that West Indian immigrants in Toronto have responded favorably to the evangelistic programs of the SDA church. This may be due to the fact that overall, they have been a receptive homogeneous unit. A "homogeneous unit" is the term used by Donald McGavran to describe a section of a community in which all members have some basic characteristics in common such as geographical location, culture, language, tribe or caste.\(^1\) West Indians share a common origin affected by centuries of slavery, colonialism, fear and a struggle for identity. Similarly, the language and social, political and educational institutions are English, due to a long association with Britain. Hence, West Indians enjoy shared feelings of identity, similar patterns of thought and behavior, a common sense of history, and cultural inter-relationship.\(^2\) West Indian immigrants coming to Toronto were attracted to churches already predominantly West Indian. However, growth cannot be attributed to one factor alone but, as this study indicates, a complexity of factors must be considered.

One area of research conducted among immigrants revealed their feelings of insecurity, loneliness, frustrations, separation


\(^2\)Philip Sherlock, West Indies (Great Britain: Jarrold and Sons, 1986), pp. 7-14.
from loved ones, and sometimes of complete rejection of the new environment. The age and sex of the immigrants are also significant factors. In this respect, older people, and especially women, are more susceptible to homesickness than the young. Adolescents are generally regarded as more adjustable than young adults. Those who are set in their patterns and desire security and the familiar, particularly those over forty years, are handicapped when they are confronted with demands for change in a new society. The older the immigrants, the less they feel at home in a new environment. The younger immigrants, however, being more flexible, have fewer objections to the new environment. Lastly, immigrants are more affected if the cultural, linguistic and ethnic barriers of the absorbing society are conspicuously pronounced and different.

It should be pointed out that in the present study many factors of a cultural, linguistic, and ethnic nature were so insignificant, people were absorbed in the church with minimal culture shock. The "crisis" of the immigrant, whether sharp or muted, is believed to be a strong factor in favor of church growth. The following data seem to bear this out:

1. High percentages of the immigrants (87.1 percent) who joined the SDA church, came to Toronto under the age of 41.

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2Ibid., pp. 59, 60.

3Ibid., p. 22.

4See appendix B, no. 50.
2. Sixty-two percent of the immigrants joining the SDA church, were preceded to Toronto by close relatives,\(^1\) 55.7 percent were accompanied by someone to Toronto,\(^2\) and 64.4 percent were met on arrival by relatives.\(^3\) Hence, a potentially high level of insecurity was counteracted by the association of friends and family.

3. Only 6.1 percent said that they joined the church to find fellowship or friendship.\(^4\)

4. Thirteen percent said they felt uncomfortable in meeting people and in adopting a different life-style, while only 3.1 percent were met with hostility by the native people of Toronto.\(^5\) Therefore, only a minority felt unaccepted.

5. Eighty-four percent of those baptized in Toronto were between the ages of 10 and 39 years.\(^6\)

As we have seen, West Indian immigrants who joined the Toronto SDA church felt comfortable in meeting people and in adopting a different life-style. They were also well received by the indigenous people of Toronto. The reason, one might conclude, is that historically Canada and the West Indies have had common colonial linkage with Great Britain and their peoples have inherited a common language, political ties, and social, religious and educational systems from

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\(^1\)See appendix B, no. 53.
\(^2\)See appendix B, no. 52.
\(^3\)See appendix B, no. 54.
\(^4\)See table 14 below.
\(^5\)See appendix B, nos. 55, 60.
\(^6\)See appendix B, no. 3.
this association. This commonality has been an important bridge between both societies.

In addition, the histories of Christian Churches, in general, and the SDA Church, in particular, in the West Indies, have been closely identified with Canada, America and Britain. Foreign missionaries from these countries pioneered the cause of Christian mission as evangelists and pastors and worshiped side by side with West Indians. The Christian Church in the West Indies, under white leadership for many years, has had rapid growth in membership. It is believed for this reason, that white evangelists have been effective in reaching West Indians in Toronto according to the reports received from the pastors of the selected churches in Toronto. Traditionally, West Indians have been accustomed to a mixed or integrated church at home, and both ministers and laity comprising the SDA churches in Toronto welcome integration.¹

**Location and Size of Church as a Factor in Church Growth**

According to the survey, a larger number of West Indian immigrants who joined the SDA church seem to reside in the urban and suburban areas (68.1 percent) of Toronto than in the rural areas (22.7 percent).² There seems to be a direct correlation between population density and conversions of West Indians in Toronto. It is likely, therefore, that evangelism conducted in the urban and suburban areas of Toronto will have remarkable success.

¹Pastors of the selected churches, private interviews conducted in Toronto, June 1977.

²See appendix B, no. 11.
Membership statistics confirm that all five churches located in the urban or suburban areas show good to remarkable growth, except the Scarborough SDA church. In fact, there is a wide diversity in the growth of the Perth Avenue SDA church and that of the Scarborough SDA church, even though both were organized in the same year (1970) with 46 and 71 members respectively. In five years Perth Avenue had a membership of 505, 318 by conversion, and Scarborough 212, 45 by conversion. Consequently, there must be another factor or other factors which hindered the growth of the Scarborough church. Pastors and church members of the selected churches in Toronto believe one factor may be that Scarborough, unlike the other four churches, is located in a 90 percent white, middle-class area where people are less responsive to the soul-winning programs of the SDA church. The location of the SDA churches in Toronto seems to have a direct bearing on their growth.

While a relationship seems to exist between the size of the churches and their numerical growth, there also seems to be a direct relationship between the size of the churches and member dropouts. The general pattern existing in the SDA churches in Toronto is the larger the church, the greater the rate of member attrition. For example, from 1973 to 1975, while the membership of Perth Avenue and East Toronto churches grew from 350 to 500, and that of West Toronto from 500 to 700, the level of apostasy, considered as a whole, was

1See table 4 above.

2Pastors and members of the selected churches, private interviews conducted in Toronto, June 1977.
six times higher than that of the preceding years, 1970-1972.\textsuperscript{1}

When the Perth Avenue and East Toronto churches are considered separately for the same period, a much higher rate of apostasy is seen, Perth Avenue's being eighteen times greater, with East Toronto twice as great.\textsuperscript{2} However, the rate of apostasy in the two smaller churches, South Toronto and Scarborough, was much lower than in the larger churches.\textsuperscript{3} It seems, therefore, that the SDA churches in Toronto with 150 to 350 members experience less membership loss. It would also seem that regulating the size of the two churches by reproducing three new ones may have helped both to curb membership loss and increase membership growth.

**Men, Women, and Church Growth**

In response to question 1 regarding the sex of individuals baptized into the Toronto SDA churches, 57.7 percent of the baptisms were found to be female and 41.1 percent were male.\textsuperscript{4} On the whole, the decision of women to join the SDA churches in Toronto is greater than that of men by a fairly wide margin.\textsuperscript{5} An arrangement of

\textsuperscript{1}Apostasies 1970-1972: Perth Avenue, 2; East Toronto, 7; and West Toronto, 3. Apostasies 1973-1975: Perth Avenue, 37; East Toronto, 16; and West Toronto, 24.


\textsuperscript{4}See appendix B, no. 1.

\textsuperscript{5}This may reflect somewhat the sexual balance of West Indian immigrants who settled in Canada in 1974 and 1975 (no other years are available, neither is there a breakdown according to cities or provinces) which according to Immigration statistics numbered 21,841 (52.2 percent) females and 20,017 (47.8 percent) males. See appendix D.
baptisms according to age and sex is given below in table 5.

TABLE 5
PERCENTAGE OF BAPTISMS ACCORDING TO AGE AND SEX
(Questions 1, 3)

<table>
<thead>
<tr>
<th>Age</th>
<th>Percentage of Male</th>
<th>Percentage of Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-14</td>
<td>23.9</td>
<td>33.0</td>
</tr>
<tr>
<td>15-19</td>
<td>10.5</td>
<td>4.3</td>
</tr>
<tr>
<td>20-24</td>
<td>14.9</td>
<td>13.8</td>
</tr>
<tr>
<td>25-29</td>
<td>16.4</td>
<td>17.0</td>
</tr>
<tr>
<td>30-39</td>
<td>20.9</td>
<td>16.0</td>
</tr>
<tr>
<td>40-49</td>
<td>7.5</td>
<td>9.6</td>
</tr>
<tr>
<td>50-59</td>
<td>1.5</td>
<td>2.1</td>
</tr>
</tbody>
</table>

According to table 5, baptisms among both men and women were highest in the age group 10-14 and lowest in the age group 50-59. In both these groups, however, more females than males were baptized. More women than men were also baptized in the age groups from 25-29 and 40-49, the highest ratio of females over males being in the age group from 10-14. But more men than women were baptized in the age groups 15-24 and 30-39, the highest ratio of men over women being in the age group from 15-19.

Why were women more responsive than men to the invitation to join the SDA churches in Toronto? Tables 6, 7 and 8 will be considered together since they all seem to deal precisely with this question. Table 6 shows the various persons and agencies of the SDA
churches in Toronto that are perceived to influence people most to join the church. Tables 7 and 8 present the converts' primary and secondary relatives who are SDA.

**TABLE 6**

**RESPONDENTS INDICATION OF PERSONS AND AGENCIES PERCEIVED TO INFLUENCE PEOPLE MOST TO JOIN THE SDA CHURCH, IN PERCENTAGES (Questions 27-29)**

<table>
<thead>
<tr>
<th>Persons and Agencies</th>
<th>Percentage of Men</th>
<th>Percentage of Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relatives</td>
<td>40.3</td>
<td>50.0</td>
</tr>
<tr>
<td>Neighbors, friends</td>
<td>31.3</td>
<td>18.9</td>
</tr>
<tr>
<td>Public evangelism</td>
<td>22.4</td>
<td>12.8</td>
</tr>
<tr>
<td>SDA publications</td>
<td>6.0</td>
<td>3.2</td>
</tr>
<tr>
<td>SDA schools</td>
<td>4.5</td>
<td>4.3</td>
</tr>
<tr>
<td>Radio, TV</td>
<td>9.0</td>
<td>11.7</td>
</tr>
<tr>
<td>Bible correspondence</td>
<td>4.9</td>
<td>9.8</td>
</tr>
<tr>
<td>SDA minister</td>
<td>19.3</td>
<td>31.9</td>
</tr>
<tr>
<td>Other</td>
<td>9.0</td>
<td>5.3</td>
</tr>
</tbody>
</table>

According to table 6, 50 percent of the female respondents said that they believed SDA relatives influenced them most in their decision to join the church, while only 40 percent of the male respondents said they were so influenced. Tables 7 and 8 seem to confirm converts have a wide variety of primary and secondary relatives who are SDA's. It appears many members of the selected churches are blood-related which makes the SDA church a family church.
### TABLE 7
PERCENTAGE OF RESPONDENTS REPORTING SDA PRIMARY RELATIVES (Questions 36-40)

<table>
<thead>
<tr>
<th>Primary Relatives</th>
<th>Percentage of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mother</td>
<td>46.0</td>
</tr>
<tr>
<td>Sister(s)</td>
<td>38.0</td>
</tr>
<tr>
<td>Brother(s)</td>
<td>25.8</td>
</tr>
<tr>
<td>Father</td>
<td>24.5</td>
</tr>
<tr>
<td>Wife or husband</td>
<td>23.3</td>
</tr>
<tr>
<td>Grandmother</td>
<td>17.2</td>
</tr>
<tr>
<td>Daughter(s)</td>
<td>12.3</td>
</tr>
<tr>
<td>Grandfather</td>
<td>9.2</td>
</tr>
<tr>
<td>Son(s)</td>
<td>7.4</td>
</tr>
</tbody>
</table>

### TABLE 8
PERCENTAGE OF RESPONDENTS REPORTING SDA SECONDARY RELATIVES (Questions 36-40)

<table>
<thead>
<tr>
<th>Secondary Relatives</th>
<th>Percentage of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cousins</td>
<td>43.0</td>
</tr>
<tr>
<td>Aunts</td>
<td>35.6</td>
</tr>
<tr>
<td>Uncles</td>
<td>35.6</td>
</tr>
<tr>
<td>Other-in-laws</td>
<td>14.6</td>
</tr>
<tr>
<td>Parents-in-law</td>
<td>10.4</td>
</tr>
<tr>
<td>Nieces</td>
<td>10.4</td>
</tr>
<tr>
<td>Nephews</td>
<td>4.0</td>
</tr>
<tr>
<td>Grandchildren</td>
<td>1.8</td>
</tr>
</tbody>
</table>
It also seems relatives are one of the most potent factors of growth in the SDA churches in Toronto, a factor which influences women more than men to join the church. The same is true of the SDA minister (31.9 percent) who effectively influenced more women than men to join the church, followed by radio and television programs (11 percent), and Bible correspondence course (9.6 percent).

On the other hand, 31.4 percent of the men claimed that neighbors and friends were a strong factor in their conversions, while only 18.9 percent of the women said they were so influenced. Twenty-two percent of the men said they were won by public evangelism and only 12.8 percent of the women said they were so won. Therefore, relatives, radio and television, the Bible correspondence course and the SDA minister appear to have influenced women more than men in this study, while neighbors and colleagues, and public evangelism appear to have a greater influence on men than on women. From these data, it seems that one of the reasons for a larger percentage of women than men in the SDA churches in Toronto can be traced to a similar population trend among West Indian immigrants. Women also seem to respond more favorably than men to the various soul-winning persons and agencies of the church, and a major factor in growth among women is the strong influence of their relatives.

The information in table 9 provides some important insights with respect to the various aspects of the SDA church which most influence men and women to become members of the church. In table 9, some of the same aspects of the SDA church appealed with similar intensity to both men and women. For example, the church doctrines attracted slightly more women (61.7 percent) to the church than men
(59.7 percent), while friendliness of members appealed only slightly more to men (29.9 percent) than women (28.7 percent). The same is also true when topics, with particular emphasis on Christ, are presented which appeal slightly more to women (24.5 percent) than men (22.4 percent). But the gap is widened in favor of women in regards to the appeal of the writings of Ellen G. White, healthful living, missionary zeal, and education; men are attracted considerably more by the church service.

**TABLE 9**

ASPECTS OF THE SDA CHURCH FOUND MOST APPEALING BEFORE BAPTISM BY RESPONDENTS, IN PERCENTAGES (Questions 33-35)

<table>
<thead>
<tr>
<th>Aspects</th>
<th>Percentage of Men</th>
<th>Percentage of Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>True doctrines</td>
<td>59.7</td>
<td>61.7</td>
</tr>
<tr>
<td>Friendliness</td>
<td>29.8</td>
<td>28.7</td>
</tr>
<tr>
<td>Emphasis on Christ</td>
<td>22.4</td>
<td>24.5</td>
</tr>
<tr>
<td>*Spirit of Prophecy</td>
<td>17.9</td>
<td>23.4</td>
</tr>
<tr>
<td>Healthful living</td>
<td>8.9</td>
<td>17.0</td>
</tr>
<tr>
<td>Church service</td>
<td>17.9</td>
<td>12.7</td>
</tr>
<tr>
<td>Missionary zeal</td>
<td>8.9</td>
<td>15.9</td>
</tr>
<tr>
<td>Education</td>
<td>1.5</td>
<td>9.6</td>
</tr>
<tr>
<td>Other</td>
<td>3.0</td>
<td>--</td>
</tr>
</tbody>
</table>

*Publications of Ellen G. White.

One interesting observation which has emerged from this study so far is that only a few soul-winning agencies, namely, the laity
(relatives, friends, neighbors), the SDA minister and public evangelism, have been perceived by the church members to have been the "most influential" in the growth of the church. But the contribution of other agencies, such as radio and TV, SDA publications, SDA schools and Bible correspondence courses, seems to have been minimal. While it is conceded that the relatively minor contribution of these agencies may be due largely, on the one hand, to the inability of the churches to have some of these soul-winning programs available and, on the other hand, to the failure of the churches to promote fully available programs as agencies, either to create an awareness in people's minds concerning the teachings of the SDA church, or to influence people to join the church, the fact remains that here are major evangelistic tools which have not found optimum use in Toronto.

Biological and Conversion Growth

The survey shows that biological growth accounted for only 8.5 percent of the 2,041 people added to the churches from 1966 to 1975. \(^1\) According to table 10, the parents of the SDA homes have been the strongest influence in winning them to the SDA church. Compared with this is the effective influence of the Toronto SDA church through its various missionary programs designed to attract an influx of non-Adventist young people to join the church. According to the survey, the largest number of baptisms (35.6 percent) were youths between the ages of 10-19. \(^2\)

A low biological growth should not be viewed as a reflection

\(^1\)See above, p. 35.

\(^2\)See appendix B, no. 3.
on the decline in influence of SDA homes to keep their young people in the SDA church. On the contrary, the selected churches have not had time to grow biologically since a large number of baptisms were single people (64.4 percent)\(^1\) or young people between the ages of 10-24 years (49.7 percent).\(^3\)

**TABLE 10**

<table>
<thead>
<tr>
<th>Factors or Influences</th>
<th>Percentage of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents and home</td>
<td>41.1</td>
</tr>
<tr>
<td>SDA friends</td>
<td>25.8</td>
</tr>
<tr>
<td>SDA minister</td>
<td>22.7</td>
</tr>
<tr>
<td>SDA publications</td>
<td>6.7</td>
</tr>
<tr>
<td>MV activities</td>
<td>5.5</td>
</tr>
<tr>
<td>Radio and television</td>
<td>5.5</td>
</tr>
<tr>
<td>SDA elementary school</td>
<td>3.0</td>
</tr>
<tr>
<td>SDA college</td>
<td>---</td>
</tr>
<tr>
<td>Public evangelism</td>
<td>29.4</td>
</tr>
<tr>
<td>Relatives</td>
<td>22.6</td>
</tr>
<tr>
<td>Church programs</td>
<td>21.4</td>
</tr>
<tr>
<td>SDA secondary school</td>
<td>3.0</td>
</tr>
<tr>
<td>Writings of E. G. White</td>
<td>9.2</td>
</tr>
<tr>
<td>SDA health programs</td>
<td>2.4</td>
</tr>
</tbody>
</table>

\(^1\)See appendix B, no. 4.

\(^2\)See appendix B, no. 3.
Public evangelism ranked next as the strongest influence perceived to have persuaded people from SDA homes to join the church. Public evangelism, therefore, must be expected to perform a dual role in soul-winning. And no less important than winning unbelievers is also winning the unbaptized youth of the church.

Four other almost equally intense factors influenced people of SDA background to join the church. They are; SDA friends (25.8 percent), SDA minister (22.7 percent), relatives (22.6 percent) and church programs (21.5 percent). The influence of seven other factors in winning people from SDA homes was less effective. The strongest influence of this latter group was the writings of Ellen White (9.2 percent), followed by SDA publications (6.7 percent) and radio and television (5.5 percent). But the contribution of SDA schools, both elementary and secondary appears to be minimal. From the data gathered, it appears that 90 percent of the young people attend non-SDA schools due to the absence of SDA schools in the vicinity of these selected churches.

Throughout this report, the laity, public evangelism and the SDA minister seem to be the most effective agencies in the growth of the church. But the single strongest influence of the three has been the laity. The factors or influences showing the least influence appear to be SDA publications, radio and television, and, especially, SDA schools.

How does this compare with people who were won from a non-SDA background? This refers to conversion growth or people who were baptized through the ministry of active church members and became members of the SDA churches in Toronto but who had no previous
relationship with the SDA church. These baptisms amount to 1,147 people or 56.2 percent of the total number of people under study.¹

How did these Adventists first become acquainted with the church in Toronto, and what influenced them most to join? Tables 11 and 12 give the details.

A look at table 11 indicates that the largest percentage of unbelievers reported they first became acquainted with the SDA Church in Toronto through lay members—relatives (52.2 percent), and neighbors and friends (30.7 percent). From these figures, it seems that 82.8 percent of the people who joined the SDA churches in Toronto stated they first became acquainted with them through relatives, friends and neighbors. One may conclude, therefore, that an active laity exerts the strongest influence in acquainting non-SDA's with the churches in Toronto. Yet, it seems from year to year, only a small number of the laity have been active in the various soul-winning programs of the church.² The pastors of these churches in Toronto may be able to discern here a possibility of winning many more people to the churches in the future by activating, enlisting and preparing the inactive majority of the laity for witnessing.

One major observation, however, is that only 2.5 percent of non-SDA's were first informed about the church through SDA publications, while 9.2 percent of them were first informed through its radio and television programs, 10.4 percent through the Bible Correspondence school and 11 percent through public evangelism (all agencies which have high operating budgets in the SDA church). The

¹See above, p. 35.
²See above, p. 41.
TABLE 11
PERSONS AND AGENCIES BY WHICH RESPONDENTS OF NON-SDA BACKGROUND FIRST BECAME ACQUAINTED WITH THE SDA CHURCH, IN PERCENTAGES (Questions 24-26)

<table>
<thead>
<tr>
<th>Persons and Agencies</th>
<th>Percentage of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relatives</td>
<td>52.1</td>
</tr>
<tr>
<td>Public evangelism</td>
<td>11.0</td>
</tr>
<tr>
<td>Neighbors, friends, etc.</td>
<td>30.6</td>
</tr>
<tr>
<td>Bible correspondence school</td>
<td>10.4</td>
</tr>
<tr>
<td>SDA publications</td>
<td>2.4</td>
</tr>
<tr>
<td>Radio and TV programs</td>
<td>9.2</td>
</tr>
<tr>
<td>SDA community services</td>
<td>1.3</td>
</tr>
<tr>
<td>SDA minister</td>
<td>20.8</td>
</tr>
<tr>
<td>Church sponsored fellowship</td>
<td>1.2</td>
</tr>
</tbody>
</table>

TABLE 12
PERSONS AND AGENCIES BY WHICH RESPONDENTS OF NON-SDA BACKGROUND WERE INFLUENCED MOST TO JOIN THE SDA CHURCH, IN PERCENTAGES (Questions 27-29)

<table>
<thead>
<tr>
<th>Persons and Agencies</th>
<th>Percentage of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relatives</td>
<td>45.4</td>
</tr>
<tr>
<td>Neighbors, friends, etc.</td>
<td>23.9</td>
</tr>
<tr>
<td>Public Evangelism</td>
<td>16.5</td>
</tr>
<tr>
<td>SDA publications</td>
<td>4.3</td>
</tr>
<tr>
<td>SDA schools</td>
<td>4.3</td>
</tr>
<tr>
<td>Radio and TV programs</td>
<td>10.4</td>
</tr>
<tr>
<td>Bible correspondence school</td>
<td>7.3</td>
</tr>
<tr>
<td>SDA minister</td>
<td>27.0</td>
</tr>
<tr>
<td>Other</td>
<td>6.7</td>
</tr>
</tbody>
</table>
influence of SDA welfare services was so minor that practically no one remembered having known it existed. It becomes apparent that each of these persons and agencies has contributed comparatively little in acquainting unbelievers with the SDA church. The influence of the minister has been the single strongest support to the laity in informing unbelievers about the church (20.9 percent).

Equally revealing are the figures in table 12 which seem to follow the pattern observed in table 11 regarding persons and agencies which were the most or the least effective in influencing non-SDA's to join the SDA church. The role of persons and agencies in table 12 is very much like that in table 11 showing the four most effective persons and agencies: relatives (45.4 percent), neighbors and friends (23.9 percent), SDA minister (27 percent) and public evangelism (16.6 percent). The same observation is true when comparing tables 11 and 12 in the area of the agencies least effective in influencing non-Adventists; namely, radio and television (10.4 percent), Bible Correspondence school (7.4 percent), SDA publications (4.3 percent) and SDA schools (4.3 percent).

A further comparison between tables 11 and 12 provides a total picture of the supportive functions of all persons and agencies in soul-winning. While only 11 percent of non-SDA's first became acquainted with the SDA church through public evangelism, 16.6 percent said that public evangelism influenced them most to join the church. The same is true concerning the minister 20.9 percent, against 27 percent, radio and television 9.2 percent compared to 10.4 percent, SDA publications 2.5 percent contrasted with 4.3 percent. The influence of relatives was less effective as a supportive role by
6.8 percent (52.2 percent compared to 45.4 percent), and also of friends by 6.8 percent (30.7 percent over against 24 percent). But the loss of influence by relatives and friends increased the minister's influence by a similar margin of 6.1 percent (27 percent over against 20.9 percent).

In this brief analysis, a larger number of unbelievers was influenced and won by an active laity than by a combination of all other persons and agencies of the SDA church. This is a key insight which may serve as a guideline in the evangelistic planning of the church for the future. It is also apparent that soul-winning agencies such as radio and television, Bible correspondence courses, SDA publications and even public evangelism, which may contain little or no personal confrontation with people, have been less successful, both in acquainting people with and influencing them to join the church. Then the small number of baptisms from the influence of SDA schools (4.3 percent) is repeated throughout this study and therefore deserves more than a casual consideration.

Undoubtedly, the general principle of a major and supportive role is recognized by the church. But this study pin-points not only where the paramount emphasis should be, but also where the supportive or secondary role exists. The conclusion is that one of the basic reasons for church growth has been primarily an active laity, with the SDA minister as the strongest supporting agency.

The aspect of the SDA church that appealed most to non-SDA's before baptism has been by far the Bible doctrines of the church according to tables 13 and 14. This is true of former Roman Catholics, Methodists, Baptists, Lutherans, Presbyterians and
### TABLE 13

**ASPECTS OF THE SDA CHURCH FOUND MOST APPEALING BEFORE BAPTISM BY RESPONDENTS, IN PERCENTAGES**  
(Questions 33-35)

<table>
<thead>
<tr>
<th>Aspects</th>
<th>Percentage of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Right Bible doctrines</td>
<td>60.1</td>
</tr>
<tr>
<td>The church services</td>
<td>15.3</td>
</tr>
<tr>
<td>The friendliness of SDA people</td>
<td>28.8</td>
</tr>
<tr>
<td>Emphasis on Jesus Christ</td>
<td>23.3</td>
</tr>
<tr>
<td>Missionary zeal and concern</td>
<td>12.9</td>
</tr>
<tr>
<td>Spirit of Prophecy</td>
<td>20.8</td>
</tr>
<tr>
<td>Emphasis on healthful living</td>
<td>23.5</td>
</tr>
<tr>
<td>Emphasis on education</td>
<td>6.1</td>
</tr>
<tr>
<td>Other</td>
<td>1.2</td>
</tr>
</tbody>
</table>

### TABLE 14

**RESPONDENTS REASONS FOR JOINING THE SDA CHURCH, IN PERCENTAGES**  
(Questions 46-48)

<table>
<thead>
<tr>
<th>Reasons</th>
<th>Percentage of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>To find salvation</td>
<td>34.9</td>
</tr>
<tr>
<td>Obedience to God's Law</td>
<td>52.1</td>
</tr>
<tr>
<td>Because of my parents</td>
<td>7.9</td>
</tr>
<tr>
<td>For fellowship or friendship</td>
<td>6.1</td>
</tr>
<tr>
<td>Because of my love for God</td>
<td>42.5</td>
</tr>
<tr>
<td>It is the true church</td>
<td>40.5</td>
</tr>
<tr>
<td>Because of my relatives</td>
<td>3.6</td>
</tr>
<tr>
<td>To serve God better</td>
<td>32.5</td>
</tr>
<tr>
<td>Other</td>
<td>1.8</td>
</tr>
</tbody>
</table>
Evangelical-Fundamentalists. To a lesser extent, people were impressed by the friendliness of SDA people and the emphasis on Jesus Christ and healthful living. Those from non-Christian religions were more impressed by the missionary zeal and concern of the SDA church, followed by the right Bible doctrines.

According to table 14, the main reason people join the SDA church is their concern for obedience to the law of God. Secondary reasons are love for God and a conviction it is the true church. Since people are attracted to the SDA church primarily because of its doctrines, all who engage in witnessing must be well prepared to present clearly and convincingly the key doctrinal truths of the church, with definite appeals for decisions at proper intervals.

General Factors and Church Growth

This survey shows a wide variety of responses from individuals and families to the invitation to join the church. While 63.1 percent were baptized as the only person of the immediate family, 22.7 percent were baptized at the same time with at least one other member of the immediate family and only 3.7 percent were baptized at the same time with the entire immediate family.\(^\text{1}\) Although the greatest number of important decisions in the home was made co-jointly by husband and wife (24 percent),\(^\text{2}\) it appears that it was in this category that the least number of baptisms occurred. Therefore, it seems that a strategy which concentrates more on the heads of families, where

\(^{1}\)See appendix B, no. 21.

\(^{2}\)See appendix B, nos. 9 and 21.
important decisions are made in the home, may result in baptizing more adults into the church.

In this study, the SDA constituency, representing several islands of the West Indies, displays a wide ratio of baptisms from one island to the next. This may be a reflection of the population trend of West Indians in the province of Ontario, according to immigration figures for 1973-1975 (no other years are available). The following is a distribution of West Indian conversions in Toronto: Jamaica (61.4 percent), Aruba and Curacao (.6 percent), Virgin Islands (.6 percent), St. Kitts and Nevis (1.8 percent), Antigua (1.2 percent), Barbados (7.4 percent), St. Vincent (3.1 percent), Trinidad and Tobago (6.8 percent) and Guyana (.6 percent).

In the area of education, 54 percent of the converts had an elementary (junior high school) level of education, while 27.6 percent had a secondary (senior high school) level of education. Converts, with both the elementary and secondary levels of education, were influenced most to join the church by relatives, neighbors, colleagues and friends, with the SDA minister engaging in the next strongest role in effectively persuading them to join the church. Only 14.7 percent of the converts had degrees from junior college to the doctoral (M.D. or D.D.S.) level, distributed as follows: junior college (3.1 percent), senior college (3.7 percent), graduate school (4.9 percent), teacher training (.61 percent), professional school (1.8 percent), and M.D., Ph.D. or D.D.S. (.61 percent). These reported to have

1See appendix D.

2See appendix B, no. 8.

3See appendix B, no. 5.
been mostly influenced by public evangelism and the SDA minister. While the selected churches in Toronto are strongly influencing people of junior high school level of education to become members, they are far less effective in reaching individuals educated above that level.

The largest number of baptisms occurred among single people (64.4 percent), over against married people (28.8 percent).\(^1\) It is important to observe, however, that the principal agents of conversion were common to both groups, but to very different degrees. Single people were influenced most by relatives (64.4 percent compared with 28.8 percent) but married people were influenced most by SDA ministers (34 percent to 23.7 percent).\(^2\)

When members were asked about their occupations at the time of baptism, it was discovered that the highest number of baptisms was among students (35.6 percent), followed by skilled (printer, etc.) and unskilled (janitor, etc.) workers (25.1 percent). Only 8.6 percent were self-employed (dentist, etc.) and employed (teacher, etc.) professionals, 8.6 percent clerical workers, and 5.5 percent homemakers. Only 4.9 percent were unemployed at the time of baptism and .61 percent represented businessmen.\(^3\) One significant observation is that the influence of relatives has been the strongest factor in converting students (63.8 percent), unskilled laborers (57.1 percent), homemakers (55.5 percent), and employed professionals (50 percent).

\(^1\)See appendix B, no. 4.

\(^2\)Results of a relative analysis of questions, nos. 27-29 and 4.

\(^3\)See appendix B, no. 22.
CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter isolates the most effective means to stimulate evangelistic programs in the selected churches. From a summary of the three stated objectives several conclusions will be drawn, providing a basis for recommendations which will help to influence more people to join the SDA church.

Research Objectives and Summary of Results

Objective 1. To discover how members baptized from 1966 to 1975 in the selected churches in Toronto first became acquainted with the teachings of the SDA church.

The majority of members baptized in Toronto stated they first learned about the SDA church through relatives (52.2 percent), and neighbors and friends (30.7 percent). The SDA ministers (20.9 percent) were seen to be the next most influential agency. But far less significant was the influence of public evangelism (11 percent), Bible correspondence school (10.4 percent), radio and television programs (9.2 percent), and especially SDA publications (2.4 percent), SDA community services (1.3 percent), and church-sponsored fellowship (1.2 percent).

Objective 2. To determine the most significant person or agency influencing people to join the SDA church.
Relatives (45.4 percent), and neighbors and friends (23.9 percent), through whom people first became acquainted with the SDA church in Toronto were also seen to be the most potent agencies influencing them to join the church. Again the role of the SDA ministers (27 percent) was the next most effective agency, while public evangelism (16.6 percent), radio and television program (10.4 percent), Bible correspondence school (7.4 percent), SDA school (4.3 percent), and SDA publications (4.3 percent) were the least significant.

Objective 3. To provide a socio-economic description of the members baptized in the selected churches for the stated period.

Members who were baptized in Toronto represented female (57.7 percent) and male (41.1 percent). The largest number of baptisms (35.6 percent) was in the age bracket 10-19, and single people comprised 64.4 percent of the baptisms. The yearly income earned by 26.4 percent of the members was between $6,000 to $19,999, with 42.3 percent reporting an income of less than $3,000 to $5,999.

The largest number of members (54 percent) had completed elementary or junior high school, 27.6 percent had completed secondary or senior high school, and 14.7 percent had completed college and/or university levels of education. The number of people who joined the church by baptism was 64.7 percent of the total accessions, of whom 8.5 percent were "biological." Those who joined by letters of transfer amounted to 35.3 percent of the total. The majority of acquisitions were former Methodists (10.4 percent), Baptists (10.4 percent), and Roman Catholics (7.4 percent).

Other reasons for joining the church. The right Bible
doctrines (60.1 percent) appealed most to people before baptism, and obedience to God's law (52.2 percent) was the greatest reason for joining the church.

**Conclusions**

1. Friends, neighbors, and especially relatives are the strongest agencies both in first informing people of and influencing them to join the SDA church.

2. While the laity as a group ranks the highest in soul-winning, only a minority of individuals is actually engaged in the various missionary programs of the church.

3. Evangelistic agencies which have little or no personal contact with people, influenced a minimal number of people to join the church.

4. The minister's role in soul-winning is numerically secondary to that of the laity, the effectiveness of the former differing widely from that of the latter.

5. The Bible doctrines of the SDA church with their emphasis on obedience to God's law, present a strong appeal to people in their decision to join the church.

6. SDA schools rank among the very lowest influences on young people to join the church.

7. Evangelism mainly focuses on winning people who are related to the church family or already belong to a denomination.

**Recommendations**

1. A concept of ministry should be developed which takes into account harmony and fellowship in the local church as a vital
part of evangelistic planning and effective witnessing.

2. A study should be done to discover which aspects of the church's life and experience help the members most to grow in grace and in truth, and also in faith and in missionary zeal for their fellow men.

3. The church should give study to the possibility of developing a correct evangelistic methodology in effectively reaching a greater variety of people, giving attention especially to age, occupation, and educational background.

4. In the evangelistic planning of the church, a greater effort should be made to convert more people who are not blood-related to the church, as well as to attract more people from the secular world.

5. The SDA churches in Toronto should place greater emphasis in utilizing the personal method in evangelism (e.g. Bible study), centered on the home and family.

6. An effective lay-training program should be developed designed to prepare the entire membership for house-to-house personal evangelism in harmony with the varied gift or gifts of each member. Consideration should be given to adopting the following provisions made by the 1976 General Conference Annual Council the document, "Evangelism and Finishing God's Work":

a) Pastors who lead churches shall accept the responsibility of training and organizing ALL lay-persons in the church for involvement in effective pre-evangelistic and evangelistic action with conference assistance in harmony
with the Spirit of Prophecy instruction.¹

b) Positive leadership through departmental expertise is to provide the necessary diversity of redemptive programs and materials which can be used to organize, inspire, train, equip, and lead our vast army of church members into programs which are pre-evangelistic, evangelistic, and post-evangelistic in nature, and which will definitely reach souls for Christ and truth.²

c) The Church Evangelistic Council in each church is to fulfill its potential as the "command center" to organize each member and the whole church for one-to-one witnessing and all-out evangelism.³

7. The selected SDA churches, in consultation with church leaders of the Ontario Conference, should invite the pastors concerned to attend a seminar on Leadership in Church Growth offered by the Mission department of the Theological Seminary of Andrews University.

8. The church should develop a survey instrument in order to measure the growth of the church periodically, and to ascertain the relative effectiveness of the various methods used in soul-winning. The results will help the church utilize the best methods and approaches in evangelistic planning from time to time.

9. In order to increase the effectiveness of the pastors in


²Ibid., section 6-b.

³Ibid., section 6-c.
evangelism, the following provisions made by the 1976 General Conference Annual Council in the document, "Evangelism and Finishing God's Work," should be adopted and implemented by the church in harmony with the conference leaders:

a) Pastors, with the help of conference leadership, shall select, capable lay-persons to carry the various necessary "overhead" programs of the church, including financial, plant construction, maintenance, janitorial, and budgeting responsibilities, church school administration and planning, and certain departmental programs which the conference may promote. This shall be done in order that the pastor may be more free to do the spiritual work he is uniquely qualified to do—that of being soul-winning leader of the people and shepherd of the flock in personal and corporate redemptive witness and ministry.¹

b) The conference administration shall lay the foundation and create the climate in all churches to assist the pastor in developing strong lay leadership to carry those church leadership functions which will serve to release the pastor from many miscellaneous duties, so that he can be the shepherd and soul-winning leader he is expected to be.²

c) Methods shall be developed for training lay persons of talent in order that they may lead the local church in areas such as those listed below, which will have the

¹Ibid., section 2-c.
²Ibid., section 3-d.
effect of freeing the pastor for his unique role:

(1) Financial management
(2) Church school management
(3) General church administration
(4) Certain departmental programs

10. Greater attention should be directed in promoting SDA education, with the objective of providing adequate educational facilities for the young people of these churches.

11. Evangelistic agencies which have been unsuccessful in obtaining many decisions should be strengthened by focusing on a person-oriented, house-to-house witnessing program.

12. Study should be given to spending evangelistic dollars wisely through an equitable distribution of funds between conference-sponsored, public evangelistic campaigns and lay evangelistic programs of the churches.

13. The selected churches in harmony with conference leaders should promote a radio or television religious program. Television evangelism, especially, has been used effectively by the Portuguese SDA church in Toronto. The church has grown from 24 members in 1972 to 340 members in 1975, 80 percent of whom were won through a television program produced by the church.

14. Ministers should improve their sermons, giving more attention to biblical preaching, and placing greater emphasis on Jesus Christ. Ministers should also place more emphasis in preparing and presenting sermons on doctrinal truths, since most converts are attracted to the SDA churches in Toronto because of its doctrines.

1Ibid., section 6-d.
APPENDIX A

THE QUESTIONNAIRE
EVANGELISM SURVEY

Dear fellow believers:

As a fellow West Indian, I am aware that the Lord has been blessing the West Indian churches in Toronto and that every year hundreds of people have been baptized. How did they first become acquainted with the church? What missionary programs of the church have been most effective in helping them to become members? The Church leadership is anxious to utilize the very best approaches, methods and techniques in the efficient and effective proclamation of God's last message.

The answer to these and other questions will help your church to make an honest self-evaluation of its present life and work, guide your church in establishing the right priorities in evangelism, aid your church to become more effective in soul-winning, and develop the right training for both ministers and laity.

Your honest answers to this questionnaire, therefore, are vital to the whole evangelistic outreach of your church. Would you please take time to fill it out as conscientiously and as fully as you can? If you can take a little more time to write in some extra comments, it will be more like an interview. If you need extra space write between the questions, in the margins, or on separate sheets.

You are not expected to state your name and address. No attempt will be made to trace your identity and all information is confidential. Thank you for taking time to carefully answer these questions. May the results hasten the coming of our Lord.

Your brother in Christ

---

Aaron R. Hitlall
147 Grove Street
Berrien Springs, 49103
Michigan, U.S.A.

INSTRUCTIONS: Please insert in the box, the number that best corresponds to your answer. If there is more than one box beside a question or statement insert in the boxes the numbers that apply to you. If a particular question or statement is not applicable in your case, insert a zero in the box.

SECTION ONE

Sex:
1. □ 1) Male
   □ 2) Female

Ethnic background:
2. □ 1) West Indian black
    □ 2) North American black
    □ 3) North American white
    □ 4) Oriental
    □ 5) Latin American
    □ 6) Other (specify): ____________________________
Age at time of baptism:

3. 1) 10-14 years
2) 15-19 years
3) 20-24 years
4) 25-29 years
5) 30-39 years
6) 40-49 years
7) 50-59 years
8) 60 or more years

Marital status at time of baptism:

4. 1) Single
2) Married
3) Divorced
4) Separated
5) Widowed

Education at time of baptism:

5. 1) Elementary (Junior high)
2) Secondary (Senior high)
3) Junior college
4) Senior college
5) Graduate school
6) Teacher training
7) Professional school
8) M.D., D.D.S., etc
9) Ph.D., Ed.D., etc

Education at time of baptism was from:

6. 1) S.D.A schools
2) Non-S.D.A schools
3) About half and half S.D.A and non-S.D.A

My yearly income at time of baptism was:

7. 1) Under $3,000
2) $3,000-5,999
3) $6,000-9,999
4) $10,000-14,999
5) $15,000-19,999
6) $20,000-24,999
7) $25,000-29,999
8) $30,000 and over

My home in the West Indies is in:

* 8. 1) Guyana
2) Trinidad and Tobago
3) Grenada or dependencies
4) St. Vincent or dependencies
5) Barbados
6) St. Lucia
7) Martinique or Guadalupe
8) Dominica
9) Montserrat
10) Antigua
11) St. Kitts or Nevis
12) Virgin Is. (U.S.A or Br.)
13) Aruba or Curacao
14) Jamaica
15) Bahamas
16) Other (specify): ________________________________
In my immediate family important decisions like purchasing a home or buying a car etc., are made by:

9. 1) Myself
    2) My spouse
    3) Joint spouse and me
    4) Father
    5) Mother
    6) Joint father and mother
    7) Other (specify):

When I got baptized my housing facility was:

10. 1) Own or buying home
     2) Rented house or apartment
     3) Rent or live with parents or relatives
     4) Rent or live with friends
     5) Rent or live in employer-furnished housing
     6) Other (specify):

My geographical location in Toronto at time of baptism was:

11. 1) Urban
     2) Suburban
     3) Rural
     4) Other (specify):

SECTION TWO

I am a member of:

12. 1) Toronto South S.D.A church
     2) Toronto East S.D.A church
     3) Toronto West S.D.A church
     4) Perth Ave. S.D.A church
     5) Scarborough S.D.A church
     6) Other (specify):

I have been an S.D.A for:

13. 1) Less than 1 year
     2) 1-3 years
     3) 3-5 years
     4) 7-9 years
     5) 9 years and over

If you were born or raised in an Adventist home (one or both parents a member) which agencies influenced you most to become a member? (select 1 to 3 of the most prominent).

14. 1) Parents and home
     2) S.D.A elementary school
     3) S.D.A secondary school
15. 4) S.D.A college
     5) M.V activities
     6) Adventist friends
16. 7) Adventist publications
     8) S.D.A minister
     9) S.D.A radio and television
What other specific factors had a great influence on your decision to become a member of the church, if you were born or raised in an Adventist home? (select 1 to 3 of the most prominent).

17. 1) Writings of E. G. White (which?________________________)
2) Other relatives (which?________________________)

18. 3) Adventist institutions (which?________________________)
4) Church programs (which?________________________)
5) S.D.A health program
6) Evangelistic meetings
7) Other (specify):_____________________________________

I am at

20. 1) First generation S.D.A
2) Second generation S.D.A
3) Third or more generation S.D.A

I was baptized:

21. 1) As a lone person of my immediate family
2) At the same time with at least another person of my immediate family
3) At the same time with my entire immediate family

My occupation at time of baptism was:

22. 1) Skilled worker (printer, etc)
2) Unskilled labourer (janitor, etc)
3) Employed professional (teacher, etc)
4) Self-employed professional (dentist, etc)
5) Clerical worker (secretary, etc)
6) Businessman
7) Farmer
8) Homemaker
9) Unemployed
10) Student
11) Other (specify):_____________________________________

If you were not born or raised in an Adventist home, what was your religious or church affiliation before you became an S.D.A?

23. 1) Roman Catholic
2) Methodist
3) Baptist
4) Lutheran
5) Presbyterian
6) Evangelical-Fundamentalist
7) Non-Christian religion
8) No religion at all (no church affiliation)

So far as you can remember, by which persons or agencies did you first become acquainted with the S.D.A church? (select 1 to 3 of the most prominent)

24. 1) Relatives (which ones?________________________)
2) Public evangelism
3) Neighbours, friends etc. (which ones?________________________)
4) Bible correspondence school
5) S.D.A publications (which?________________________)
6) Radio, T.V program
7) S.D.A community service (medical, social, health etc)________________________
8) Adventist minister
9) Church-sponsored Fellowship
10) Other (specify):_____________________________________

(82)
Which of the following persons or agencies influenced you most to join the Adventist church? (select 1 to 3 of the most prominent)

27. 1) Relatives (which ones?)
2) Neighbours, friends etc (which ones?)
3) Public evangelism

28. 4) S.D.A publications (which ones?)
5) S.D.A school (specify)
6) Radio, T.V program

29. 7) Bible correspondence school
6) S.D.A minister
9) Other (specify):____________________

What other factors had a most decisive influence on your decision to join the Adventist church? (select 1 to 3 of the most prominent)

30. 1) S.D.A church service
2) Sabbath school
3) Bible study group

31. 4) Bible reading
5) Fellowship with S.D.A believers
6) Prayer meetings

32. 7) Church community service (welfare, food, clothing etc (specify):
8) S.D.A workers (which ones?)
9) Other (specify):

What about the adventist church appealed to you most before baptism? (select 1 to 3 of the most prominent)

33. 1) The right Bible doctrines
2) The church service (which?)
3) The friendliness of Adventist people

34. 4) The emphasis on Jesus Christ
5) The missionary zeal and concern
6) The Spirit of Prophecy

35. 7) The emphasis on healthful living
8) The emphasis on education
9) Other (specify):

What relatives of yours are S.D.A whether they live in Toronto or elsewhere? (select 1 to 5 of the following)

36. 1) Father
2) Mother
3) Brother(s)
4) Sister(s)

37. 5) Wife or husband
6) Son(s)
7) Daughter(s)
8) Grand-father(s)
9) Grand-mother(s)
What other relatives of yours are S.D.A? (select 1 to 5 of the following)

41. 1) Cousin(s)
    2) Uncle(s)
    3) Aunt(s)
    4) Nephew(s)
    5) Niece(s)
42. 6) Grand-child(ren)
    7) Parent(s)-in-laws
    8) Child(ren)-in-laws
43. 9) Other in-laws

For what particular reason did you join the Adventist church? (select 1 to 3 of the most prominent)

46. 1) To find salvation
    2) Obedience to God's law
    3) Because of my parents
47. 4) For fellowship or friendship
    5) Because of my love for God
    6) It is the true church
48. 7) Because of my relatives
    8) To serve God better
    9) Other (specify): ______________________

What kind of fellowship you feel in the S.D.A church you've joined?

49. 1) Very warm fellowship and many close Adventist friends
    2) Good fellowship and some close Adventist friends
    3) Good fellowship but no close Adventist friends
    4) Little fellowship outside some close Adventist friends
    5) Little fellowship and no close Adventist friends
    6) No fellowship

SECTION THREE

When I came to Toronto my age was:

50. 1) Less than 1 year
    2) 1-8 years
    3) 9-19 years
    4) 20-30 years
    5) 31-40 years
    6) 41-50 years
    7) 51 years or over

The strongest reason for leaving my native island/country was:

51. 1) Lack of jobs
    2) Political or religious persecution
    3) Personal or social difficulties
    4) To join loved ones
    5) To study
    6) Other (specify): ______________________
I came to Toronto with:

52.  

1) My wife or husband

2) My parents or close relatives

3) My entire immediate family or most of it

4) Friends

5) Alone

6) Other (specify): __________________

I was preceded to Toronto by:

53.  

1) My wife and/or child(ren)

2) My wife and/or husband, father and/or mother

3) None of the above, but brother(s) and/or sister(s) and/or relative(s) and/or friend(s)

4) Other (specify): __________________

The category that best describes the person(s) who met me on my arrival in Toronto is:

54.  

1) A relative or friend

2) A minister or member of my church at that time

3) A sponsor

4) No one

5) Other (specify): __________________

At first in a new environment of different social patterns I felt:

55.  

1) Comfortable in meeting people and in adopting a different life-style

2) Uncomfortable in meeting people and in adopting a different life-style

3) About half comfortable and half uncomfortable

When I came to Toronto my religious faith and experience can best be described as:

56.  

1) Too religious

2) Very religious

3) Quite religious

4) Moderately religious

5) Not very religious

6) Not at all religious

My present religious faith or experience may best be described as:

57.  

1) Too religious

2) Very religious

3) Quite religious

4) Moderately religious

5) Not very religious

6) Not at all religious

How do you rate your present relationship to the church?

58.  

1) Strong member

2) Active in mission work

3) Average

4) A passive member

5) Lukewarm

6) Weak member

7) Doubting and confused

8) Critical of the church

9) Other (specify): __________________
When I first arrived in Toronto, the most important factor that helped me to feel at home was:

59.  
1) Church attendance and Christian fellowship
2) Relatives or friends
3) Pastoral visits
4) Church or home-sponsored social gatherings
5) Contacts at work
6) Other (specify): ____________________________

I found the native people of Toronto to be:

60.  
1) Receptive towards me
2) Hostile towards me
3) Somewhat receptive and somewhat hostile

SECTION FOUR

I know that because of my work and prayers there are persons who now (select 1 to 3 of the most prominent items)

61.  
1) Are interested in the Adventist church and its message
2) Are attending church services
3) Are preparing for baptism
4) Have joined the Adventist church as baptized members
5) I know of no person who because of me has joined the church or has become acquainted with the Adventist message

62.  

Which of the following agencies or programs could in your opinion be strengthened or improved to win more people? (select 1 to 3 of the most prominent)

64.  
1) Sermons (preaching) specify:
2) Church building (specify:
3) Church service (specify:
4) Sabbath School (specify:
5) Lay training programs (specify:
6) SDA publications (specify:
7) Fellowship of the believers (specify:
8) Spiritual emphasis (specify:
9) Other (specify:

From your observations and experience suggest what may have promoted or hindered the soul-winning program of your church. We would appreciate as full a statement as you care to give.

Please make suggestions regarding how your church and its members can be better prepared for effective soul-winning among West Indians in Toronto.

If you would not mind talking with me about your answers—which would deepen my understanding even more—feel free to put your name and address (telephone) on the questionnaire. You will be contacted by me later. THANK YOU VERY MUCH.
APPENDIX B

WRITTEN RESPONSES TO QUESTIONNAIRE

NOT INCLUDED IN TEXT
### Written Responses to Questionnaire

**Sex of Respondents**

(Question 1)

<table>
<thead>
<tr>
<th>Sex</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>67</td>
<td>41.10</td>
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<tr>
<td>Female</td>
<td>94</td>
<td>57.67</td>
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<tr>
<td>No response</td>
<td>2</td>
<td>1.23</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>163</td>
<td>100.00</td>
</tr>
</tbody>
</table>

**Ethnic Background of Respondents**

(Question 2)

<table>
<thead>
<tr>
<th>Ethnic Background</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>West Indian black</td>
<td>135</td>
<td>82.82</td>
</tr>
<tr>
<td>North American black</td>
<td>5</td>
<td>3.07</td>
</tr>
<tr>
<td>North American white</td>
<td>5</td>
<td>3.07</td>
</tr>
<tr>
<td>Oriental</td>
<td>1</td>
<td>0.61</td>
</tr>
<tr>
<td>Latin American</td>
<td>1</td>
<td>0.61</td>
</tr>
<tr>
<td>Other</td>
<td>14</td>
<td>8.59</td>
</tr>
<tr>
<td>No response</td>
<td>2</td>
<td>1.23</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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</tbody>
</table>
### AGE OF RESPONDENTS AT THE TIME OF BAPTISM
(Question 3)

<table>
<thead>
<tr>
<th>Age</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-14 years</td>
<td>47</td>
<td>28.83</td>
</tr>
<tr>
<td>10-19 years</td>
<td>11</td>
<td>6.75</td>
</tr>
<tr>
<td>20-24 years</td>
<td>23</td>
<td>14.11</td>
</tr>
<tr>
<td>25-29 years</td>
<td>27</td>
<td>16.56</td>
</tr>
<tr>
<td>30-39 years</td>
<td>30</td>
<td>18.40</td>
</tr>
<tr>
<td>40-49 years</td>
<td>14</td>
<td>8.60</td>
</tr>
<tr>
<td>50-59 years</td>
<td>4</td>
<td>2.45</td>
</tr>
<tr>
<td>60 or more years</td>
<td>5</td>
<td>3.07</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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</tr>
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</table>

### MARITAL STATUS OF RESPONDENTS AT THE TIME OF BAPTISM
(Question 4)

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>105</td>
<td>64.42</td>
</tr>
<tr>
<td>Married</td>
<td>47</td>
<td>28.83</td>
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<tr>
<td>Divorced</td>
<td>3</td>
<td>1.84</td>
</tr>
<tr>
<td>Separated</td>
<td>5</td>
<td>3.07</td>
</tr>
<tr>
<td>Widowed</td>
<td>1</td>
<td>.61</td>
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<tr>
<td>No response</td>
<td>2</td>
<td>1.23</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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</table>
### EDUCATION OF RESPONDENTS AT TIME OF BAPTISM
(Question 5)

<table>
<thead>
<tr>
<th>Education Background</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary (Junior high)</td>
<td>88</td>
<td>53.99</td>
</tr>
<tr>
<td>Secondary (Senior high)</td>
<td>45</td>
<td>27.61</td>
</tr>
<tr>
<td>Junior college</td>
<td>5</td>
<td>3.07</td>
</tr>
<tr>
<td>Senior college</td>
<td>6</td>
<td>3.68</td>
</tr>
<tr>
<td>Graduate school</td>
<td>8</td>
<td>4.91</td>
</tr>
<tr>
<td>Teacher training</td>
<td>1</td>
<td>0.61</td>
</tr>
<tr>
<td>Professional school</td>
<td>3</td>
<td>1.84</td>
</tr>
<tr>
<td>MD., D.D.S., etc</td>
<td>1</td>
<td>0.61</td>
</tr>
<tr>
<td>Ph.D., Ed.D., etc</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>No response</td>
<td>6</td>
<td>3.68</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>163</td>
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</table>

### YEARLY INCOME OF RESPONDENTS AT TIME OF BAPTISM
(Question 7)

<table>
<thead>
<tr>
<th>Yearly Income</th>
<th>No.</th>
<th>Percentage</th>
</tr>
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<tbody>
<tr>
<td>Under $3,000</td>
<td>42</td>
<td>25.77</td>
</tr>
<tr>
<td>$3,000-5,999</td>
<td>27</td>
<td>16.56</td>
</tr>
<tr>
<td>$6,000-9,999</td>
<td>28</td>
<td>17.18</td>
</tr>
<tr>
<td>$10,000-14,999</td>
<td>13</td>
<td>7.98</td>
</tr>
<tr>
<td>$15,000-19,999</td>
<td>2</td>
<td>1.23</td>
</tr>
<tr>
<td>$20,000-24,999</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>$25,000-29,999</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>$30,000 and over</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>No response</td>
<td>51</td>
<td>31.28</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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<td>100.00</td>
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</table>
### Respondents' Home in the West Indies

(Question 8)

<table>
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<tr>
<th>Home</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guyana</td>
<td>1</td>
<td>.61</td>
</tr>
<tr>
<td>Trinidad and Tobago</td>
<td>11</td>
<td>6.75</td>
</tr>
<tr>
<td>Grenada or dependencies</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>St. Vincent or dependencies</td>
<td>5</td>
<td>3.07</td>
</tr>
<tr>
<td>Barbados</td>
<td>12</td>
<td>7.36</td>
</tr>
<tr>
<td>St. Lucia</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Martinique or Guadaloupe</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Dominica</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Montserrat</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Antigua</td>
<td>2</td>
<td>1.23</td>
</tr>
<tr>
<td>St. Kitts or Nevis</td>
<td>3</td>
<td>1.84</td>
</tr>
<tr>
<td>Virgin Is. (U.S.A. or Br.)</td>
<td>1</td>
<td>.61</td>
</tr>
<tr>
<td>Aruba or Curacao</td>
<td>1</td>
<td>.61</td>
</tr>
<tr>
<td>Jamaica</td>
<td>100</td>
<td>61.35</td>
</tr>
<tr>
<td>Bahamas</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Other</td>
<td>13</td>
<td>7.98</td>
</tr>
<tr>
<td>No response</td>
<td>14</td>
<td>8.59</td>
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</table>

**Total** 163 100.00
<table>
<thead>
<tr>
<th>Important Decisions</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Myself</td>
<td>33</td>
<td>20.25</td>
</tr>
<tr>
<td>My spouse</td>
<td>8</td>
<td>4.91</td>
</tr>
<tr>
<td>Joint spouse and me</td>
<td>39</td>
<td>23.93</td>
</tr>
<tr>
<td>Father</td>
<td>6</td>
<td>3.68</td>
</tr>
<tr>
<td>Mother</td>
<td>16</td>
<td>9.82</td>
</tr>
<tr>
<td>Joint father and mother</td>
<td>32</td>
<td>19.63</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
<td>3.07</td>
</tr>
<tr>
<td>No response</td>
<td>24</td>
<td>14.71</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>163</td>
<td>100.00</td>
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</table>

<table>
<thead>
<tr>
<th>Location</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urban</td>
<td>68</td>
<td>41.72</td>
</tr>
<tr>
<td>Suburban</td>
<td>43</td>
<td>26.38</td>
</tr>
<tr>
<td>Rural</td>
<td>37</td>
<td>22.70</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>.61</td>
</tr>
<tr>
<td>No response</td>
<td>14</td>
<td>8.59</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>163</td>
<td>100.00</td>
</tr>
</tbody>
</table>
## PERSONS WITH WHOM RESPONDENTS WERE BAPTIZED
(Question 21)

<table>
<thead>
<tr>
<th>Baptism</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>As a lone person of my immediate family</td>
<td>103</td>
<td>63.19</td>
</tr>
<tr>
<td>At the same time with at least another</td>
<td>37</td>
<td>22.70</td>
</tr>
<tr>
<td>person of my immediate family</td>
<td></td>
<td></td>
</tr>
<tr>
<td>At the same time with my entire</td>
<td>6</td>
<td>3.68</td>
</tr>
<tr>
<td>immediate family</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No response</td>
<td>17</td>
<td>10.43</td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
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</tbody>
</table>

## OCCUPATION OF RESPONDENTS AT TIME OF BAPTISM
(Question 22)

<table>
<thead>
<tr>
<th>Occupation</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Skilled worker (printer, etc.)</td>
<td>27</td>
<td>16.56</td>
</tr>
<tr>
<td>Unskilled laborer (janitor, etc.)</td>
<td>14</td>
<td>8.59</td>
</tr>
<tr>
<td>Employed professional (teacher, etc.)</td>
<td>10</td>
<td>6.13</td>
</tr>
<tr>
<td>Self-employed professional (dentist, etc.)</td>
<td>4</td>
<td>2.45</td>
</tr>
<tr>
<td>Clerical worker (secretary, etc.)</td>
<td>14</td>
<td>8.59</td>
</tr>
<tr>
<td>Businessman</td>
<td>1</td>
<td>.61</td>
</tr>
<tr>
<td>Farmer</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Homemaker</td>
<td>9</td>
<td>5.52</td>
</tr>
<tr>
<td>Unemployed</td>
<td>8</td>
<td>4.91</td>
</tr>
<tr>
<td>Student</td>
<td>58</td>
<td>35.58</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>1.23</td>
</tr>
<tr>
<td>No response</td>
<td>16</td>
<td>9.83</td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
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</table>
AGE WHEN RESPONDENTS CAME TO TORONTO  
(Question 50)

<table>
<thead>
<tr>
<th>Age</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 1 year</td>
<td>3</td>
<td>1.84</td>
</tr>
<tr>
<td>1-8 years</td>
<td>22</td>
<td>13.50</td>
</tr>
<tr>
<td>9-19 years</td>
<td>39</td>
<td>23.93</td>
</tr>
<tr>
<td>20-30 years</td>
<td>59</td>
<td>36.20</td>
</tr>
<tr>
<td>31-40 years</td>
<td>19</td>
<td>11.66</td>
</tr>
<tr>
<td>41-50 years</td>
<td>7</td>
<td>4.29</td>
</tr>
<tr>
<td>51 years or over</td>
<td>2</td>
<td>1.23</td>
</tr>
<tr>
<td>No response</td>
<td>11</td>
<td>6.75</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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</table>

PEOPLE WHO ACCOMPANIED RESPONDENTS TO TORONTO  
(Question 52)

<table>
<thead>
<tr>
<th>People</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>My wife or husband</td>
<td>12</td>
<td>7.36</td>
</tr>
<tr>
<td>My parents or close relatives</td>
<td>45</td>
<td>27.62</td>
</tr>
<tr>
<td>My entire immediate family or most of it</td>
<td>20</td>
<td>12.62</td>
</tr>
<tr>
<td>Friends</td>
<td>6</td>
<td>3.68</td>
</tr>
<tr>
<td>Alone</td>
<td>63</td>
<td>38.65</td>
</tr>
<tr>
<td>Other</td>
<td>7</td>
<td>4.29</td>
</tr>
<tr>
<td>No response</td>
<td>10</td>
<td>6.13</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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</tbody>
</table>
### PERSONS WHO PRECEDED RESPONDENTS TO TORONTO
(Question 53)

<table>
<thead>
<tr>
<th>Who Preceded Me</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>My wife and/or child(ren)</td>
</tr>
<tr>
<td>My wife and/or husband, father and/or mother</td>
</tr>
<tr>
<td>None of the above, but brother(s) and/or sister(s) and/or relative(s) and/or friend(s)</td>
</tr>
<tr>
<td>Other</td>
</tr>
<tr>
<td>No response</td>
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</tbody>
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**Total** | 163 | 100.00 |

### PEOPLE WHO MET RESPONDENTS ON ARRIVAL IN TORONTO
(Question 54)

<table>
<thead>
<tr>
<th>People</th>
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</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>A relative or friend</td>
</tr>
<tr>
<td>A minister or member of my church at that time</td>
</tr>
<tr>
<td>A sponsor</td>
</tr>
<tr>
<td>No one</td>
</tr>
<tr>
<td>Other</td>
</tr>
<tr>
<td>No response</td>
</tr>
</tbody>
</table>

**Total** | 163 | 100.00 |
### The Effect of the New Environment on Respondents (Question 55)

<table>
<thead>
<tr>
<th>Effect of Environment</th>
<th>No.</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Comfortable in meeting people and in adopting a different life-style</td>
<td>65</td>
<td>39.88</td>
</tr>
<tr>
<td>Uncomfortable in meeting people and in adopting a different lifestyle</td>
<td>22</td>
<td>13.50</td>
</tr>
<tr>
<td>Half comfortable and half uncomfortable</td>
<td>47</td>
<td>28.83</td>
</tr>
<tr>
<td>No response</td>
<td>29</td>
<td>17.79</td>
</tr>
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<td><strong>Total</strong></td>
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</tbody>
</table>

### Respondents' Relationship to the Church (Question 58)

<table>
<thead>
<tr>
<th>Relationship to Church</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strong member</td>
<td>46</td>
<td>28.22</td>
</tr>
<tr>
<td>Active in mission work</td>
<td>23</td>
<td>14.11</td>
</tr>
<tr>
<td>Average</td>
<td>65</td>
<td>39.88</td>
</tr>
<tr>
<td>A passive member</td>
<td>4</td>
<td>2.45</td>
</tr>
<tr>
<td>Lukewarm</td>
<td>4</td>
<td>2.45</td>
</tr>
<tr>
<td>Weak member</td>
<td>3</td>
<td>1.84</td>
</tr>
<tr>
<td>Doubting and confused</td>
<td>2</td>
<td>1.23</td>
</tr>
<tr>
<td>Critical of the church</td>
<td>1</td>
<td>.61</td>
</tr>
<tr>
<td>Other</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>No response</td>
<td>15</td>
<td>9.20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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### RECEPTION OF RESPONDENTS IN NEW ENVIRONMENT
(Question 60)

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<th>Reception</th>
<th>No.</th>
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<td>Hostile towards me</td>
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### RESPONDENTS' INDICATION OF PROGRAMS THAT COULD BE IMPROVED TO WIN MORE PEOPLE
(Questions 64-66)

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<td>Other</td>
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APPENDIX C

WRITTEN RESPONSES TO THE OPEN-ENDED QUESTIONS
WRITTEN RESPONSES TO THE OPEN-ENDED QUESTIONS

Two statements on the questionnaire solicited written responses from the members. These two statements were:

1. From your observation and experience suggest what may have promoted or hindered the soul-winning program of your church. We would appreciate as full a statement as you care to give.

2. Please make suggestions regarding how your church and its members can be better prepared for effective soul winning among West Indians in Toronto.

The written responses are given below with only a minimum of editing in grammar and punctuation. The style of writing and the thoughts expressed are reproduced verbatim.

Factors Which Promoted or Hindered Soul-Winning

The responses to the first statement are reported here under two sub-headings: (1) Factors Which Promoted Soul-Winning and (2) Factors Which Hindered Soul-Winning. Each sub-heading is further arranged into categories according to the various factors of growth or non-growth.

Factors Which Promoted Soul-Winning

1. Personal contact and Bible study
   a) Bible study in the homes of people
   b) House-to-house Bible study and meeting people
c) Meeting the people on their own ground such as house-to-house work, like we at _____ are doing.

d) The personal endeavour of a lot of our members has helped to bring new souls.

2. Public Meetings

a) The evangelistic meetings have done much to promote the soul-winning program of my church.

b) Revival Meetings.

c) Crusades.

3. Literature

a) Distribution of truth-filled literature.

b) The number of publications for a variety of people (youth, children, adult) has allowed something to offer to everyone.

4. Friendliness

a) In my church the members are friendly and win many souls.

b) Good fellowship in my church is so much that everyone knows each other.

5. Miscellaneous

a) There has been a lay training program which has given a new zeal and vision to lay members to help spread the gospel to all people.

b) Inviting people to our church services and encouraging them to come to church and keep the Sabbath day.

c) The Bible correspondence course.

d) The Pastor's Bible study class.

e) Faithful obedience to the Lord.

Factors Which Hindered Soul-Winning

1. Members' Unfaithfulness in Daily Living

a) We do not live what we preach.
b) A lot of unfaithful members in the church so that the Holy Spirit cannot be poured out
c) Dishonesty among SDA's
d) The ungodly lives of members
e) Hypocrisy
f) We don't practice what we preach
g) Sin in our lives has prevented the soul-winning program in the church
h) Live what you preach
i) There is a lot of hypocrisy in the church
j) Members are always watching and gossiping
k) The people are hypocrites in the church. When new people come in and they see members of the church doing wrong, they (new people) become discouraged and leave

2. Need for More Personal Involvement

a) Need for more personal involvement and cooperation of each member

b) More commitment by the members
c) Lack of individual involvement
d) The members are not very enthusiastic about the lay program of the church
e) Lack of zeal for house-to-house work
f) Leaders should be more involved in missionary work.
g) Lack of participation by the whole church
h) Not enough members are willing to go out to serve the Master's call

i) The unwillingness of its members to visit homes and talk to people about the love of Jesus, and invite them to church has in my opinion hindered people from joining the SDA church

j) Lack of participation by the majority of the church members has hindered the work
3. Lack of Cooperation
   a) Lack of cooperation, cold and unconsecrated members
   b) Lack of cooperation from members
   c) The members aren't together. There are members who don't get along
   d) The lack of interest of members who should devote some time has hindered the soul winning program
   e) Lack of support from the members

4. Lack of Love and Fellowship
   a) The church is cold except for a handful of people
   b) Lack of love
   c) Lukewarmness among the members. On the contrary, there are some faithful members who strive very hard to win souls
   d) Too much time spent in rivalries by members in responsible positions in the church
   e) More love among the believers
   f) Special fellowshipping only within certain groups which is not good
   g) Everybody is backbiting each other

5. Improper Planning
   a) Better planned evangelistic meetings
   b) Lack of proper planning
   c) Insufficient emphasis placed on planning
   d) More time needed for advertising of evangelistic programs

6. Need for Biblical Preaching
   a) More emphasis on sermons from the Bible specifically on the life of Christ, highlighting certain aspects of His character
   b) Too much social preaching instead of spiritual preaching from the Bible
7. Unfriendly Members
   a) Church members are not very friendly or helpful
   b) Unfriendly members

8. Revival of Church Members
   a) Needs to be a spiritual revival of church members
   b) Need to have more revivals

9. Church Neglects New Converts
   a) The members are friendly at first before baptism, but as soon as you get baptized they lose interest in the person
   b) After candidates have been baptized there is a tendency to neglect them

10. Miscellaneous
    a) Location of church is bad
    b) Church membership too big
    c) Not enough effort is made to have members assist
    d) The way members dress to come to church and social gatherings. I think more articles should be written on people's dress according to the Bible and E. G. White's writings
    e) The self-righteous attitude of some of our members when they are visiting
    f) Lack of tact in proclaiming the message to others of a different religious persuasion
    g) Initial contacts made are not followed up
    h) The church is too grumpy to do what some of the members wanted
    i) We do not know visitors who attend our church
    j) Members have other interests above that of furthering the cause of God
    k) Lack of faith
    l) Lack of time to go out and contact people. You go
from work to school so time is little

m) House-to-house visiting, other than ingathering time

n) More programs for the youth of the church

Suggestions for Effective Soul-Winning

The responses to the second open-ended statement are arranged in the following eight categories:

1. Soul-Winning Involvement
   a) More plans to go out in groups and distribute tracts and religious books
   b) If we are all willing to do our evangelistic work and will get up and do it instead of sitting down and talking about it
   c) To get all the people involved in the church work
   d) By going out and giving Bible studies and phoning people
   e) You can invite them to church
   f) We should have more public evangelistic meetings in the church
   g) By being more involved in the West Indian community through a welfare center or through schools
   h) Meet people from door to door and also invite them to your home
   i) Each member does his part in giving Bible studies
   j) More sensitive to each other's needs
   k) In my church a group of us goes out every Sunday and makes missionary contacts. There has been a rich harvest of souls from our efforts. I think this is one of the best methods. After all Jesus used it most effectively Himself
   l) By meeting people where they are and becoming acquainted with them
   m) Encouraging people generally while at the same time emphasizing the message that they may become acquainted with the SDA church
n) Get us young people doing more things
o) Get all the people involved in church work no matter what it is
p) Give the young people a chance to do something no matter what it is
q) I believe the church should seek out the West Indians and do more house-to-house campaigning

2. Indepth Study of the Bible and Spirit of Prophecy
   a) Need to study the Bible
   b) Proper study of the Bible
   c) More faith and belief in God's Word
   d) Instruction in the Bible and Spirit of Prophecy. More indepth study with groups and individuals
   e) We need to make a proper study of the Bible and the Spirit of Prophecy. We should know the message of Christ's soon return

3. Lay Training Program
   a) Lay activities study program
   b) Right now my church is engaged in an on-the-job training program. More can be accomplished if our members give their full support
   c) More lay training programs
   d) A lay activity training class that teaches us how to meet the people
   e) More on-the-job training
   f) Preparing for door-to-door contacts in meeting people
   g) To be more educated in the mission program of the church

4. Unity and Cooperation
   a) First we need cooperation
   b) More love and joining hearts and hands together to finish the great work
c) Cooperating and fellowshipping one with another
d) More unity and togetherness
e) If we could join together and do things together
f) Closer relationship in the week among members
g) Be as one people belonging to God
h) Act more as one group working for God, instead of competing groups
i) Try to do things in a nice cooperative manner

5. Practical Christian Living

a) Practice what we preach
b) Lack of love among church members
c) Live more sincere Christian lives because by the lives we live others can be influenced
d) Too much coldness
e) Living a better Christian life such as less evil speaking, backbiting and showing more love to one another
f) Put away selfishness
g) By setting the right example to others in the faith
h) There should be more love in action

6. Deeper Dedication

a) I believe more dedicated people would win more souls
b) First we need full dedication to God
c) Need to have deeper personal contact with our Lord Jesus Christ
d) By praying together
e) More praying and fasting
f) Complete dedication to God
g) Deep heart searching, fasting and prayer
h) Fasting and prayer
i) We need a spiritual awakening of the spiritual leaders of the SDA church

7. Friendliness

a) Try to be more friendly and helpful to the visitors that come to church

b) Cultivate sense of friendliness and humility

c) They are not friendly at church

d) More friendly and more committed to Christ

e) To be friendly with people outside the church

f) Make visitors feel welcome when they come to church

8. Miscellaneous

a) By not compromising with sin and sinners

b) Have a SDA social club. Have meeting once a week in the hall and as the interest is aroused, increase the number of meetings

c) More assistance from ministers and conference office

d) Bring in more West Indian speakers who can relate to the people of the West Indies

e) By re-creating as far as possible the West Indian atmosphere which existed during worship in the West Indies

f) Avoid force in winning members, instead use warmth and understanding.
APPENDIX D

IMMIGRATION STATISTICS, MANPOWER AND IMMIGRATION, CANADA
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<td>New Hebrides-New Hebrides</td>
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<td>Reunion--Réunion</td>
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<td>Samoa Eastern-Samoan (Oriental)</td>
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<td>Others--Autres</td>
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<td>Total: Oceania and Other Islands</td>
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<td>Océanie et autres îles Océaniennes</td>
<td>2,652</td>
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<td><strong>GRAND TOTAL--TOTAL GLOBAL</strong></td>
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APPENDIX E

"EVANGELISM AND FINISHING GOD'S WORK"

(Document Voted by General Conference Annual Council, October 14, 1976)
VOTED, To adopt the following document entitled "Evangelism and Finishing God's Work."

A review of our history, our theology and God's providential leadership can only deepen our conviction that the singular objective of this global organization, the Seventh-day Adventist Church, is to proclaim to the whole world the everlasting gospel of Jesus Christ in the context of the Three Angels' Messages of Revelation 14, which, in addition to the cardinal doctrines of the Christian Church, embodies the distinctive truths of the sanctuary and righteousness by faith. The church exists for the purpose of touching lives with redemptive action; teaching young and old how to live in today's complex world as Jesus Christ lived nineteen centuries ago and then developing this saving relationship by growing in grace and by witnessing to others and sharing the everlasting Gospel with them.

As the final segment of our Lord's true sevenfold church that spans the centuries, we believe that our mission and message are to be the decisive factors in God's eternal judgment of earth's millions before the final disposal of Satan and sin. We also believe that God will yet use us to reach parliaments, palaces, legislatures, and the world's population with His last message and so shake the sinful order of the earth that individuals will either unite with God's loyal remnant and receive His seal or turn against them and receive the mark of the beast. We believe that we are the one remaining challenge to anti-christ, and that in earth's last generation this church will be forced to stand against hell's legions, yet, in spite of all opposition, come through victoriously. When Jesus declared that "All power is given unto Me in heaven and in earth," He meant that no enemy could possibly stand in the way of God's conquering church. . . . Enfeebled and defective as it may be (the church) is the only object on earth on which He bestows His supreme regard . . . . He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition . . . ." (Testimonies to Ministers, p. 15)

While recognizing the future ultimate victory of God's church, we firmly believe that preliminary victories must and can be ours now, if we fully obey the revealed will of God. Could it be that just as Israel of old needlessly expended precious time and energy in the wilderness when they could have enjoyed the blessings of Canaan-land, we today are following a course which is delaying our entrance into the promised Heaven-land? Perhaps the greatest enemy of the church is the apathy and rebellion found within its walls. Once we recognize that no enemy can stand before the church of Christ (presupposing its purity and integrity), we must also recognize that Satan's attack within is a factor that the church has always had to deal with. The great reform churches are crumbling, not because of outside opposition, but from within. There has been a tragic loss of their reasons for existence and the will to pursue their original objectives.

Seventh-day Adventists still contend that their vision is unblurred and undimmed. We would, however, be less than honest with ourselves if we failed to acknowledge that the Adventist Church today is in the struggle not unlike the struggles of other great movements throughout history. It is incumbent upon us as leaders to carefully examine the central objective of this church, the progress we are making in finishing God's work, and the degree to which we are keeping the church on course.

Satan could easily triumph over this church if he either blurred this objective or caused a sleeping church to believe that she was reaching this objective while doing many lesser things of a laudable nature which fall short of this goal. Our danger could well be that of proliferating secondary activities.
Yet, in spite of our human failure let us encourage one another with the fact that we are in partnership with God.

**Decisive Unparalleled Action Needed Now**

Most members and ministers recognize that we are weakened by a Laodicean condition in the church. Recently, one of our leaders addressed fifty ministers, and in the course of his talk asked for response. His first question was, "How many of you believe that the church in North America is finishing God's work on earth so that in a given length of time, whatever that time be, the work of God will actually be finished?" This created an uneasy atmosphere, but not a single hand was raised. He then asked the question, "How many of you believe that the church is in a 'holding pattern' and is definitely not gaining on the actual finishing of God's work in North America?" Just about every hand was raised.

This presents problems of many dimensions, a few of which are listed below:

1. **Meeting Highest Pastoral Objectives.**—As illustrated above, a significant number of our ministers are frustrated because they are not meeting their highest objectives. The things they believe about the finishing of God's work do not seem to materialize as a result of their ministry. Administration in the Adventist church must study this problem with all diligence and find out how to "free" the pastoral-evangelistic worker in such a way as to let him feel the glory and the joy of meeting the prime objectives of the church. To focus our attention on this emphasis and to seek by the grace of God to implement His counsel is the purpose of this document.

2. **Fully Implement God's Plan.**—Ellen White states that the Spirit of God which lightens the whole earth with His glory will never come while the largest portion of the church is not laboring together with God. We recognize that in the membership of our churches there is a vast potential which has not yet been fully realized. It should be our studied effort to involve all in harmony with God's plan.

3. **Concern for Souls.**—The lack of concern over lost souls throughout our churches is a cause of great concern to all. The winning of souls by our members appears to some to be so awesome and difficult that it requires professional training. Pastoral sermons on evangelism have had a measure of success but we long for a far greater response from our people. The term "evangelism" has come to have shades of meaning which are not scriptural, and therefore clear statements must be made to restore it to its scriptural definition.

4. **Proper Balance Between Field and Office Personnel.**—While recognizing the fact that we must choose administrative and departmental leaders from among our strongest workers, we must admit that in doing this we may weaken instead of strengthen that area of work where soulwinning mostly occurs. The church must diligently and faithfully seek to restore the basic evangelistic work force. In the process it must also seek to make all Adventist workers in all categories evangelistic and to lead the members of our churches to join in setting new priorities, norms and objectives for accomplishing our task of a finished work.

5. **Standards and Family Worship and Personal Bible Study.**—The church has reason to be concerned about the slippage in standards of recreation, dress, and morality among us. Surveys conducted at selected academies, colleges, churches and camp meetings would indicate that in North America, at least, there is a great need for special emphasis and continual endeavor to foster personal Bible study and family worship in our Adventist homes. We believe this has contributed to an inevitable decline in the spiritual strength of the church. Even more basic is the lack of evangelistic purpose and objectivity that has removed to a large degree the impetus for deep spirituality among us. In a tragic sense we are
following the fearful trend of the early church in which, after the apostolic leaders were laid to rest, Christianity accommodated to paganism and little by little adopted it.

It is our conviction that if a sense of mission and commitment to evangelizing the world in an unprecedented manner is brought before the church through bold leadership, we will witness a true revival and reformation.

After the restoration of the demoniacs, Christ commanded them to go out and tell the story of their salvation to others. The comment of Ellen White on this experience is most significant. "It is in working to spread the good news of salvation that we are brought near to the Saviour." (DA, p. 340). Pentecost dramatically teaches us this same basic truth. We believe that the latter rain will be poured out and the upper-room experience of the disciples will be repeated when the leadership and laity of our movement, as the disciples of old, pray "with intense earnestness for a fitness to meet men. . . The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul-saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls." (AA, p. 37).

Surely, this sense of urgency and love for the souls of lost sinners must grip our hearts before we enjoy the mighty blessings of the latter rain. Furthermore, this concern for souls will give purpose to our study of the Word and to our personal and family devotions.

6. Why Has our Lord's Coming Been Delayed? — With deep heart-sorrow we acknowledge the delay of our Lord's return. Long ere this God's people should have been in the kingdom. Our insubordination, our spiritual apathy, our indifference to the urgency of soulwinning in our personal lives as leaders and members, our failure to make first things first delays our Lord's return. Today's Adventist generation can with God's blessing be the generation which will arise and finish God's work and put an end to the tragedy of our Lord's delay.

The Real Issue

The real issue before the leadership of God's church is whether or not we are serious enough to take decisive action now to overcome the church's inertia and thus arise with holy courage and faith to finish God's work in all the world. At stake is the mission of the church and whether or not the powerful calls given by our General Conference president for revival and reformation, in which we have all shared, will be realized in a context of the greatest redemptive thrust in our history!

Administrative action is urgently needed to help reclaim this glorious Christ-centered purpose. The essence of righteousness, demonstrated by a faith that works, is evangelism, revival, and salvation. This work is to penetrate all the ranks of the church. We are in these last days called upon to do the kind of work upon which God can signally pour out His full blessing. It is time for the showers of the latter rain, and the finishing of the work. We, as leaders, have permitted the pressures of our church and the influence of people and programs to distract us from our central work. It could well be that we are standing under a certain indictment of heaven for not courageously and faithfully pursuing the finishing of God's work through direct evangelism, and that because of a "business as usual" attitude the calls for revival have not been followed with desired results as God has promised.

"All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance . . ."
"At this time when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? . . . Should not the power of God be even more mightily revealed today than in the time of the apostles?" (7T, p. 33)

". . . If human agencies would but cooperate with divine agencies, many, many souls would be won to the truth. But the Lord's professing people have been sleeping over their allotted work. . . " (7T, p. 46)

**Plan of Action**

We have only words of appreciation for the leaders who have preceded us and who valiantly, under God's guidance, laid the foundations upon which we now seek to build. Ellen White expressed it beautifully when she wrote, "... having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us." (TM, p. 31)

It is for us now to determine the steps to take in order to give absolute priority to evangelism at all levels and on all fronts. To do this, we must let go certain areas of emphasis that now consume our time and attention, and break loose for God in dynamic evangelism. To continue in the status quo will only find us more and more becoming the victims of the church's miscellany, reacting instead of acting. As one writer expressed it, "We are so busy doing the urgent that we have no time to do the important."

A diligent effort has been initiated to focus and coordinate the soulwinning talents and energies of the entire church. This conditioning process brought us closer to our goal of "every member involvement." Our Annual Councils through repeated discussions, appeals, studies and prayer sessions have directed our minds toward an all-out revival, reformation, and evangelistic thrust. During this time we have witnessed a greater advance in evangelism than ever before. We acknowledge, however, that God calls for a finished work. Therefore, with our potential of human and financial resources and under the direction and power of the Holy Spirit and because of the promises of our Lord, we are determined that the gospel will be carried to everyone everywhere.

The task of moving the world church in the direction of placing unquestioned priority on evangelism with attendant revival and reformation is an awesome one and is fraught with difficulties. Leadership has either gotten us where we are, or remained neutral when wrong trends took over. Hence, decisive administrative conviction and action are essential now in programming the priorities necessary for finishing God's work.

What do we mean by the term, "Finishing the Work"? *IT MEANS BOTH AN INWARD AND OUTWARD WORK--A PEOPLE SAVED BY GRACE, WORKING TO SAVE OTHERS. IT IS THE REACHING OF EVERY PERSON ON EARTH WITH THE CLAIMS AND PROMISES OF GOD'S MESSAGE OF LOVE AND SALVATION, SO THAT THIS GENERATION MAY HAVE OPPORTUNITY TO BE RESTORED IN HIS IMAGE, NOW AND FOREVER.* Thus, the "FINISHING OF THE WORK" MEANS ONE THING: COMMUNICATING GOD'S MESSAGE THROUGH THE POWER AND MINISTRY OF THE HOLY SPIRIT TO ALL OF EARTH'S POPULATION SO THAT GOD CAN PROCLAIM HIS WORK FINISHED. WHEN THIS HAPPENS, JESUS WILL COME. "AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME." (Matt. 24:14)
In the light of the foregoing, we accept the following plan of action:

1. That every effort be made to bring about a clear, unequivocal, church-wide understanding of the crucial nature and primacy of evangelism. All evangelism centers in Jesus Christ, who was and is the original Evangelist. To be evangelistic, then, is to be like Christ, and the result of evangelism is Christlikeness. The essence of redemptive concern was originally in the heart of God and Christ, and in the eternity of the past the plan of redemption was compacted between these Evangelists. The life of God's dear Son was given that mankind might be redeemed.

Perhaps one of the errors many Christians make is to believe that evangelism is optional, that it is one of many equal functions of the church of Jesus Christ. This is a fatal deception. The life-blood of the church is evangelism; without it the church cannot exist. The church was organized in order to evangelize, and its singular mission is to "... carry the gospel to the world." (AA, p. 9) The church which misuses, wrongly defines, buries, or strangulates the vast and wonderful force called evangelism puts the knife to its own jugular vein, for it fails in the only object of its existence. If we can permit the concept of the primacy and centrality of evangelism to penetrate every action made by the church, we will always keep priorities where God wants them to be. Any activity within the church which threatens or replaces evangelism is surely a tool of Satan and is illegitimate. The church's health and well being are synchronous with that of its evangelistic fervor and success.

"Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants ... The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time." (Ev., pp. 17, 18)

"Our greatest burden should be, not the raising of money, but the salvation of souls ..." (9T, p. 85)

The primacy of evangelism makes it imperative to define it clearly and to continually keep this definition before the entire church body.

EVANGELISM IS THE COMMUNICATING OF THE ESSENTIAL ELEMENTS OF THE GOSPEL OF JESUS CHRIST IN THE SETTING OF THE THREE ANGELS' MESSAGES IN SUCH A WAY AS TO MAKE POSSIBLE A RESPONSE IN THE HEARTS OF THE HEARERS TO ACCEPT GOD'S PROVISION OF SALVATION FROM SIN, AND HIS PROVISION FOR VICTORY OVER SIN.

There are many excellent programs and projects which are most advantageous to use in the pre-evangelistic context, such as those concerned with diet, smoking, welfare and other social benefits. But, worthy as they may be, if they do not lead to the new birth experience in Christ and acceptance of the doctrinal tenets of God's remnant church, they consume the time, attention and money of the church and its working force without achieving God's ultimate objective of saving a man for eternity. This salvation includes a much-needed emphasis on better living which encompasses the restoration of the whole man.

"The principles of health reform are found in the Word of God. The gospel of health is to be FIRMLY LINKED with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message." (MM, p. 259—emphasis supplied)

"The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel." (Ev., p. 514)
Therefore, through administrative action, it must be made clear by precept and example that programs of the church shall be given attention and funding only as they aid in accomplishing the church’s basic mission. We must demonstrate our commitment to our evangelistic objective by giving it our highest priority in the use of our personal and corporate time, talent, and means.

"Now is the time for the last warning to be given . . . . Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power . . . ." (6T, p. 16)

2. That the Role of the Pastor be Clarified. Ellen White made a significant comment on the episode in Christ’s ministry when a certain man appealed to the Saviour to correct an injustice relative to his parents’ inheritance.

"The Saviour’s mission on earth was fast drawing to a close. Only a few months remained for Him to complete what He came to do in establishing the kingdom of His grace. Yet human greed would have turned Him from His work to take up the dispute over a piece of land. But Jesus was not to be diverted from His mission. His answer was: ‘Man, who made Me a judge or a divider over you?’ (Luke 12:14) Christ gave the man plainly to understand that this was not His work. He was striving to save souls. He was not to be turned aside from this to take up the duties of a civil magistrate. How often today labor is forced upon the church that should never be allowed to enter the work of the gospel ministry.” (9T, p. 217)

a. Church policy shall clearly state that the pastor-evangelist’s first work and that for which he be held accountable is the giving of the gospel of Jesus Christ in the setting of the three angels’ messages. This shall be done through Biblical preaching, teaching, and dynamic witness in personal and public evangelism, according to the gifts God has given.

"The minister who is a co-worker with Christ will have a deep sense of the sacredness of his work . . . . He has but one object in view,—the saving of the lost.” (GW, p. 16)

"If our ministers realized how soon the inhabitants of the world are to be arraigned before the judgment-seat of God, they would work more earnestly to lead men and women to Christ . . . ." (GW, p. 34)

b. Pastors who lead churches shall accept the responsibility of training and organizing ALL laypersons in the church for involvement in effective pre-evangelistic and evangelistic action with conference assistance in harmony with the Spirit of Prophecy instruction.

"The church of Christ is organized for service. Its watchword is ministry . . . . Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister. The monotony of our service for God needs to be broken up. Every church member should be engaged in some line of service for the Master . . . . Every church should be a training school for Christian workers . . . ." (MH, pp. 148, 149)

"The work of God is retarded by criminal unbelief in his power to use the common people to carry forward his work successfully.” (RH, Vol. 72, No. 27, July 16, 1895)
c. Pastors, with the help of conference leadership, shall select and train strong, capable laypersons to carry the various necessary "overhead" programs of the church, including financial, plant construction, maintenance, janitorial, and budgeting responsibilities, church school administration and planning, and certain departmental programs which the conference may promote. This shall be done in order that the pastor can be more free to do the spiritual work he is uniquely qualified to do—that of being soul-winning leader of the people and shepherd of the flock in personal and corporate redemptive witness and ministry.

"I have been instructed in regard to the importance of our ministers keeping free from responsibilities that should be largely borne by business men . . . Those who are employed to write and to speak the word should attend fewer committee meetings." (71, pp. 246, 247)

d. The pastor's relationship to conference departments shall be such that he as the leader of the church can expect the active, practical support of the departmental leaders. Rather than submerging the shepherd of the flock with promotional material, the departmental leader will ever strive to make the pastor's work more productive by keeping such material to an effective minimum. He shall make his skills available to the soul-winning program of the church. While the pastor will lend his influence and encouragement to departmental programs, the departmental leader shall keep in mind that the soulwinning leader, with his church, and in the climate of complete evangelistic priority, must be allowed to make decisions as to which departmental materials and programs, aside from conference recommended projects, will enable him to have maximum success in his and the church's endeavors. All programs must serve the evangelistic enterprise of the local church.

This freedom of choice given to the pastor and his church is not intended to eliminate or weaken denominational-wide programs, such as Sabbath School, Ingathering, etc. However, the success and responsibility of the various programs, campaigns and goals must be placed largely on lay leadership, rather than the pastor. The resultant benefit of this plan should open up new challenges and dimensions of service for departmental leaders in equipping and training their lay counterparts in the local church.

Thus the departmental system of the church will serve as a "resource bank." This concept will allow the local church leadership to select and use programs and materials to supplement their evangelistic thrust. The role of the departmental leader shall be to prepare for field consumption the finest materials and the most efficient training programs, and to provide the best expertise and service to assist the pastor and laity in having success in the grand work of preparing earth's final harvest. As the primacy of evangelism and the defining of the role of the pastor are made prominent we believe there will be an urgency and desire on the part of pastors to call upon departmental leadership for assistance in executing the programs selected for the attainment of the twin goals—the winning of souls and the upbuilding of the spiritual life of each member.

3. That the Role of the Ordained or Licensed "Non-Pastoral" Ministers be Clarified.

a. The large body of ministers in the General Conference and its divisions, the union and local fields, the institutions and other types of work shall be expected to give priority of their time, talent, energy, and planning to evangelistic work according to their gifts, in preaching, personal witness, and teaching. As a means of making this priority possible, more attention shall be given to the voices of lay experts in the organizational structure, so that those called and ordained to the ministry may devote themselves to the ministry.
"The state conferences must have men at their head who love and fear God,— capable men, who will learn in the school of Christ to be laborers with Him, to wear His yoke, and lift His burdens. They are to be partners with Christ in the sacred service of soul winning." (TM, p. 320)

"When we follow plans of the Lord's devising we are 'labors together with God.' Whatever our position—whether presidents of conferences, ministers, teachers, students, or lay members—we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth." (CT, p. 530)

b. In the General Conference and its divisions, unions, and local fields, and institutions, the spiritual leaders shall direct all other persons within their jurisdictions who earn their livelihood from the church, into soulwinning labors, in fulfillment of the inspired counsel, that ALL Christians be instrumental in winning souls to Christ and leading them to spiritual maturity. (When the family of full-time employees of the church engage in redemptive effort for the lost, then we can expect to succeed with the remainder of the church).

c. The conference president shall prayerfully and earnestly, with the executive committee, the conference lay advisory council, through personal interviews with every worker, through workers' meetings and by using the local Church Evangelism councils, make certain that every action and plan of the conference is directed toward the primacy of evangelism and finishing the work. He is to set as the supreme goal of all phases of the work, the reaching of every person in the conference territory with the message.

d. The conference administration shall lay the foundation and create the climate in all churches to assist the pastor in developing strong lay leadership to carry those church leadership functions which will serve to release the pastor from many miscellaneous duties, so that he can be the shepherd and soulwinning leader he is expected to be.

e. Conferences shall lay definite plans with every church, company, Sabbath School, and institution to reach every home within its territory with the Three Angels' Messages between now and the time of the 1980 General Conference Session in Dallas.

f. Conferences shall make specific plans for the follow-up of names of all persons who have been contacted through the various departmental activities of the church. One of the weakest links in our evangelistic chain is the follow-up of the multiplied thousands, if not millions, of names which have been gathered in during the past years. Immediate action must be taken to remedy this situation.

4. That the Funding of Evangelistic Outreach be Provided For.

a. In view of the primacy of evangelism, the local conference shall take from its share of retained tithe income at least ten percent annually and set it up for evangelistic funding. Unions shall set up at least ten per-cent of their share of retained tithe income to be added to evangelism funds received from the General Conference and shared with the conferences to be used for evangelism as the Union Committee may direct. The General Conference shall provide at least ten per-cent of tithe received from North America as an Evangelism Fund for North America, this percentage to include such funds as Tithe Reversion for Evangelism, Large City Evangelism, and operating appropriations to the Radio, TV and Film Center. (Overseas Divisions shall designate for evangelism an amount equal to five per-cent of each Division Base Appropriation for Evangelism.)
In applying the above plan, retained tithe is defined as the balance of tithe available to the field after deducting any percentages passed on to higher organizations by policy such as tithe of tithe, percentage to General Conference, sustentation percentage and small conference percentage, but not including tithe exchanged.

The above amounts are to be considered the minimum amount of tithe funds that each organization shall designate for evangelism. If it is able to make financial provision beyond this, it should be done. In addition to funding direct evangelism, these funds could:

1. Make it possible for young ministerial graduates not currently employed to be used in direct evangelism in unworked areas.

   "The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury." (9T, p. 250)

   "... There should be today in the field one hundred well qualified workers where now there is but one." (Manuscript 82, 1904)

2. Assist in expanding our radio and television outreach (including cable stations, local broadcasting and adequate advertising) so as to get the three angels' messages prominently before the peoples of the world.

3. Assist churches with the purchase and distribution of a full-message, inexpensive magazine that could be distributed by the millions. If we are serious about giving the Three Angels' Messages to every person by the end of this quinquennium, we can do no less than this.

b. In North America, all division-wide projects shall be funded by the General Conference and by such amounts as may be contributed by each union. Distribution of these funds shall be approved by Annual Council action. It is understood that funds received from higher organizations shall not be considered a part of the minimum percentages required by this plan.

This new proposal is not intended to release funds for other purposes which would normally go for evangelism.

"Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe." (9T, p. 250)

c. On the level of local and union conference organizations the percentage of funds designated for this purpose in 1977 shall be at least four per cent with a plan to increase this by two per cent each year until the minimum goal of 10 per cent is attained. (Overseas divisions shall begin at two per cent for 1977 increasing by one per cent each year until the minimum of 5 per cent is reached.)

5. That Limitations on Building Projects be Established. A serious attempt shall be made to be conservative in our building expansion so that only absolutely essential buildings are constructed. Buildings and furnishing should be attractive, functional, of sturdy quality, and economical. Let us demonstrate to our people and to the world that we do not believe in building extravagantly as though we intended to make this world our home. We must remember that the only things which will survive the destruction of the last days are the souls that are prepared for the coming of the Lord. We must also remember that our great
Institutions can be, and are now being, nationalized in many places of the world. The one purpose of this economy would be to release more funds for the church to use in giving the last warning message to every nation, kindred, tongue, and people.

"It is not a great number of institutions, large buildings, and outward display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, united with one another, their life hid with Christ in God. . . ." (BT, p. 183)

"It is not large, expensive buildings; it is not rich furniture; it is not tables loaded with delicacies, that will give our work influence and success. It is the faith that works by love and purifies the soul; it is the atmosphere of grace that surrounds the believer, the Holy Spirit working upon mind and heart, that makes him a savor of life unto life, and enables God to bless his work." (7T, p. 93)

6. That the Call to God's People be Renewed.

a. An unprecedented call to universal action is to be heralded by our leadership, coupled with a new emphasis upon the previous calls to revival and reformation, with the urgent summons to arise and finish God's work NOW!

"Let the gospel message ring through our churches, summoning them to universal action. . . . Those who place themselves under God's control, to be led and guided by Him, will catch the steady trend of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of Heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need." (7T, p. 14)

b. Positive leadership through departmental expertise is to provide the necessary diversity of redemptive programs and materials that can be used to organize, inspire, train, equip, and lead our vast army of church members into programs that are pre-evangelistic, evangelistic, and post-evangelistic in nature, and which will definitely reach souls for Christ and truth.

c. The Church Evangelism Council in each church is to fulfill its potential as the "command center" to organize every member and the whole church for one-to-one witnessing and all-out evangelism.

d. Methods shall be developed for training laypersons of talent in order that they may lead the local church in areas such as those listed below, which will have the effect of freeing the pastor for his unique role:

1. Financial management
2. Church school management
3. General church administration
4. Certain departmental programs

7. That Unworked Areas and Special Groups be Reached. Each local field shall give study to the advisability of setting up a commission composed of ministers and laymen, with the urgent assignment to study the entering of dark areas (counties, cities, sections within cities) in each conference, reaching
the wealthy and foreign language groups. Literature evangelists, lay members, sustentees, retirees, and youth volunteers should be actively recruited to form teams to begin work in unentered areas. A call should be made to all ministerial sustentation workers to move into those areas where the church needs strengthening.

"Instead of keeping the ministers at work for the churches that already know the truth, let the members of the churches say to these laborers: 'Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church...." (6T, p. 30)

"Brethren who wish to change their location, who have the glory of God in view, and feel that individual responsibility rests upon them to do others good, to benefit and save souls for whom Christ withheld not His precious life, should move into towns and villages where there is but little or no light and where they can be of real service and bless others with their labor and experience. Missionaries are wanted to go into towns and villages and raise the standard of truth, that God may have His witnesses penetrate where it has not yet reached, and the standard of truth be raised where it is not yet known. The brethren should not flock together because it is more agreeable to them, but should seek to fulfill their high calling to do others good, to be instrumental in the salvation of at least one soul. But more may be saved than one." (2T, p. 115)

8. That Ministers of Other Faiths be Reached. It is time to seriously begin to follow God's instruction that "... teachers of the gospel whose minds have not been called to the special truths for this time... should be the first to hear the call." (COL, p. 230)

"Mistakes have been made in not seeking to reach ministers... with the truth... There are honest ones everywhere for whom we should labor cautiously, wisely, and intelligently, full of love for their souls..." (ST, p. 580)

"We have a work to do for the ministers of other churches. God wants them to be saved... We must labor for them earnestly that they may obtain (immortality). God wants them to have a part in His special work for this time. He wants them to be among the number who are giving to His household meat in due season. Why should they not be engaged in this work?

"Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers we should manifest a deep, earnest interest in these shepherds of the flock." (6T, pp. 77, 78)

"... There are many ministers now preaching error, who will preach the truth for this time." (Ev., p. 562)

9. That Evangelistic Radio-TV Ministry be Utilized. The North American Division leadership should make use of the existing Radio, Television and Film Center in Thousand Oaks, California, to produce radio-television and audio-visual evangelistic programs or "spots" that will most effectively and quickly warn the population of the world that Christ will soon return and urge the necessity of final preparation. We should not rest until we find successful follow-up methods which involve the members of our local churches. TV specials should be designed and produced to take advantage of special occasions, such as the beginning of an evangelistic campaign or a national holiday.
10. That a Section on Witnessing be Included in the Chapter "Statement of Fundamental Beliefs" in the Church Manual. Since witnessing is a doctrine of prime importance both for the personal spiritual growth of the witness and for the fulfilling of Christ's command to reach every person on a world-wide basis with the good news of salvation, a section dealing with this basic philosophy should be included and/or strengthened in our Statement of Fundamental Beliefs, Baptismal Instructions and Baptismal Vows in the Church Manual. It was further

VOTED, To recommend that overseas divisions adopt the principles enunciated in the preceding document with the understanding that each division will prepare a similar document suitable to conditions in its field.

MANAGEMENT BY OBJECTIVES COMMITTEE

VOTED, To recommend to each division that a carefully selected Management by Objectives Committee be appointed to give continuing aid to the conference administrators in appraising conference plans and objectives, this committee to

1. Review and evaluate conference objectives and their fulfillment
2. Suggest new approaches
3. Maintain emphasis on revival and evangelism
4. Encourage conferences to develop programs which give special training for ministers and members in the art of following up existing and future interests developed by all evangelistic agencies of the church.
5. Aid conference administrators in implementing additional items which might facilitate the speedy finishing of God's work.
APPENDIX F

BRIEF HISTORICAL BACKGROUND
BRIEF HISTORICAL BACKGROUND

On December 16, 1961, a group of seven fellow West Indians came out of the Pauline Street Seventh-day Adventist Church in Toronto, and started a Branch Sabbath School in the home of Brother Neville Smith at Colburg Avenue, Toronto. The seven chartered members were Brother and Sister Roy Sulker, Brother and Sister Saunders, Brethren Neville Smith, Ulrich Ferdinand and Griffith.

Prior to this, on December 9, 1961, the chartered members convened a social gathering to which other West Indian members were invited. It was at this meeting that a decision was reached to separate from the Pauline Street Seventh-day Adventist Church.

After a while, the group rented the British Methodist Episcopal Church on 480 Shaw Street, the pastor of which was Dr. S. Markhan from St. Kitts, West Indies. From here they moved to Harvey Street, the present location of the West Toronto congregation.

On December 14, 1963, the group was officially organized as a church and in 1964, Brother Rudy James became its first West Indian pastor. He was ordained to the gospel ministry in 1967.

Membership growth was slow at the beginning, increasing to forty in 1960 and ninety-eight in 1966. Since then, the membership has increased steadily and the growth has been phenomenal.
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VITA
Aaron R. Hitlall
July 1977

The writer was born in Trinidad, West Indies, and attended Caribbean Union College in Maracas, Trinidad. He graduated, in 1951, with a major in Religion, and immediately proceeded with five of his colleagues to Georgetown, Guyana, to assist in a field school evangelistic campaign conducted by Elder L. A. Kraner. In 1952, he began his ministerial internship in Grenada under Pastor Samuel L. Gadsby, and in 1954, married Gwendolyn Hutchinson, a union which produced four children.

Two years prior to his ordination in 1955, he was sent to the island of St. Vincent, where he divided six years of pastoring among 14 churches. In 1959, he returned to Trinidad and labored four years in the Rio Claro-Princess Town districts.

A desire for higher education led him to Atlantic Union College in 1963, where he graduated with a Bachelor of Arts degree in Religion. In 1965, he accepted a call to St. John's, Antigua, West Indies, and from 1968 to 1970 pastored two churches in St. Croix, in the United States Virgin Islands.

In 1970, a one-year educational bursary was granted him by the Caribbean Union Conference in order to study at Andrews University where he completed the Master of Divinity degree in 1973. In 1975, he accepted a call to work with the Michigan Conference of
Seventh-day Adventists for two years. He returned to Andrews University in 1977 and completed the Doctor of Ministry in July 1978. Presently, he is under appointment to teach in the Theology Department at Caribbean Union College, beginning September, 1978.