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An Evaluation Of Evangelism In The Seventh-day Adventist Churches Of The Southern California Conference

Russell Edward Johnson
Andrews University

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ABSTRACT

AN EVALUATION OF EVANGELISM IN THE SEVENTH-DAY ADVENTIST CHURCHES OF THE SOUTHERN CALIFORNIA CONFERENCE

by

Russell Edward Johnson

Chairperson: Robert Moon
Problem

The recruitment of new members is a major objective of the Seventh-day Adventist Church. Many of the departments within the Church compile reports including the number of baptisms which have resulted from their programs. Data from these departments frequently overlap, lack detail, and are of questionable value in evaluating the relative effectiveness of various evangelistic methods. An evaluation of current Adventist evangelism is needed to determine the relative effectiveness of evangelistic methods that the new members perceive as having influenced them to join the Seventh-day Adventist Church.

Method

The methods used divided the study into three areas: (1) the preparation of a brief theological and historical description of the significance of evangelism in the Seventh-day Adventist Church; (2) the collection of data by means of a questionnaire administered by personal interviews and through the mail from a randomly selected group of new church members in the Southern California Conference; and (3) the organization of the gleaned information into tables giving frequencies and percentages. In order to improve the effectiveness and broaden the scope of Church evangelism, the data were analyzed to identify the relative effectiveness of the various evangelistic methods upon new members' decisions to join the Church.

Results

The results were related to five research objectives. The majority of new members first learned about the Adventist Church through a family member or relative. The greatest personal influence on the new member's decision to join the Church was a family member or relative, while the greatest evangelistic factor was Bible studies with the pastor. Sixty-seven percent of the new members indicated that a church doctrine had "very much" influence on their decision to join the Adventist Church. The data further revealed the influence of evangelistic methods on the new member's decision to join were primarily Adventist doctrines, secondarily Adventist people, and thirdly evangelistic factors with a dominant Bible-study component.
Conclusions

Some of the conclusions of the study are: (1) the Seventh-day Adventist Church should use evangelistic methods which present distinctive Adventist doctrines and which have significant personal and/or Bible-study components; (2) an evaluation instrument should be developed for ongoing Church and/or Conference use which would aid in planning for evangelism; and (3) a theology of evangelism is needed to serve as a basis for guiding evangelistic methodology.
Andrews University
Seventh-day Adventist Theological Seminary

AN EVALUATION OF EVANGELISM IN THE SEVENTH-DAY ADVENTIST
CHURCHES OF THE SOUTHERN CALIFORNIA CONFERENCE

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

by
Russell Edward Johnson
July 1977
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A project presented
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Doctor of Ministry

by
Russell Edward Johnson

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A word of thanks is also due the following:

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CHAPTER I

INTRODUCTION

Need of the Study

The recruitment\(^1\) of new members is a major objective of the Seventh-day Adventist Church.\(^2\) The Church expects its pastors to meet this objective directly, by their own efforts, and indirectly, by organizing the membership of the local church.\(^3\) The Seventh-day Adventist Manual for Ministers states that the pastor is to "make disciples" or "win" converts to the church.\(^4\) The manual continues,

Ministers for God first and foremost, are to be winners of souls. This is their primary work . . . nothing is to take the place of this; nothing is to divert their attention from this supreme objective.\(^5\)

\(^1\)"Recruitment" is used in the sense of "to evangelize," "win souls," or "make disciples."


\(^5\)Ibid.
Ellen White, an important Church founder, stated, "To win souls to the kingdom of God must be their [the pastors'] first consideration."¹

At least eight departments in the organization of the Seventh-day Adventist Church (Lay Activities, Youth, Sabbath School, Community Services, Inner City, Health, Education, Communications)² are established at three governmental levels of the Church to provide resources and direction to accomplish this purpose. Each department promotes its own plans and, in part, evaluates its own performance by reporting the number of persons it has influenced to join the Church through baptism and profession of faith.³ The statistics reported by these departments often overlap and consequently do not give adequate direction in planning for evangelism or in evaluating its results. Yet no department exists to coordinate the process of deciding which evangelistic method(s) influenced a particular new convert to join the Church.⁴

Seldom, if ever, has a study demonstrated the relative effectiveness of the evangelistic programs. Ellen White called for "the laborer for God . . . to study carefully the best methods" in

¹White, Gospel Workers, p. 31.


³Pacific Union Recorder 74 (February 17, 1975): 1,4; Pacific Union Recorder 74 (February 24, 1975): 6; Walton J. Brown, "What God Has Done in Adventist Education," The Journal of Adventist Education 37 (Summer 1975): 5-9; Report to the Constituency--Biennial Session 1973-74, Southern California Conference of Seventh-day Adventists (March 22-23, 1975), Los Angeles.

presenting the gospel message.\textsuperscript{1} Thus, until regular, objective
evaluations of evangelistic programs are in use, it will remain
difficult to improve the effectiveness of Seventh-day Adventist
 evangelism.

A careful prestudy was made to discover if any current
research by the Church had validated the effectiveness of the
Church's evangelistic methods. Letters were sent to each of the
twelve union conferences.\textsuperscript{2} A few Seventh-day Adventist conferences
and organizations did make sporadic use of abbreviated questionnaires.
For example, the television program "Faith for Today,"\textsuperscript{3} the Hawaiian
Mission,\textsuperscript{4} and the Southern California Conference\textsuperscript{5} reported that only
a few evangelistic methods were included in the questionnaires they
used. The Ohio Conference also reported that a questionnaire was
in the developmental stage.\textsuperscript{6} Yet, no research was found which speci-
fically studied recent converts nor which utilized a comprehensive
list of the evangelistic methods currently employed by the church.\textsuperscript{7}

\begin{footnotes}
\footnotetext[1]{White, \textit{Gospel Workers}, p. 118.}
\footnotetext[2]{A level of Church organization that divides the United States
into ten regions.}
\footnotetext[3]{Mary Knauf to R. Edward Johnson, February 13, 1975.}
\footnotetext[4]{Hawaiian Mission President's office to R. Edward Johnson,
February 28, 1975.}
\footnotetext[5]{J. B. Chrispens to R. Edward Johnson, February 10, 1975;
Harold Calkins to R. Edward Johnson, January 28, 1975.}
\footnotetext[6]{Philip Follet to R. Edward Johnson, February 16, 1975.}
\footnotetext[7]{Student reports fulfilling the class requirements for five
Seminars on Church Growth (M601) were duplicated in an unpublished
report entitled \textit{Patterns of Seventh-day Adventist Growth in North}

\end{footnotes}
N. R. Dower, Ministerial Association Secretary of the General Conference of Seventh-day Adventists, reported, "We do not have any formal study being carried on at the present time . . . [and] there are no studies that I know of that are being formally conducted. . . ."^1

The General Conference had authorized a study in September 17, 1973. Elder Willis J. Hackett, acting on behalf of a vote of the General Conference, asked the Hewitt Research Center to "study the . . . evangelistic procedures of the church. . . ."^3 Some church leaders^4 were anxious to determine if the money currently being spent for certain evangelistic programs was producing a proportional number of new church members as were other programs given the same amount of money to spend. The desire for such a study has increased as money traditionally available for evangelism has decreased. It has become imperative for the Church to spend evangelism dollars wisely.

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^4 Willis J. Hackett to Raymond S. Moore, March 4, 1974.
In October 1974, Dr. Raymond S. Moore, president of Hewitt Research Center, offered to sponsor this project on "The Effectiveness of Seventh-day Adventist Evangelism." The offer was made so that the resulting data would be available to Hewitt Research Center and would aid the Center "in responding to the request of . . . the General Conference."²

**Statement of the Problem**

Many of the departments within the church, such as Sabbath School, Publishing, Lay Activities, and Education, compile reports including the number of baptisms which have resulted from their programs.³ Since each department prepares its own report, the same convert may be reported by more than one department. It is therefore possible that the sum of the departmental reports can total more than the actual number of converts baptized. These reports also frequently lack detail as to what aspect of the department's program influenced the individual. These factors make statistics normally collected by the departments ambiguous and of questionable value in any attempt to understand the relative effectiveness of various evangelistic methods.

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¹The title of the study became "An Evaluation of Evangelism in the Seventh-day Adventist Churches of the Southern California Conference."


³Such baptismal reports usually include those who join the church on "profession of faith." See Baptism and Profession of Faith in "Definition of Terms," pp. 7-8.
Objectives

The preceding statement of the problem and the need reveal the stimulus that led to this project. The purpose of the project is to measure the relative effectiveness of evangelistic methods so that the church might more effectively administer its evangelistic programs. The specific objectives of this report are:

1. To prepare a brief theological and historical description of the significance of evangelism in the Seventh-day Adventist Church.

2. To develop a survey instrument that will identify factors new members perceived as influencing them to join the Seventh-day Adventist Church.

3. To gather data through use of the prepared instrument both by mailing the questionnaires to a sample of new converts who joined a Southern California Conference church during 1974 and by personally interviewing a smaller sample of these converts.

4. To analyze the data obtained through interviews and the mailed questionnaires to identify the relative effectiveness of the various influences that led individuals to join the church.

5. To make recommendations to the Southern California Conference as to how best to allocate available funds to its local churches for purposes of evangelism.

Personal Objectives

A study of the effectiveness of Adventist evangelism provided the opportunity to pursue several personal objectives. They are:
1. To develop skill in evaluating the effectiveness of Seventh-day Adventist evangelistic methods.

2. To obtain information which would be used by the author in coordinating evangelistic programs in future parish work.

3. To develop skill in conducting survey research which would be beneficial in evaluating other aspects of pastoral ministry.

Definitions and Explanations of Terms

Adventist. An abbreviation for Seventh-day Adventist.

Baptism. An avenue to church membership whereby a candidate is immersed into water. One of three ways¹ in which an individual may become a church member. (See "profession of faith").

Black churches. Churches in which a majority of the members are of the negroid race.

Church. The multi-level, formally organized governing bodies of the Seventh-day Adventist church which includes the local church, local conference, union conference, and general conference.

Church. A local congregation of lay persons who vote the new convert into membership.

Educational work. Seventh-day Adventist elementary schools, academies, colleges, and universities.

Evangelism. The specific procedures employed by the Seventh-day Adventist Church to recruit new members.

Evangelistic Factors. Means or methods employed to present

¹Only two ways are significant to this study. Manual for Ministers, p. 56.
the gospel and to convert individuals to the Seventh-day Adventist church.

**Health work.** Hospitals, doctors' offices, or health teaching programs associated with Seventh-day Adventists (e.g. cooking schools, 5-day plan to stop smoking, health screening, etc.).

**Pastor.** A clergyman who is the spiritual leader for a congregation (to be distinguished from an administrator, teacher of religion, or other conference-employed worker who might also be ordained and addressed by the title "elder").

**Personal influences.** Persons listed in the questionnaire who had positive or negative influence on the new convert's decision to join the church.

**Profession of faith.** An avenue to church membership by subscribing to church doctrine. Profession of faith presupposes prior baptism by immersion.

**SDA.** An abbreviation for Seventh-day Adventist.

**SDA media.** Television and radio programs affiliated with the Seventh-day Adventist Church.

**Spanish-speaking churches.** Church congregations which use the Spanish language during the services.

**Southern California Conference.** An organization of ninety-seven churches (during 1974) located in Los Angeles and Ventura counties as well as portions of Kern and Santa Barbara counties with headquarters in Glendale, California.¹

Overview of the Study

The remainder of the project will deal sequentially with the following:

1. Chapter II provides a basis for understanding evangelism and its methodology in the Seventh-day Adventist Church.

2. Chapter III reviews studies on religious recruitment in light of the procedures used and conclusions reached.

3. Chapter IV gives a description of instrumentation, population, classification of variables, data collection methods, publicity, and statistical analysis employed.

4. Chapter V reports the results of administering the questionnaire to a sample population in the Southern California Conference.

5. Chapter VI contains the summary, conclusions, recommendations, and implications of the study.
CHAPTER II

THE SIGNIFICANCE OF EVANGELISM IN THE
SEVENTH-DAY ADVENTIST CHURCH

Chapter Outline

Chapter II provides a context for understanding evangelism and its methodology in the Seventh-day Adventist Church. The chapter is divided into three sections:

1. A historical description of the intense commitment to evangelism among Seventh-day Adventists,

2. A discussion of Adventist evangelism in a Biblical and Spirit of Prophecy context, and

3. A discussion of the relationship between the message and the practice of evangelism as a basis for evaluating the current methods of Adventist evangelism.

Historical Origin and Distinctive Mission

At least two factors have contributed to the priority of evangelism in the Church: (1) the circumstances of the historical origin of the Church, and (2) an emphasis upon certain doctrinal positions which form the basis of its distinctive mission.

\[1\] Adventists refer to the writings of Ellen G. White as the Spirit of Prophecy.
The Seventh-day Adventist Church was organized in 1863 as an outgrowth of the Advent Movement under William Miller. Its founders had a profound conviction that the world was coming to an end in the very near future. They believed, along with others, that they lived in the time of the end or the last days. Three of the most prominent founders of the Adventist Church, James White, Ellen G. White, and Joseph Bates, were among those who shared the false hope that Christ would return to this earth on October 22, 1844. When Jesus did not return, all who believed in the Advent were bitterly disappointed. Their fondest hopes were shattered by the dawn of a new day. A few who had gathered at the Hiram Edson home wondered to each other: "Had the scriptures failed? . . . Was there to be no judgment day? . . . Was the Bible false? . . ." Hiram Edson was confident that their disappointment would be explained. While enroute to meet with other Adventists, he lifted his face to the sky and received a new understanding of the

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3 Ibid., p. 65.

4 Spalding, Origin and History of Seventh-day Adventists, p. 99.

5 i.e., Persons who believed Christ would return on October 22, 1844. To be distinguished from general use of term throughout this study. See Definition of Terms pp. 7-8.
sanctuary prophecy in Dan 8:14. He reported:

I saw distinctly and clearly that instead of our High Priest coming out of the most holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2,300 days, he for the first time entered on that day the second apartment of that sanctuary and that he had a work to perform in the most holy before coming to this earth.

Edson's association with two other Millerites, O. R. L. Crosier and F.B. Hahn, provided an opportunity to publish the new interpretation in the paper called The Day Dawn. Two future founders of the Seventh-day Adventist Church, James White and Joseph Bates, read and accepted Edson's explanation which retained the Millerite chronology while infusing the October 22 date with new meaning. Millerism was beginning to give way to its largest and most significant offshoot, Seventh-day Adventism.

The intense evangelistic fervor of Millerism continues in the Seventh-day Adventist Church today for at least three reasons.

1. The Church considers itself to be providentially organized to carry forward the work begun under William Miller.

2. The distinctive message of the Church is in part a continuation of Miller's interpretation.

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3 Ibid., p. 459.

3. Time of the Second Coming is often felt to be dependent upon Adventist evangelism.

Francis Nichol connects the intense degree of evangelistic fervor among early Seventh-day Adventists with Millerism.

There have been a singular strength and an evangelizing fervor inherent in Seventh-day Adventism from the first, because of its conviction that it is to carry forward to completion a divinely foretold prophetic work that had been started under the preaching of Miller. There is found in the membership a sense of destiny and divine commission.

Seventh-day Adventists believe their divinely ordained message is to be proclaimed between The Disappointment and the end of the world. The message is to announce the imminent cataclysmic end of the world at which time all mankind will be judged.

The Church's prophetic interpretation of certain Biblical prophecies forms an important part of this message. For example, an interpretation of Dan 8:11-14 led the Church to conclude that a religious movement was to appear on the earth in the last days to proclaim the judgment message. According to the Church Manual, that movement is the Seventh-day Adventist Church.

This preparatory message is symbolized by the three angels' messages of Revelation 14, and meets its fulfillment in the great Second Advent Movement today. This has brought forth the remnant, or Seventh-day Adventist Church.

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2Refers to the disappointment felt by the Millerites when Christ did not return to the earth October 22, 1844.
4Ibid., pp. 669, 1152, 1161-63.
Francis Nichol describes this intensely specific mission of the Church:

One of the truly unique features of Seventh-day Adventism is its claim that it arose at a particular time in history in fulfillment of specific prophecies to do a specific work for God.¹

A third factor contributes to the intense evangelistic urgency in the Seventh-day Adventist Church. In addition to being designated by God to proclaim a distinctive message in the last days, Adventists further believe that their work of evangelism must be completed before Christ can return to this earth.² As one prominent evangelist stated, "The fruition of our hope depends on evangelism."³ Because the time of the Second Coming partly hinges on preaching a distinctive message to the entire world,

The sooner the message is preached . . . the sooner Christ will come. We are not only to look for Jesus to come, but we are to hasten His coming . . . . Every true Adventist will participate in evangelism that he may hasten the realization of the blessed hope.⁴

The sense of urgency for evangelism is further heightened by the belief that failure to evangelize has delayed the Second Coming of Christ. "If evangelism had been given its rightful place, . . . Christ would have come ere this and gathered us home."⁵

¹Nichol, Reasons for Our Faith, p. 43.
⁴Ibid.
⁵Ibid.
The unique sense of mission and the special message of the Church has produced such a sense of priority that evangelism has become the one great purpose for which the Church exists. It is not merely one of a number of concerns. Adventists believe that their success or failure hinges on how they give the message of Rev 14:6-12 to the world. The following quotations from J. L. Shuler and R. A. Anderson are typical of the significance given to evangelism which continues in the Church today.

Other denominations may continue from year to year ... without paying special attention to evangelism. Not so with Seventh-day Adventists. We succeed or fail over the issue of evangelism ... the one great purpose for which we exist makes evangelism our imperative and supreme business.

The Lord called this movement into existence for a very specific task. We are to give the message to every individual in ... the world. And this must be accomplished in a single generation. ... Every minister in our ranks, every department in the organization, every teacher in our schools, every dollar in our treasuries, must be evangelistic. Ours is the greatest task of all the ages ... God has called us to finish His work in this very generation ... 

Importance of Evangelism at the 1975 General Conference Session

The evangelistic fervor in the Adventist Church was typically evident at the 1975 worldwide General Conference session in Vienna, Austria. The motto of the session, "Now is the Time," emphasized the "urgency" that characterizes the Church's attempt to "finish

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1Ibid., p. 20.

the work."¹ The General Conference President preached a keynote sermon entitled "Now is the Time," urgently stressing that "Now is the time for every church member to . . . finish the work committed to Seventh-day Adventists."² The presidents of the ten territorial divisions of the worldwide Adventist organization reported evangelism to be the church's most important task. The number of baptisms was reported by each of the divisions as an important measure of the Church's evangelistic effectiveness. Eight of the ten presidents reported the number of baptisms in the first four paragraphs of their reports.³ As C. L. Powers, president of the Euro-African Division reported, "Evangelism has priority in all our programs."⁴


Scriptural and Spirit of Prophecy Context for Adventist Evangelism

The Scriptural Context

Seventh-day Adventists believe the Bible is the full, sufficient, and only unerring source of their Church doctrine. Such an emphasis upon the Bible as the authority for doctrine was also characteristic of the Millerite movement. William Miller studied the Bible for nine years before he began to preach that Jesus was returning to this earth. The disappointing circumstances of October 22, 1844 provided the context which renewed this Bible study emphasis as a small group of people sought to find a new prophetic interpretation. They turned to the scriptures for understanding and guidance, firmly believing that the future of their work for God hinged upon a correct knowledge of the Bible message for the last days. A similar emphasis on the Bible has continued in the Adventist Church.

By appealing to several passages in the New Testament, the Adventist Church seeks to give its evangelistic priority a Biblical authority. Three of these Biblical contexts are: (1) the three angels' messages of Rev 14:6-12, (2) the return of Jesus to this world, and (3) the investigative judgment.

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1Seventh-day Adventist Church Manual, pp. 32, 55; The writings of Ellen G. White are accepted as divinely inspired for church doctrine although not on the same level as the Bible. For a discussion of the relationship of the two SDA authoritative sources, see the Seventh-day Adventist Encyclopedia, s.v. "Spirit of Prophecy;" also Roswell F. Cottrell's forward to vol. 1 of Ellen G. White's Spiritual Gifts (Battle Creek: Steam Press of the Review & Herald Office, 1858), pp. 5-16.

earth as promised in Jn 14:1-3 and Acts 1:11, and (3) Jesus' commission to disciple the nations in Mt 28:19, 20.

The three angels' messages. Rev 14 provides the Biblical motif for the Adventist proclamation of the gospel in the last days. The message of the three angels is not conceived as a new doctrine of the gospel but as a renewal of the New Testament gospel of "euangelion" for this particular time in history.

Euangelion is the Greek word for the good news. As a noun, it occurs over seventy times in the New Testament. It is transliterated into English as evangelism. As a verb, it is used a little over fifty times and means to bring good news or to proclaim glad tidings. Lk 2:10 is an example of its usage: "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people." If we transliterate the Greek word euangelion in this particular passage, it would read, "Behold I evangelize you with great joy." To evangelize then is to proclaim the good news of God in Christ for the world. Adventist evangelism is necessary because God has good
news for the people who live just before the end of this world's history.

The same Greek word euangelion is used in Rev 14 when it depicts an angel flying in the sky as a symbolic messenger to the world. The euangelion is a warning of the coming judgment and a call for men to worship God as their Creator.

... Fear God and give him glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of water. (Rev 14:7)

The angel proclaims the good news as a prelude to judgment. The world is to be warned and the people to be ready must accept God's plan of salvation. Evangelism affords the opportunity to accept or reject God. With Adventists, evangelism has priority because the message of Rev 14 is to be proclaimed now as a preparation for judgment.

The return of Jesus to this world. The official name of the Church, Seventh-day Adventist, symbolizes the importance of the Advent doctrine to the Church. The belief in the imminent return of Christ is based on Jesus' promise in Jn 14:1-3 and upon the list of signs He gave as signals of His coming, Mt 24. When Jesus returns He will take the righteous to heaven. Before then all must hear the good news of salvation. Adventist evangelism proceeds with urgency as a result of the immediacy of its message. The gospel must be communicated because Jesus is coming soon. Evangelism communicates the message.

Jesus' commission to make disciples. Jesus called disciples together to evangelize the world. As He came to "seek and to save the lost," Lk 19:10, so every disciple is commissioned to continue
His ministry for the world. Mt 28:19-20 records this challenge given to the eleven disciples. Yet it was not to be confined to them or to a special group of their successors; it was extended to everyone who should become a believer in Christ. It was given not only to Christian pastors but to the Christian church. The disciples were representatives of Christians who were to live after them. Every Christian is God's disciple sent to do the work of God in proclaiming the good news.

All who receive the life of Christ are ordained to work for the salvation of their fellowmen. For this work the church was established and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ.

Christ's command to evangelize the whole world is repeated in Matthew, Luke, and Acts. The disciples were sent to witness what they had seen and heard Christ do and say. "You are witnesses of these things" Lk 24:48. "... You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" Acts 1:8. The universal scope of the commission is evident in Mt 24:14: "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations. . . ."

Christ challenged a number of individuals to go and proclaim the good news. His twelve disciples were sent out on a mission to

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1Oosterwal, Mission Possible, pp. 69-82, 103-19.
3Ibid., p. 141.
4Ibid., p. 195.
5Ibid., p. 22.
teach and preach. 

Seventy other disciples preceeded Christ in His travels from town to town. They traveled two-by-two in a house-to-house ministry proclaiming that the Messiah had come. The man healed of demon possession wanted to follow Jesus but was told, "Return to your home, and declare how much God has done for you." 

After Christ ascended to heaven, the early church continued to evangelize. Peter was given a vision explaining that his message of salvation must be carried to the Gentiles. Paul and Barnabas were commissioned by the church at Antioch to preach the gospel in cities outside Judea. Paul embarked on an itinerant ministry until Christian churches were established in many cities and countries of Asia Minor. Evangelism occupied a central place in the early church because it was a divine imperative. It is important in the Adventist Church for the same reason. Every person who joins a Seventh-day Adventist Church pledges to participate in the Church's evangelistic work. This pledge is in response to one of the twenty-seven points of faith listed on the Church's Baptismal Certificate and all new members accept this obligation. Each affirm to "use his talents in personal soul-winning work in helping to give the gospel to all the world.

Ellen White's Emphasis on Evangelistic Methods

When an Adventist pastor says he is interested in evangelism or plans to enter evangelistic work, he generally is referring to a

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1 Mt 10; Mk 6; Lk 9. 2 Lk 10:1-20. 3 Lk 8:39. 4 Acts 10. 5 Seventh-day Adventist Church Manual, p. 60.
particular approach. He is referring to evangelistic meetings in which music, preaching, and decision making are done in a public meeting. Hand bills, free gifts, and sometimes tickets are a part of the package plan. When the church's evangelistic responsibility is equated with holding traditional evangelistic meetings, a number of other Biblical methods of evangelism are ignored. What are the methods of evangelism mentioned in the scriptures? Can the Adventist Church profit by utilizing some of these approaches?

Ellen White has selected a number of New Testament passages around which she emphasizes certain evangelistic methods used by Jesus, His disciples, and the apostle Paul.

**Jesus and His disciples.** A number of methods are used by Jesus in proclaiming the good news. In a few instances He spoke to large groups. On occasion, He spoke to and fed groups of people in the thousands. Usually, however, the ministry of Jesus was carried on in a more personal way. "His work was largely made up of personal interviews."[^1] Jesus' conversation with Nicodemus about the new birth and His disarming approach to the woman at the well are examples of Jesus' personal ministry. The parable of the one lost sheep, the lost coin, and the prodigal son underscore the emphasis of Jesus on the personal approaches in reaching people with the gospel. Andrew went and called his brother Peter, and Phillip brought Nathaniel. Paul converted Onesimus.[^2] Jesus extended a personal invitation to people

[^2]: Jn 1:40-43; Phm 10.
on the job. A tax collector was called from his office and fishermen were asked to leave their nets and their catch to follow the Master.¹

Ellen White has emphasized the significance of the personal element in evangelism.

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow me.'²

A brief description of Christ's personal witnessing style helps men to further understand His way of witnessing.³ He did not depend on special superficial techniques to enhance His ministry. The success of His witness sprang from the essential characteristics of His character.

Christ Himself did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes.⁴

Another approach Jesus used was to enlist the help of others in proclaiming the good news. He delegated, organized, and instructed others in personal evangelism. The scripture says, "And he appointed twelve, to be with him, and to be sent out to preach and have autho-

¹Mk 1:16, 19; Mt 9:9.
³White, Desire of Ages, p. 353.
⁴Ibid.
After receiving detailed instructions, the twelve disciples were sent to preach and heal. Christ was preparing them to carry on His work.

The disciples were sent to the "lost sheep of the house of Israel." Christ did not send them to work among strangers or in an unfamiliar territory. He instructed them to witness among their own countrymen, friends, and relatives. Instead of forming new relationships in order to witness, they were instructed to witness along existing ones.

Jesus was teaching His disciples to witness the way He had done, to witness to those who had confidence in Him. His was not a ministry to strangers. "Come, and follow me" was spoken to friends who were already recipients of Christ's sympathetic ministry to their needs.

Ellen White writes in *Desire of Ages* about Christ's instructions for a personal ministry.

On this first tour the disciples were to go only where Jesus had been before them and had made friends. 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.

The Saviour also used the ministry of healing. He restored sight to the blind, caused the lame to walk, and raised the dead. He reached people through their illness and tragedy. Mark tells of His journey through cities healing the sick, including a man with a withered limb.

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1Mk 3:14-15. 2Mt 10; Lk 9:1. 3Mt 4:19. 4White, *Desire of Ages*, p. 351.
hand. He ministered to a deaf man in the region of Decapolis and to the blind man at Bethsaida. Ellen White comments on this approach:

During His ministry, Jesus devoted more time to healing the sick than to preaching... His voice was the first sound that many had ever heard, His name was the first word they had ever spoken, His face the first they had ever looked upon.

Ellen White stresses the need for a variety of methods in the following quotations:

From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways He sought to gain the attention of the multitude; and then He proclaimed to them the truths of the gospel.

Let every worker in the Master's vineyard study, plan, devise methods to reach the people where they are. We must do something out of the common course of things. We must arrest the attention. We must be deadly in earnest.

Let us not forget that different methods are to be employed to save different ones.

You have a hard field to handle, but the gospel is the power of God. The classes of people you meet with decide for you the way in which the work should be handled.

Paul. Paul's evangelistic ministry is a classic example of variety in evangelism. A fresh look at the methods he and some other apostles used provides a context in which to evaluate the scope of the church's current evangelistic methods. A study of Paul's missionary endeavors reveals six basic characteristics:

1. A personal ministry was an important characteristic of

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1Mk 3:1-5.  2Mk 7:32-35.  3Mk 8:22-26
4White, Desire of Ages, p. 350.
6Ibid., pp. 122-23.  7Ibid., p. 106.  8Ibid.
Pauline evangelism. Chapters one and two of I Thessalonians tell of the concern he had for the people in Thessalonica. His was a protective and caring ministry. An analogy is drawn between Paul's approach of presenting the gospel and a mother tenderly caring for her little children. Not only did he communicate the gospel message but he also shared its meaning out of a loving heart.

A reading of I Thessalonians reveals a close relationship was established between Paul and the people of Thessalonica. It was through close ties of friendship that Paul raised up a group of believers. Paul speaks of this personal ministry:

But we proved to be gentle among you, as a nursing mother tenderly cares for her own children. Having thus a fond affection for you, we were well pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us. (I Th 2:7-8 NAS^1)

2. The early apostles evangelized where people were responsive to the message. Acts 10 reports that Peter traveled to Joppa because people were ready to receive the gospel. Phillip offered to help an Ethiopian understand the scriptures he was reading. Being directed by an angel to travel the desert road, the evangelist met a man ready to receive the good news of salvation. Paul remained in Corinth in spite of opposition because the Lord directed him to "many people in the city" who were ready to accept Jesus Christ as their Saviour.\(^2\) When they attempted to travel to Bithynia, the

\[^1\text{NAS = New American Standard Version of the Bible}\]

\[^2\text{Acts 18:9-11.}\]
Holy Spirit would not allow them. So they journeyed to Troas where Paul was given a vision. In the vision a man invited the group to preach the gospel in Macedonia.¹

3. Paul's strategy was to organize small groups of believers in various cities which served as centers for the spread of Christianity. New converts were enlisted to expand the work. Romans 16 lists the names of those who formed the work force for the spread of Christianity. Paul delegated the responsibility and authority to carry on the work and message of Jesus Christ.

4. Often the evangelistic method employed was spontaneous rather than planned. Paul frequently witnessed in unexpected places. For example, he communicated the gospel during and after his shipwreck on the island of Malta.² To the jailer in prison, he spoke words of salvation.³ Whenever he found people in need, Paul used the occasion to speak of Christ.⁴ His evangelistic approach was dynamic which no set of specifics could encompass. His ministry was flexible, suited for the occasion. It was a Christian's response to people's needs and life's events. For example, he was sensitive to the culture of the Gentiles and was quick to realize the inadequacies of a one-approach plan from the headquarters in Jerusalem. His counsel at the first early church council demonstrates his sensitivity and flexibility when moving across cultural barriers in the work of evangelism.⁵

⁴Acts 9:32-35
To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law—though not being myself under the law—that I might win those under the law. To those outside the law I became as one outside the law—not being without law toward God but under the law of Christ—that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. (I Cor 9:20-22)

5. Evangelism was carried on in the Jewish religious centers or synagogues and in public places. When opportunity was given for one of the worshippers to speak, Paul preached the good news to the people in the synagogues of Antioch of Pisidia. In Athens, he argued everyday with the people in the synagogue and in the market place and even made a public presentation at the Areopagus. Reports are made of Paul's teaching in public at Ephesus, as well as in Antioch of Syria.

6. The apostle Paul, as well as other New Testament authors, communicated the gospel through writing. Much of the New Testament was written by Paul, the itinerant evangelist. He wrote the epistles prior to his arrival or subsequent to his departure from the place where a new company of believers was established.

Since Adventists believe that the world must be warned in just a short time, the tendency may exist to emphasize those approaches which produce only immediate, tangible results. The full range of evangelistic approaches may be overlooked in favor of a few which meet only short-term goals. This possibility raises important ques-

1Acts 14:1. 2Acts 13:42-44, 3Acts 17:19 4Acts 20:20; Acts 11:26. 5For example, the book of Romans. 6For example, I & II Corinthians.
tions. How will the church decide which methods to use and/or dis­
card? And, on what basis should evangelistic methods be employed to
communicate the gospel? Is there a relationship between the evangelis­
tic message and evangelistic methods?

Relationship between the Gospel Message
and the Communication of the Gospel

The New Testament Relationship

From the earliest days of Christianity, the gospel message and
its communication have been inseparable. For example, the book of Acts
and the Epistle to the Romans are complimentary sources for evangelism.
One is completed in the other. Acts records evangelism in action while
Romans serves as clarifier of the evangelistic message. The book of
Acts gives an account of the evangelistic ministry in the days of the
early church, while Romans expounds the essential nature of the good
news of salvation. It records the evangelistic proposition while Acts
narrates the circumstances of its communication to mankind.

The entire New Testament may be seen as propagandist literature
for the missionary movement of the early church. To a large extent, it
was written to prepare for the spread of Christianity throughout the
world. The various writing styles of the gospels as well as their con­
tent and language paved the way for the clear proclamation of the good
news. Koine Greek, spoken throughout the countries surrounding the
eastern part of the Mediterranean Sea after the conquests of Alexander
the Great, became the written language of the gospels and epistles.
Along with the initial desire to make a historical record of
the life and ministry of Jesus, the final intent was to communi-
cate the gospel to all mankind. "These are written that you may believe. . . ." John's words show the evangelistic intention is an integral part of the evangelistic message.

The close connection between mission and message is also illustrated by the epistles. Some of the most profound expositions of the writings of Paul are introduced in the context of pastoral or evangelistic concern. Consider for example, the setting of Php 2:5-11 or the situation in Corinth as the context for I Cor 13 and 15. Even the theological exposition to the Romans was an advance message from an itinerate evangelist for his next campaign.

The Gospel Message and Its Communication Today

The message of the Christian gospel also provides a basis to reflect upon the way the gospel is communicated today. Scriptural teachings about the nature of God and man provide guidelines for the presentation of the good news. For example, the scriptural teaching regarding the character of God and the nature of man serve to guide the circumstances of evangelism in a context of love which respects the will of man. Without such a foundation, evangelism could degenerate into propaganda, gimmickry, or clever designs to manipulate people into church membership.

If the desire to recruit new members becomes too intense, it may be easier to allow the end to justify the means. Results, that is, membership acquisitions, could become so important that

1Jn 20:31.
less than adequate attention would be paid to the methods.

It is also possible that some evangelistic methods are inappropriate in the light of the gospel message. William Sargant's\(^1\) comparison between conversion and brainwashing serves to warn the church that the right things can be done in a wrong way. Persons can be intellectually and/or psychologically manipulated into church membership thus linking corrupt methods with noble purposes.

With its emphasis on last day prophecies, certain judgment, and imminent return of Jesus, Adventist evangelism continues today with an intense urgency. Such a vivid sense of mission is both a strength and a weakness. The Church is strong because it has a clear sense of identity founded in a solid Biblical foundation. The Church may be weak if the intense urgency narrows its ministry, giving it tunnel vision. A church that is a mere witnessing agency to herald the gospel\(^2\) tends to neglect the internal comforting and nurturing ministry among existing members. A strong eschatology is inclined to produce a partial eclipse of the importance of the church as a community for fellowship.

This raises an important question. Does the message of Adventist evangelism serve as a basis to guide its evangelistic approaches? While the Church must ask whether the strategy works and produces results, it must ascertain the appropriateness of evangelistic methods in the light of the gospel.


J. I. Packer observes:

The principle is that the best method of evangelism is the one which serves the gospel most completely. It is the one which bears the clearest witness to the Divine origin of the message, and the life-and-death character of the issues which it raises. It is the one which makes possible the most full and thorough explanation of the good news of Christ and his cross and the most exacting and searching application of it. It is the one which most effectively engages the minds of those whom witness is borne and makes them most vividly aware that the gospel is God's word addressed personally to them in their own situation.

Summary

A historical description of evangelism in the Seventh-day Adventist Church has been presented along with a discussion of its Biblical and Spirit of Prophecy context. Both the historical origin and the emphasis upon Biblical authority have helped to create a sense of urgency making evangelism the Church's first priority. A discussion of the relationship between the message of the gospel and its communication provides the initial basis for evaluating the current methods of Adventist evangelism.

The intense commitment to evangelism within the Seventh-day Adventist Church along with existence of a variety of evangelistic methods, both appropriate and inappropriate, raises several questions.

1. Which evangelistic methods are appropriate for the Church today?

2. Does Adventist evangelism make full use of the variety of approaches mentioned in the New Testament?

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3. Among the evangelistic methods employed by Adventists to communicate the gospel, which are most effective?

The desire to use the full range of evangelistic methods in evangelizing the world and the desire to know the relative effectiveness of current evangelistic methods of the church led to a survey of empirical studies on religious recruitment.
CHAPTER III

REVIEW OF RELATED LITERATURE

Introduction

The purpose of this chapter is to review the results and methods of studies on religious recruitment. In the search to know what or who influenced the new member to join the church, the following studies were reviewed in the context of possible reasons for the increase in church membership for the twenty-five year period before the mid-1960s.

Chapter Outline

The results of the methodologies of the studies to be reviewed have been organized into six sections:

1. Contributing factors to the religious revival
2. Three avenues to church evangelical membership
3. Church recruitment methods, including conservative, Pentecostal, and fundamentalist churches
4. Religion as reward: the Biblical and historical review of religious participation and the deprived
5. Empirical research on the deprivation-compensation framework and evaluation
6. Church participation and social class
Contributing Factors to the Religious Revival

Until the middle of the 1960s, an increasing number of Americans were committing themselves to the church. This commitment was expressed by an increase in church membership over a twenty-five year period beginning in 1940. This dramatic surge of Americans into the churches has been cited frequently as evidence of an American "Religious Revival." The quantitative nature of this "revival" has been generally accepted. Yet, its quality has been questioned. Questions of religious authenticity are being raised. Why were more people committing themselves to the church than ever before?

Mash and Berger conducted a study of Congregational Christians in Hartford, Connecticut, to discover why people were committing themselves to the church. Forty-eight percent (the highest percentage of any factor) of the decisions to join were prompted by the prospect or presence of children in the family.¹

The belief that parents follow their children into the church confirms Whyte's Park Forest hypothesis² and reflects the child-centered, familistic ethic of suburbia. Herberg suggests that the turn to religion actually is a return to religion by the third generation,³ while Elizabeth Nottingham proposes that people turn to

religion because of a crisis in their life.\(^1\)

David Moberg has drawn attention to member migration. Many suburban churches are growing primarily because of the migration of certain social classes to the suburbs.\(^2\) Increased mobility and the migration to the suburbs create an atmosphere of growth which is in reality a reaffiliation of people from within the evangelical tradition.

Gerhard Lenski reports a progressive increase in religious commitment through the generations of members.\(^3\) Lenski studied the population of Detroit in order to determine if there was a difference in the actions of a believer and a nonbeliever. He wanted to know if a man's religious commitment really influenced his everyday actions. He sought to determine if the types of religious commitment, for example, of Protestants, Catholics, or Jews, made a difference in the fields of politics, economics, or family life.

Differences were noted on a whole range of matters between the various religious orientations. For example, while both Protestants and Catholics have assimilated the materialistic values of contemporary society, they differ on fostering intellectual independence and fertility.\(^4\)


\(^4\)Ibid., p. 345.
From the data collected, Lenski concluded that religion is influencing the daily lives of men and women in American society on a personal and social level.

Depending on the socio-religious group to which a person belongs, the probabilities are increased or decreased that he will enjoy his occupation, indulge in installment buying, save to achieve objectives far in the future, believe in the American Dream, vote Republican, favor the welfare state, take a liberal view on the issue of freedom of speech, oppose racial integration in the schools, migrate to another community, maintain close ties with his family, develop a commitment to the principle of intellectual autonomy, have a large family, complete a given unit of education, or rise in the class system.¹

Lenski further observes that the differences among the socio-religious groups are not declining and are not likely to decline in the foreseeable future but will remain as sharply drawn as ever.²

In studying the population of Detroit, Lenski used the sample survey approach. This technique involves three elements: interviews, a representative cross-section of the population, and a standardized schedule of questions. The study used random sampling in order to provide every adult resident in the community with an equal opportunity of being interviewed. Seven hundred fifty Detroiteres were selected to be interviewed. Letters were sent to these persons explaining the nature of the study and asking for their cooperation. A short time later the interviewer came to their home and either interviewed the person selected or made an appointment to interview at a later date. Interviews were completed with 656 respondents, yielding a completion rate of 87%.

¹Ibid., p. 320.
²Ibid., p. 322.
A series of interviews were also conducted with a sample of Detroit clergymen. The clergymen interviewed were those serving a sample of the churches attended by the 656 Detroiters in the basic cross-section sample. A list was made of the churches which these respondents reported attending, and from this list every third church was selected and the head pastor interviewed.

The sampling procedures, interview technique, and the standardized schedule of questions of Lenski's Detroit study helped to form the basic characteristics of this study's research design.

Initial versus Ongoing Motivations to Join a Church

It seems reasonable to assume that there are several contributing factors to religious involvement. For example, one may turn to religion in a time of crisis, but continuing commitment would be better understood in terms of a need for socialization since the initial need for joining may no longer exist. Subsequent religious vitality may develop largely independent of its initial source. It is therefore impossible to explain why people are involved in a religious group unless one keeps in mind the dynamic nature of religiosity. Instead of looking to one static source for religious involvement one should be aware of multiple sources which might fluctuate over a period of time.¹

¹Nottingham, Religion and Society, pp. 28-40.
Three Avenues to Evangelical Church Membership

Reginald Bibby and Merline Brinkerhoff investigated the membership additions (N=1,532) to twenty Canadian evangelical congregations over a five-year period (1966-70) and discovered that membership additions could be divided into three categories: (1) membership through reaffiliation or the return of the saints, (2) membership through birth or the conversion of children, and (3) membership through proselytism or the conversion of sinners. Using these three major sources, the authors explored who the conservative Protestant congregations were adding to their membership rolls.

A simple random sampling of two hundred congregations was taken from those listed in the city's Evangelical Ministerial Association. They consisted denominationally of Baptist, Nazarene, Missionary, Salvation Army, Christian and Missionary Alliance, and Plymouth Brethren groups. Ten of the churches were predominantly middle class and ten were working class.

The new members were divided into two groups. One group perceived themselves to be "evangelicals" upon initial contact with the sample church. The second had subsequently become evangelicals and were designated as "converts." The "converts" were analyzed through examination of information on selected variables provided by ministers and qualified church personnel. Data for purposes of analysis were available on 416 "converts."

It was reported that 70% (N=1,104) of the new members came from other evangelical churches (category #1). This may be termed migrant membership additions or transfer growth. Another 20% of the membership additions came from the children of the existing members. Converts or proselytes comprised the smallest group amounting to less than 10% of the membership additions. Many of these converts were recruited through intermarriage and came from other churches. Bibby and Brinkerhoff conclude that conservative churches may be growing faster than other churches because of their ability to retain their children and their mobile members.¹

Conservative Church Recruitment

Dean Kelley in his book Why Conservative Churches are Growing seeks to provide a rationale for church growth in a few expanding churches (e.g. Seventh-day Adventist and Jehovah's Witness) while presenting a theory for the decline in others. Kelley asserts that the mainline denominations are experiencing a membership decline because of a weakening religious commitment, a main ingredient in growth and strength. He states, "... social strength and leniency do not seem to go together."²

Thomas R. McFaul³ has criticized Kelley's hypothesis on two counts. On the one hand, Kelley's time perspective is too narrow.

¹Ibid.


The downward trend in membership did not begin to show until the mid or late 1960s. The question is, why did it not begin earlier? The mainline denominations have been associated with leniency and prosperity before the 1960s. The second area of criticism centers around Kelley's analysis of the internal dynamics of organizational growth. He does not give ample consideration to environmental or social factors.

McFaul offers an alternative hypothesis. "The continuous growth in membership among the mainline churches up to the mid 1960s was not a function of strictness, as Kelley suggests, but rather a function of leniency; and the decline in membership is not a reflection of leniency, but of strictness."\(^1\) This is a complete reversal of Kelley's formula. While Kelley argues from the internal dynamics of the church as an organization, McFaul develops his hypothesis from the social environment and its effect on the church.

In the 1940s and early 1950s, the church provided for the comfort and "belonging needs" of the members. People liked to go to church and hear pleasing sermons and nod as the church reaffirmed the American culture. In the late 1950s, the pastors took up the mantle of their prophetic role and brought a concern for social inequities and injustices into the church. Instead of offering mere "comfort," the clergy began to challenge. The man in the comfortable pew was challenged to liberate the suburban captivity of the church and translate some of its lofty idealism into vigorous programs for justice

\(^1\)Ibid.
and social change.\textsuperscript{1} Emphasis shifted from personal concerns to social matters. People became dissatisfied with the new "strictness" of the prophetic voice and quietly began to slip away from the new challenge.\textsuperscript{2}

Pentecostal Recruitment

Pentecostalism is a rapidly growing movement within the American Catholic Church and has a wide appeal to college students and middle-class adults. Harrison's\textsuperscript{3} research using interviews, questionnaire data, and observation clarifies several sources of recruitment to Catholic Pentecostalism.

The data for this study were gathered by means of a questionnaire administered in April 1969 to participants in the prayer groups in Ann Arbor, East Lansing, and Flint, Michigan. A questionnaire was also sent to a random sample of Catholic students attending the University of Michigan. Additional data were gathered by the author's personal observations over an eight-month period by attending weekly group meetings. Prominent members of three different groups were interviewed.

At the end of the study, Harrison concluded that the economic and social deprivation factors often emphasized in the study of religious movements did not appear to facilitate recruitment to Catholic Pentecostalism as did more generic factors. People were likely to be


\textsuperscript{2}McFaul, "Strictness and Church Membership."

attracted to the movement who were exposed to it "in person." Since Catholic Pentecostalism receives limited coverage in the mass media, most people encountered it through contacts with friends. Fifty-nine percent of all members who received the capital baptism first heard about it from close friends. Harrison concluded that exposure is especially likely to lead to recruitment when the information comes from a friend who is a participant in the movement. He found that three additional factors contributed to recruitment for Catholic Pentecostalism; potential candidates for membership must share its problem-solving perspective, have few social obligations which conflict with membership, and develop social relationships with members.

Luther Gerlach and Virginia Hine¹ assert that previous explanations of deprivation and social disorganization inadequately explain recruitment among Pentecostal groups. They list five factors which they consider crucial to the growth and spread of Pentecostalism:

1. **A reticulate organization.** The pentecostal concept of individual access to the spiritual source of authority tends to prevent organizational solidarity and centralized control.

2. **Significant social relationships.** Fervent and convincing recruitment along preexisting lines of significant social relationships accounted for a majority of membership acquisitions. Relatives accounted for the recruitment of 52% of the total sample and close friends for another 29%. Another human being is seen as a crucial and necessary catalytic agent in religious recruitment.

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3. A commitment act or experience. The new believer cuts himself off from previous patterns of behavior and past associations and identifies himself with other participants in the movement. The baptism of the Holy Spirit marks this change and begins a new power to witness effectively.

5. Opposition, real or imagined.

Geoffrey Nelson's study\textsuperscript{1} concludes that there are six major factors that determine membership among the Spiritualist group:

1. Desire to understand and use "psychic gifts"
2. Dissatisfaction with the system of belief and ritual practice of Christian churches,
3. Search for meaning (knowledge, truth, etc.),
4. Influence of parents,
5. Influence of friends and relatives,
6. Healing and comfort in grief

While the genesis of a religious movement may be found in deprivation or social disorganization, the explanation for its development is more appropriately found in the dynamics of the movement itself.

The Fundamentalist Church

Robert Monaghan\textsuperscript{2} conducted a study to determine the aspirations and gratifications that people associate with membership in fundamen-


talist churches. Respondents were selected from church records by a stratified-quota system that provided equal proportions of males and females, of two age groups (20-39 and 40-65), and of three categories of participation, officers, regular attenders, and nonattenders. He assessed religious orientation by a factor analysis which provided three distinct orientations to church membership. The three kinds of hypothetical persons are classed as follows: (1) **Authority Seeker,** (2) **Comfort Seeker,** and (3) **Social Participator.** The Authority Seeker has a strong desire for a submissive relation toward authority. He wants his authority boldly imposed and depends upon the minister for an interpretation of the Bible rather than interpret it for himself. The Comfort Seeker is inclined to be afraid of death and of hell. He seeks reassurance and his own kind of peace and tranquility. As long as the church insures his peace and tranquility he is satisfied. For him, the church exists to reduce his fears and provide a first class ticket to heaven. The Social Participator finds satisfaction in the social activities of the church. Friendly people and special activities are an end in themselves. For him, the activities of the church make an otherwise uninteresting and dull life worth living.

**Religion as Socialization**

Reginald W. Bibby and Merline B. Brinkerhoff\(^1\) draw attention to three sources of religious involvement other than the dominant interpretation of religious involvement. Instead of understanding

religious involvement in a deprivation-compensation framework, Bibby and Brinkerhoff postulate such influences as socialization, accommodation, and cognition.

Results of a study of 416 converts to twenty Canadian churches illustrate the hypothesis that deprivation can no longer be advanced as the only source of religious involvement. Additional factors may be seen as salient determinants of initial and ongoing religious involvement.

The Commission on World Mission and Evangelism of the World Council of Churches requested the services of Dr. Theodore Wilkinson, head of the Department of Sociology of Nagpur University, to study churches in Hillsdale, Michigan. The purpose of the study was to discover the interrelation of the local churches with the community that surrounded it. The heart of the study was the sociological analysis, but the investigation was put in historical as well as theological contexts. The direct objective was to develop a deeper understanding of the ways in which a church grows in response to its environment.

Dr. Wilkinson interviewed local church members to discover why they joined a particular church. Of all the persons interviewed, Dr. Wilkinson did not encounter a single person who gave theological reason for joining the denomination in which he was a member. His findings are especially interesting since two Seventh-day Adventist churches are reported in his total population.¹

The following are some of the reasons given for maintaining membership in a particular church:

Parents were members and we followed their example . . . the Pastor is a good man and/or he gives good sermons . . . friends and associates are there . . . choir and congregational singing are good . . . children's Sunday School is good . . . location of the church building is convenient . . . a good place to get acquainted . . . the form of worship is familiar or good . . . the church program is good and the policy liberal.¹

Religion as Reward

Charles Glock² has developed a theory of church involvement based on rewards people obtain from church membership that are denied them in society or community. Such rewards may be money, power, status, attention, or a sense of belonging. According to Glock, to the extent people are denied these rewards they are involved in the church. As an alternative source of reward, the church provides fulfillment and enjoyment to persons who cannot obtain it in secular society.

Glock asserts that churches are perpetuated as a consequence of people's felt needs that are unrewarded by society. The church and its activities provide individuals with a source of gratification they cannot find in their community or society. The church will always have a continuing source of new members since the socially deprived will continue to exist. Glock continues:

Parishioners who feel outside the main stream of society by virtue of being families, find a surrogate family in the church. Elderly parishioners who may feel cast out of the youth oriented

¹Ibid., p. 19.

secular society find acceptance within the church. Lower class parishioners are taught that secular status is ultimately irrelevant. Women denied serious consideration for their responsible positions in secular society find they can be very important to the life of the church. To some, the church offers a refuge for those who are denied access to valued achievements and rewards in everyday American life.

Religion and the Deprived

Religion, in general, and Christianity, in particular, have long been considered a haven for the deprived. From its beginning among deprived classes in the Roman world, Christianity has had a special salience for those disappointed and frustrated people in the world. This conception of religion, as functioning to assuage the suffering of those at the bottom of the social hierarchy, has been aptly stated by Kinsley Davis:

The greater his [man's] disappointment in this life, the greater his faith in the next. Thus the existence of goals beyond this world serves to compensate people for frustrations they inevitably experience in striving to reach socially acquired and socially valuable ends.

The idea that religion is for the deprived exists in the Old Testament. The message of Yahweh is directed to the nomad, slaves, or exiles who are alienated from their promised home. A theme of deliverance runs throughout the Old Testament message promising deliverance from oppression and salvation to those who are in bonds. Isaiah 58 is one of many passages which promises a future time when the condition of oppression shall be changed and people shall no

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longer live in chains.

Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him; and not to hide yourself from your own flesh? (Is 58:6-7).

The same idea is echoed by the New Testament writers in their message of hope for the poor, the persecuted, the outcast, and the enslaved. Jesus Christ selected such a passage of deliverance from the Old Testament when he set forth the meaning of his mission in Lk 4:16-19. He considered his role as one of deliverer when he read the following passage,

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord. (Lk 4:18-19)

While it is a popular notion to assert that the religious are drawn from the ranks of society's deprived, the deprivation idea is not a new one. H. Richard Niebuhr in his book _The Social Sources of Denominationism_ advanced as early as 1929 that deprivation was a springboard to religious involvement. Instead of seeking to change the society which oppressed the disadvantaged, the lower classes found an outlet in religious involvement.¹

Niebuhr further argues that the lower classes are generally not involved in religious institutions except when they were briefly swept up by religious movements. His historical studies indicate that

while certain major religious movements during the Christian era grew up as a solution to the disinherited lower classes, they failed to meet those needs for very long. For example, the Methodist revival provided a solution for the disinherited in England. Yet this great religious revolution did not provide an ongoing solution and the disinherited found themselves outside the church when the religious cycle was completed.¹

The religious revolution of the eighteenth century gave way to a secular revolution of the nineteenth century. The conditions which preceded the rise of socialism were similar to those which had been the catalyst of previous religious revolutions. Lower class peoples were no longer looking to religion as the answer to their social problems.²

Historical Review of Deprivation Theories

A historical review of social science literature reveals that the deprivation theory has served as a dominant explanation for religious involvement and commitment. August Comte wrote that Christian belief was an indication of intellectual deprivation.³ He advocated a new and enlightened religion of humanity in his book System of Positive Polity.

Karl Marx⁴ spoke of religion as an "opiate of the people."

¹Ibid., p. 72.
²Ibid., p. 73.
He believed that when economic problems were alleviated religion would no longer be needed.

In *The Future of an Illusion*, Sigmund Freud asserted that religion represents a reaction to psychic deprivation. Responding to fears arising out of childish helplessness brings a reaction which is the formation of religion. An otherwise deprived person uses religion as a protection against strange superior powers against which he would otherwise feel helpless.¹

Eric Hoffer argued that the outcasts of society serve as a potential source for the religious. The frustrated, the misfits, and the poor are among the potential for "the true believers."²

Max Weber noted that the religious among the deprived classes usually forfeit present satisfactions for future expectations. They cannot have a piece of the pie today, so they look for "pie in the sky by and by." They substitute "what they cannot claim to be," with "what they will one day become."³

**Empirical Research of Deprivation-Compensation Framework**

A number of empirical studies have used the deprivation-compensation framework as a hypothesis. Erdmann Beynon asserted

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that Black southern migrants joined a Detroit Moslem cult in order to find a new status.¹

John Holt sees the rise of Pentecostal and Holiness groups among the rural migrant working class as meeting the need of social disorganization and culture shock.²

John Lofland discovered social and psychological deprivation among a religious group in northern California which he called "the divine precepts."³

John Seegar and Reed Blake discovered that many converts to Mormonism in Kentucky had experienced economic difficulties just before joining the Mormon Church.⁴ A final example of the attraction of the deprived to religion is found in Jeffrey Nelson's study among persons attracted to spiritualism in England. Here the deprivation was psychical.⁵

Evaluation of Deprivation Theories

Bibby and Brinkerhoff believe that deprivation theories have


particular merit when dealing with the origins of cults and certain sects. Several problems arise, however, when this theory is applied to the recruitment of new members to more established sects and churches. Most of the studies seem to document an a priori hypothesis rather than perform an objective examination of all the possibilities. It is tautological to postulate that the religious come from the ranks of the deprived and proceed to look for signs of deprivation without regard to appropriate examination of other possibilities. It is certainly not difficult to find deprivation among religious peoples since deprivation is not a rarity in society.

Is the level of deprivation among the religious really different from that of the nonreligious in society. Any empirical study seeking to resolve the issue of deprivation should consider this question. Empirical methods of research should be used to compare the incidence of deprivation among the religious with the incidence among the nonreligious.

Two additional points demonstrate the inadequacy of present deprivation theories regarding religious involvement. 1. Attention has not been given to whether deprivation is felt by the individual regardless of the apparent external reasons for such feelings. Individuals who externally have the same basis for feelings of deprivation may not have an equal sense of the intensity of their deprivation. 2. Little attention is given to the distinction between an initial religious involvement and its continuance or ongoing sources of commit-

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1 Bibby and Brinkerhoff, "Sources of Religious Involvement." pp. 72-73.
ment. Just because deprivation serves as the initial impetus for religious involvement, it cannot conclusively be the cause of continuous religious involvement.

Glock and Stark\(^1\) argue that empirical investigations have failed to provide evidence for the deprivation hypothesis when religious involvement is measured only on a single dimension, namely, ritual participation. However, multidimensional approach to religious commitment underscores the deprivation hypothesis. Glock and Stark organize religious commitment into five\(^2\) dimensions: (1) Ideological (i.e., beliefs); (2) Intellectual (i.e., knowledge); (3) Ritual (i.e., religious participation, e.g., church attendance); (4) Experiential (i.e., feelings of contact with divinity); and (5) Consequential (i.e., acts in everyday life that follow from the ideology). Building on this multidimensional framework, Yoshio Fukuyama\(^3\) and Jay Demerath\(^4\) have found that class differences in religious involvement are primarily of kind rather than of degree. The middle and upper classes are more likely to score high on the ritualistic dimension (e.g., attend worship services), while the lower classes are more likely to score higher on the ideological and experiential dimensions. Thus the middle and upper classes are more likely to "do" their religion while the lower

\(^{1}\)Glock and Stark, *Religion and Society in Tension*, p. 189.

\(^{2}\)Ibid., pp. 18-37.


classes are more likely to "feel" or "believe" their religion. Data from a national sample of American adults show that class differences in church attendance remain when the amount of activity in all kinds of voluntary organizations is held constant.\(^1\) This suggests that religion does provide a haven for the deprived, but is not evident when religious commitment is only measured by ritual participation.\(^2\)

**Church Participation and Social Class**

Erich Goode\(^3\) asserts that church activities such as attendance at church services, constitute an ambiguous reflection of religiosity. Church participation means different things to different classes of people. For example, he indicates that church participation for the white-collar occupational level appears to be a mere extension of their overall nonreligious associational participation. Activities of the church seem to be subsumed under nonchurch associational activity. In contrast, the working-class church members display quite a different dimension of religiosity. While they participate less in formal church activities, their religious activities seem to be more specifically religious in character. This is indicated by the fact that the working-class church member displays a considerably higher level of religious response on other dimensions of religiosity which are not dependent on

\(^1\)Glock and Stark, *Religion and Society in Tension*, p. 188.
\(^2\)Ibid., p. 189.
nonreligious variables, such as the level of participation in general activities of nonreligious association.

An example of this higher level of religious response is noted by Demerath as being particularly illustrative of psychological variables such as religious "salience." The working-class church member has a greater feeling that the church and religion are great forces in their lives.¹

Goode argues that formal church participation and religious involvement are not equally valid indicators of religiosity. He concludes that the traditional measure of religiousness, that is, church attendance, ought not even be used at all since it is not really a measure of religious character. Church participation is so entwined with secular variables that it cannot be said to measure religious variables.²

Gerhard Lenski has suggested that the issue is not one of being more or less religious, but a question of participation in any kind of voluntary organization.³ Middle- and upper-class people participate more in all kinds of voluntary organizations than do the lower classes. With this consideration, Lenski argues that the lower class's absence from the church service does not raise specifically religious questions, but instead simply reflects a general nonparticipant syndrome.

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³Lenski, The Religious Factor, p. 44.
While it has been consistently found that the lower class is the most resistant to church membership, data from a study directed by Charles Glock show that church members of lower status are more likely to be deeply involved in church life. While the church under-attracts the underprivileged population in general, Glock concludes that the church obtains its greatest allegiance from the lower class people it does attract. He states in his book To Comfort and To Challenge, "Among church members, lower status parishioners appear consistently more involved in the church than is true of those who enjoy a higher social status."¹

To Comfort and To Challenge sought answers to two questions about the contemporary church member. The initial question asked was "Why do some parishioners become more deeply involved in the church than others?" The second question asked, "Do the deeply committed hold significantly different religious and social values than those with marginal and weak church ties?"

A procedure was devised to provide samples from three separate universes; local parishes, clergy, and parishioners. First, all parishes were stratified according to size into seven groups. Then an 8 percent sample was selected from all but the two extreme strata. The total number of congregations in the sample was 299.

From the 299 congregations selected, the parish priests were sent a questionnaire called the Parish Inventory. The questionnaire requested information on the characteristics of the parish church; its

¹Glock, Ringer, and Babbie, To Comfort and To Challenge, p. 97.
size, wealth, surroundings, and the nature of its community activities. One hundred completed questionnaires were received from bishops, 259 from priests.

The second phase of the sample design involved the selection of the lay sample. The total number sought was 3,020. This number was distributed among the 299 parish units according to (a) the proportion of total communicants found in the universe of churches by predetermined categories and (b) the actual number of parishes from each size category included in the parish sample.

The lay persons selected from these sample parishes were mailed a questionnaire designed to measure their attitudes on social problems and public issues, particularly those upon which the church had taken an official stand. Completed questionnaires from parishioners numbered 1,530.

Summary

The review of related literature on church participation and commitment contributed to this evangelistic study in a number of ways. Ideas were generated from the proposals and conclusions which helped to guide the overall study design. Some findings from the aforementioned studies were seminal in the formulation of the questions for the instrument and Glock and Stark's anti-semitism study provided ideas for the questionnaire design. The theories advanced for church affiliation provided a context in which to evaluate the basis for the new member's commitment to the Adventist Church.

While a study of Adventist recruitment in the light of sociological theory would provide useful information about the nature of
commitment to the Adventist Church, it would lack an essential divine characteristic. Being open to the influence of the supernatural, this project did not seek to test the aforementioned sociological theories of religious commitment. The purpose of this project was to gather data which would describe who or what influenced people to join the Adventist Church.

Eight generalizations formed the basis to summarize the results for the studies reviewed in this chapter. It was within this context that the study of the effectiveness of Adventist evangelism developed.

The following eight generalizations summarize the studies reviewed in this chapter. These are:

1. Initial factors which contributed to religious participation are not necessarily the same as those which maintain a continuing commitment.¹

2. Children and parents have a reciprocal impact upon the other members of their family in their decision to join a church.²

3. The largest influx of members are transfers or migratory members from other Christian churches.³

¹Nottingham, Religion & Society, pp. 28-40; Bibby and Brinkerhoff, "Sources of Religious Involvement," p. 71; Allport, Individual and His Religion, p. 71.


4. Conservative or fundamentalist churches recruit members along existing ties of friendship. These new members have at least three distinct orientations and are described as: a) authority seeker, b) comfort seeker, and c) social participator.

5. Church membership provides alternative rewards; for example, sense of belonging, status, attention, or power to those who are so deprived of them in secular society.

6. A relationship exists between social characteristics and church participation.

7. Deprivation theories seem helpful in explaining the initial genesis of some religious movements but not the development of others.

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8. The research designs of the foregoing studies served as a guide for three essential characteristics of the present evangelistic study: a) the random sampling procedures in selecting the population for the study, b) the development of a standardized schedule of questions, and c) interview techniques which include the use of both personal interviews and mailed questionnaires.\[8\]

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CHAPTER IV

PROCEDURES OF THE STUDY

Introduction

This chapter presents a description of the (1) survey instrument and its development, (2) study population, (3) classification of variables, (4) data collection methods, and (5) statistical analysis employed.

Development of the Instrument

The following steps were taken in the construction of the survey instrument:

1. Related literature in religious participation and recruitment was examined.

2. A list of evangelistic methods which includes every evangelistic approach currently used by the Church was compiled. Experienced pastors and church leaders were consulted so that this list might be as complete as possible.

3. Letters inquiring as to the existence of questionnaire(s) designed to ascertain influences upon the new member's decision to join the Church were mailed to church executives in each of the ten union conferences in North America.

4. An initial draft of the instrument containing primarily
fixed-alternative\textsuperscript{1} questions was constructed. Several church leaders examined the questionnaire to make sure that every significant evangelistic method within the Church was included. Criticisms and suggestions were received.

5. The questionnaire was revised and then administered to a pilot test group of new church members from a three-hundred-member church in the Indiana Conference. The pilot group was composed of twelve new converts selected to represent variety in age, sex, and educational backgrounds. Lasting from one to two hours each, the interviews provided an opportunity for respondents to express difficulty completing the questionnaire, ask questions, and make comments. A number of alterations and clarifications were made and the instrument was put into final form.

The Population

The study population was selected from persons who joined one of the ninety-four Seventh-day Adventist churches in the Southern California Conference during 1974. Names, addresses, and telephone numbers of the new members were collected from the Conference clerk and local church clerks. For that year, the membership additions by baptism and profession of faith totaled 2,145. A 34 percent random sample, or 729, became the study population.

\textsuperscript{1}An interviewing technique that offers the respondent a choice among two or more alternatives. Fred N. Kerlinger, Foundations of Behavioral Research, 2d ed. (New York: Holt, Rinehart & Winston, Inc., 1973), p. 482.
Classification of Variables

Demographic Variables

Questions were designed to obtain basic demographic information about new members:

1. Age
2. Sex
3. Marital status
4. Occupational status
5. Family income
6. Length of time at present residence
7. Formal education
8. Size of household
9. Number of children
10. Community size
11. Community size during childhood
12. Birth (or adoption) rank
13. Ethnic background
14. Occupational status of the head of the family

Religious and Other Social Factors

1. Method of joining (baptism or profession of faith)
2. Number of Seventh-day Adventists in household
3. Amount of religious influence in younger years (ages 1-8)
4. Spouse SDA/non-SDA
5. Childhood home environment SDA/non-SDA
6. Previous religious or church affiliation
7. Number of SDA friends
8. Percent of SDA friends
9. Perceived financial condition
10. Opposition to joining
11. Frequency of church attendance
12. Distance from home to church
13. Crisis experiences surrounding decision to join
14. Married or engaged to SDA member before or at time of joining
15. Estimate of religiosity
16. Amount of Christian service

Evangelistic Variables

The largest group of variables was divided into two main subgroups: evangelistic factors and personal influences. The evangelistic factors were:

1. Adventist schools
2. Literature, books, or magazines
3. Television, radio, or newspaper
4. Hospital or health emphasis
5. Bible studies with pastor or baptismal class
6. Evangelistic meetings
7. Sabbath School or worship
8. Food, clothing, money, housing, and so forth
9. Bible correspondence courses
10. Other
The personal influences were:

1. Adventist school teacher
2. Pastor
3. Evangelist
4. Bible worker
5. Family member
6. Church member
7. Friend or neighbor
8. Medical worker
9. Book salesman
10. Fellow student
11. Other

Three open-ended\(^1\) questions were included. One provided an opportunity for the new member to state in his own words how he became a Seventh-day Adventist, a second asked for suggestions to improve the Church's evangelistic approaches, and a third asked what was the most important influence to join the Church.

Data Collection

The data for the project was collected by two methods: mailed questionnaires and personal interviews.

Personal Interviews

Eighty new members were randomly selected from the sample population to be interviewed. Approximately one to one-and-a-half

\(^1\)An interviewing technique which provides a frame of reference for the respondent's answers yet puts a minimum of restraint on
hours were spent with each member. The appointment for the session was previously arranged by telephone. In order to insure compatible responses, interviews in this study were standardized. This means that the same wording was used in all interviews and questions were asked in the same order. Since a few of the respondents spoke only the Spanish language, a translator accompanied the interviewer on these appointments. The interviews were conducted in the Southern California Conference during March and April 1975.

Mailed Questionnaires

Approximately 90% of the sample population received the questionnaire by mail. A cover letter was enclosed from Elder Harold Calkins, president of the Southern California Conference, identifying it as a conference-approved project and encouraging cooperation. On the questionnaire itself, an additional letter from the researcher explained the purpose of the study and gave instructions for completing the instrument. A postscript in Spanish invited Spanish-speaking members to telephone the Spanish coordinator's office at the Southern California Conference for assistance.

A first-class postage stamp was enclosed as a token thank you and incentive for completing and returning the questionnaire. A postage-paid, addressed envelope was provided for the return of the instrument. A postage-paid, name-coded, addressed card was also provided to be returned separately by the respondent when the answers and their expressions. Kerlinger, *Foundations of Behavioral Research*, p. 483.
questionnaire was completed and mailed. This kept the results anonymous while allowing the researcher to keep a record of those who had not responded in order to send reminder letters. The mailed questionnaire method was used for the majority of the project due to limitations of time and money. Both methods were used in order to increase the validity of the study.

The mailed-questionnaire part of the study began on April 16, 1975. See table 4.1. By the end of the third week, 35.7% of the sample was returned. On May 5, the first follow-up letter and another questionnaire were mailed to those who had not yet responded. Two weeks later, the returns had increased to 46%. The second follow-up letter was mailed on May 19. By June 9, the returns increased to over 50%. The third and final follow-up letter included another questionnaire and was mailed on June 9. By July 26, after fourteen weeks, the questionnaire returns ceased; and the number of completed questionnaires was 65% of the sample population.

Publicity

The evangelistic study was advertised to secure the cooperation of local church leaders and new members. The project was first announced to the Southern California Conference constituents in the president's column of the weekly church paper, Pacific Union Recorder. An article entitled "Evangelistic Study--What Influences People to Join the Church?" followed in the April 14

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1 Pacific Union Recorder, March 3, 1975, p. 5.
2 Pacific Union Recorder, April 14, 1975, p. 6.
Table 4.1
TIMETABLE FOR RETURN OF COMPLETED QUESTIONNAIRES

<table>
<thead>
<tr>
<th>Date</th>
<th>Returns per Week</th>
<th>Cumulative Total</th>
<th>Percent of Study Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>N = 728</td>
</tr>
<tr>
<td>Personal Interviews</td>
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<td></td>
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</tr>
<tr>
<td>March 23-29</td>
<td>20</td>
<td>20</td>
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<tr>
<td>March 20-April 5</td>
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<td>April 6-12</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mailed Questionnaires</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>April 13-19^a</td>
<td>88</td>
<td>168</td>
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<tr>
<td>April 20-26</td>
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<td>260</td>
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<tr>
<td>May 10^b</td>
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<tr>
<td>May 11-17</td>
<td>54</td>
<td>314</td>
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<td>May 18-24</td>
<td>23</td>
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<td>May 25-31</td>
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<tr>
<td>July 20-26</td>
<td>3</td>
<td>470</td>
<td>64.6</td>
</tr>
</tbody>
</table>

*a* Questionnaires mailed  
*b* First Follow-up Letter mailed  
*c* Second Follow-up Letter mailed  
*d* Third Follow-up Letter mailed, clerks began to assist with Follow-up
issue. The bimonthly Fact Sheet, distributed to all conference employees, contained an explanation of the evangelistic study and requested an announcement encouraging the new members to respond to the questionnaire be placed in all the church bulletins throughout the conference.¹

Statistical Analysis

The fixed-alternative item responses of all completed questionnaires were transferred onto optical scanning sheets. The data were compiled by computer and reported as frequencies, percentages, and cross tabulations. Analysis primarily involved organizing the descriptive data into tables which facilitated relating the data to the objectives of the study. The results were analyzed to determine the relative influence of the various evangelistic methods upon the new member's decision to join the Church. Comparisons were made among responses of the new members according to certain social, religious, and demographic characteristics. The responses to the open-ended questions were organized and reported verbatim.

Limitations of the Study

The present study in evangelistic methods does not pretend to exhaust the field of influences upon a person's decision to join the Adventist Church. It does, however, propose to discover the

¹Fact Sheet, Southern California Conference of Seventh-day Adventists, April 24, 1975, p. 1
impact that the evangelistic methods which are in current use by
the Church had upon the new member's decision to join.

The empirical study of religion constitutes a helpful approach
in this attempt to discover the effectiveness of evangelistic methods.
It does, however, have its limitations. For example, an empirical
study cannot reflect the work of the supernatural upon the individual.
The Holy Spirit is not subject to the measurement of man. Also the
influence of prayer or the invisible workings of providence are
beyond the scope of scientific measurement. Yet within these limita-
tions, the information provided by this survey can prove valuable
in the planning and administration of evangelistic work.
CHAPTER V

FINDINGS AND INTERPRETATIONS

Introduction

This chapter presents the findings of the study in accord with five stated objectives. These are to:

1. Provide a socio-economic description of the new church members.

2. Discover how the new members first learned about the Adventist Church.

3. Inquire as to the most significant factor in the member's decision to join the church.

4. Determine the presence of other significant influences, both positive and negative.

5. Ascertaining the time lapse between the first contact with the church and the time the new members joined.

Additional findings are offered with a discussion of the results and a summary.

The analysis of the results of this evangelistic study primarily involved organizing the descriptive data into tables and relating them to the objectives of the study. The computer program provided data in the form of frequencies, percentages, and cross tabulations.

The results of the study are presented in the form of discussion, tables, and figures. A heading at the top of each table...
describes the contents. In some instances, average or mean values are used for description and comparison. Mean values are determined by taking the sum of all the observations divided by the number of observations.

The findings presented in this chapter are a compiled report of the sample population who participated in the study (N=468).\(^1\) While the sample was subdivided into Personal Interviews and Mailed Questionnaires during the research, the results of the two approaches are reported together as no meaningful differences occurred between the two data gathering methods.

**Research Objectives**

**Objective 1** Provide a socio-economic description of the new church members.

The first section of the survey instrument\(^2\) obtained the majority of the information for objective 1 as well as other general information about the new church members. The socio-economic data are reported as follows:

1. Sex
2. Age
3. Marital status
4. Number of children
5. Occupational status
6. Family income

---

\(^1\)The participants of the study (N=468) represented a 65% response rate of the randomly selected sample population (N=728).

\(^2\)A copy of the instrument is reproduced in appendix C.
7. Length of time at present residence
8. Formal education
9. Size of household
10. Community size during childhood (ages 1-9)
11. Birth or adoption rank
12. Ethnic background

New member profile

Sex. One hundred eighty-four (39.3%) new members were male and 282 (60.7%) female.

Age. The ages of the recent converts ranged from 10 to 65 years or more. Table 5.1 gives the distribution of new members by ten age categories. A clustering of ages in the younger years is apparent. For example, 45% of the respondents were 10 to 19 years of age, 31% between 20 and 40, with only 24% 40 years or older. The group mean age was 27 years.

Two distinct groups are evident when the age categories are compared by the variables SDA and non-SDA childhood home environment. Three quarters of those with an ACH (Adventist childhood home)\(^1\) environment prior to their joining were less than 20 years of age, while 75% of the new members from Non-ACH backgrounds were over 20 years of age. The largest portion from a Non-ACH (non-SDA childhood home) environment were 40-65 years at the time of their joining. A bar

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\(^1\)The SDA and non-SDA childhood home environments were two variables listed in the questionnaire. An SDA childhood home environment was defined as having at least one SDA parent or guardian and a non-SDA childhood environment as having none. They are hereafter referred to as ACH and Non-ACH, respectively. The ACH group numbered 218 or 46% of the participating sample while the Non-ACH group totaled 233 and constituted 49.8% of the sample.
Table 5.1

AGE OF NEW MEMBERS BY TOTAL SAMPLE
ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Ages</th>
<th>Total Sample</th>
<th>ACH&lt;sup&gt;1&lt;/sup&gt;</th>
<th>NON-ACH&lt;sup&gt;2&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 years or less</td>
<td>100 21.3</td>
<td>38.6</td>
<td>5.6</td>
</tr>
<tr>
<td>13-19</td>
<td>110 23.5</td>
<td>36.6</td>
<td>11.5</td>
</tr>
<tr>
<td>20-29</td>
<td>83 17.7</td>
<td>11.0</td>
<td>24.9</td>
</tr>
<tr>
<td>30-39</td>
<td>61 13.0</td>
<td>4.1</td>
<td>21.9</td>
</tr>
<tr>
<td>40-65</td>
<td>87 18.6</td>
<td>9.2</td>
<td>27.5</td>
</tr>
<tr>
<td>65 or more</td>
<td>25 5.3</td>
<td>0.5</td>
<td>8.6</td>
</tr>
<tr>
<td>No response</td>
<td>2 0.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>468 100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

<sup>1</sup>SDA Childhood home environment
<sup>2</sup>Non-SDA childhood home environment
graph in figure 5.1 comparing the two childhood home environments graphically shows a younger group emerging from the ACH and an older group from the Non-ACH environment.

**Marital status and number of children.** A predominant 54% were single, 34% married, and 11% were either divorced, widowed, or separated. Of the participating sample, 68% indicated they had no children and 17% had one or two children. The average number of children per respondent was .8. There were 86% of the new members with an ACH background who were childless, while 51.9% of those with a Non-ACH background indicated that they had no children.

**Occupational status of new member and head of household.** Table 5.2 reports the occupational status of new members. Two hundred twenty or 47% of the new members were students, 22% were employed full time, and 12% classified themselves as homemakers.

A majority of those with a Non-ACH background said they were either homemakers or employed full time. There were 6% unemployed and 8% disabled.

Of the respondents with ACH environments, 77% indicated they were students.

Table 5.3 shows the occupational status data for the head of the household. Professional or technical workers accounted for 28% of the heads of households, while 21% were skilled workers and 15% unskilled. Twice as many converts with an ACH environment had a professional as head of household than did those from a Non-ACH. The skilled, unskilled, and household workers were head of household for 46.3% of the converts from a Non-ACH as compared to 32.7% from an ACH.
Fig. 5.1. Comparison of Age Distribution by ACH and Non-ACH Environment
Table 5.2

**OCCUPATIONAL STATUS OF THE NEW MEMBERS BY TOTAL SAMPLE**
**ACH/NON-ACH ENVIRONMENT**

<table>
<thead>
<tr>
<th>Occupational Status</th>
<th>Total Sample</th>
<th>ACH %</th>
<th>Non-ACH %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>In school</td>
<td>220</td>
<td>47.1</td>
<td>77.1</td>
</tr>
<tr>
<td>Homemaker</td>
<td>58</td>
<td>12.4</td>
<td>6.9</td>
</tr>
<tr>
<td>Employed full time</td>
<td>104</td>
<td>22.2</td>
<td>11.0</td>
</tr>
<tr>
<td>Employed part time</td>
<td>16</td>
<td>3.4</td>
<td>.9</td>
</tr>
<tr>
<td>Not employed</td>
<td>17</td>
<td>3.6</td>
<td>.9</td>
</tr>
<tr>
<td>Retired</td>
<td>24</td>
<td>5.1</td>
<td>1.4</td>
</tr>
<tr>
<td>Disabled</td>
<td>19</td>
<td>4.1</td>
<td>.5</td>
</tr>
<tr>
<td>In armed services</td>
<td>3</td>
<td>.6</td>
<td>.5</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>.6</td>
<td>.5</td>
</tr>
<tr>
<td>No response</td>
<td>4</td>
<td>.9</td>
<td>.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>468</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 5.3

**OCCUPATIONAL STATUS OF HEAD OF HOUSEHOLD BY TOTAL SAMPLE**
**ACH/NON-ACH ENVIRONMENT**

<table>
<thead>
<tr>
<th>Occupational Status</th>
<th>Total Sample</th>
<th>ACH %</th>
<th>Non-ACH %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clerical</td>
<td>16</td>
<td>3.4</td>
<td>1.4</td>
</tr>
<tr>
<td>Craftsman or skilled worker</td>
<td>96</td>
<td>20.5</td>
<td>18.3</td>
</tr>
<tr>
<td>Household worker</td>
<td>23</td>
<td>4.9</td>
<td>3.2</td>
</tr>
<tr>
<td>Laborer or unskilled worker</td>
<td>68</td>
<td>14.6</td>
<td>11.5</td>
</tr>
<tr>
<td>Professional, technical</td>
<td>132</td>
<td>28.3</td>
<td>39.0</td>
</tr>
<tr>
<td>Proprietors, managers, officials</td>
<td>37</td>
<td>7.9</td>
<td>9.6</td>
</tr>
<tr>
<td>Salesworker</td>
<td>18</td>
<td>3.8</td>
<td>3.2</td>
</tr>
<tr>
<td>Other</td>
<td>38</td>
<td>8.1</td>
<td>8.7</td>
</tr>
<tr>
<td>No response</td>
<td>40</td>
<td>8.5</td>
<td>5.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>468</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
Total family income. Table 5.4 lists the amount of the new members' total yearly family incomes. A heavy representation occurs in the lower income levels, 28% of the participating sample reported less than $7,000 total yearly family income. A comparison between the ACH and Non-ACH reveals that the new members with a Non-ACH background dominate the lower income categories. The ACH group reported a greater percentage in the upper income categories, $15,000 through $40,000 or more. See figure 5.2.

Length of time at present residence. When asked how long they had lived in their present home; 19% responded less than one year, 22% one to two years, 25% three to six years, and 32% said they had lived in their present dwelling for seven years or more.

Formal education. Formal education of the new members ranged from eighth grade or less to graduate or professional school. Table 5.5 shows the first and largest category, eighth grade or less, with 42%. Nearly 31% of the participating sample completed some or all of high school, and 25% had attended college or graduate school. In the ACH background group it is even higher, 60% had an eighth grade education or less. This is understandable since the ACH background sample contains 39% who are 12 years of age or younger and 37% are 13 to 19 years of age.

Size of household. Tables 5.6 and 5.7 suggest that an Adventist home most often provides the environment out of which new members emerge. Calculated from the household distribution table 5.6, the average number of persons in each household was four. In the total group studied, only about one out of five joined the church if no other members of these families were Seventh-day Adventists.
Table 5.4
TOTAL YEARLY FAMILY INCOME BY TOTAL SAMPLE
ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Income</th>
<th>Total Sample No.</th>
<th>Total Sample %</th>
<th>ACH %</th>
<th>Non-ACH %</th>
</tr>
</thead>
<tbody>
<tr>
<td>$4,000 or less</td>
<td>71</td>
<td>15.2</td>
<td>6.9</td>
<td>23.2</td>
</tr>
<tr>
<td>$5,000 - $7,999</td>
<td>58</td>
<td>12.4</td>
<td>10.1</td>
<td>13.3</td>
</tr>
<tr>
<td>$8,000 - $11,999</td>
<td>80</td>
<td>17.1</td>
<td>13.8</td>
<td>18.9</td>
</tr>
<tr>
<td>$12,000 - $14,999</td>
<td>59</td>
<td>12.6</td>
<td>11.5</td>
<td>14.6</td>
</tr>
<tr>
<td>$15,000 - $20,999</td>
<td>79</td>
<td>16.8</td>
<td>20.2</td>
<td>14.6</td>
</tr>
<tr>
<td>$21,000 - $39,999</td>
<td>48</td>
<td>10.3</td>
<td>14.7</td>
<td>6.4</td>
</tr>
<tr>
<td>$40,000 or more</td>
<td>12</td>
<td>2.6</td>
<td>4.6</td>
<td>0.9</td>
</tr>
<tr>
<td>No response</td>
<td>61</td>
<td>13.0</td>
<td>18.2</td>
<td>8.1</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Fig. 5.2 Comparison of Yearly Family Income of Total Sample By ACH/Non-ACH Environment
Table 5.5

FORMAL EDUCATION BY TOTAL SAMPLE
ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>EDUCATION</th>
<th>Total Sample</th>
<th>ACH %</th>
<th>Non-ACH %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8th grade or less</td>
<td>198</td>
<td>42.4</td>
<td>60.1</td>
</tr>
<tr>
<td>Some high school</td>
<td>84</td>
<td>17.9</td>
<td>17.4</td>
</tr>
<tr>
<td>High school graduate</td>
<td>61</td>
<td>13.0</td>
<td>6.4</td>
</tr>
<tr>
<td>Some college/trade/business school</td>
<td>83</td>
<td>17.7</td>
<td>8.7</td>
</tr>
<tr>
<td>College graduate (4 year)</td>
<td>18</td>
<td>3.8</td>
<td>2.8</td>
</tr>
<tr>
<td>Graduate or professional school</td>
<td>14</td>
<td>3.0</td>
<td>1.4</td>
</tr>
<tr>
<td>No response</td>
<td>10</td>
<td>2.2</td>
<td>3.2</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5.6

SIZE OF HOUSEHOLD BY TOTAL SAMPLE
ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Number of persons</th>
<th>Total Sample</th>
<th>ACH %</th>
<th>Non-ACH %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>One</td>
<td>40</td>
<td>8.5</td>
<td>2.3</td>
</tr>
<tr>
<td>Two</td>
<td>70</td>
<td>15.0</td>
<td>4.1</td>
</tr>
<tr>
<td>Three</td>
<td>70</td>
<td>15.0</td>
<td>16.1</td>
</tr>
<tr>
<td>Four</td>
<td>101</td>
<td>21.6</td>
<td>27.5</td>
</tr>
<tr>
<td>Five</td>
<td>77</td>
<td>16.5</td>
<td>20.6</td>
</tr>
<tr>
<td>Six</td>
<td>59</td>
<td>12.6</td>
<td>19.3</td>
</tr>
<tr>
<td>Seven</td>
<td>18</td>
<td>3.7</td>
<td>4.1</td>
</tr>
<tr>
<td>Eight or more</td>
<td>26</td>
<td>5.6</td>
<td>5.0</td>
</tr>
<tr>
<td>No response</td>
<td>7</td>
<td>1.5</td>
<td>1.0</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Table 5.7
ADVENTISTS IN HOUSEHOLD BY TOTAL SAMPLE
ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Number of persons</th>
<th>Total Sample</th>
<th>ACH</th>
<th>Non-ACH</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>One</td>
<td>97</td>
<td>20.7</td>
<td>6.4</td>
</tr>
<tr>
<td>Two</td>
<td>93</td>
<td>19.9</td>
<td>12.8</td>
</tr>
<tr>
<td>Three</td>
<td>86</td>
<td>18.4</td>
<td>21.6</td>
</tr>
<tr>
<td>Four</td>
<td>74</td>
<td>15.8</td>
<td>22.5</td>
</tr>
<tr>
<td>Five</td>
<td>49</td>
<td>10.5</td>
<td>16.5</td>
</tr>
<tr>
<td>Six</td>
<td>36</td>
<td>7.7</td>
<td>12.4</td>
</tr>
<tr>
<td>Seven</td>
<td>12</td>
<td>2.6</td>
<td>3.7</td>
</tr>
<tr>
<td>Eight or more</td>
<td>12</td>
<td>2.6</td>
<td>3.2</td>
</tr>
<tr>
<td>No response</td>
<td>9</td>
<td>1.8</td>
<td>.9</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>
A dominant 78% of the new Adventists lived in a household with two or more SDA members prior to joining. The conserving influence of the Adventist home environment is further revealed by the fact that two-thirds of the new members who were married had Adventist spouses prior to joining.

Community size during childhood (ages 1-8). The new members were asked to indicate the size of community in which they lived during their younger years, ages one through eight. A majority (53%) grew up in a large city or metropolitan area (over 50,000 population), and 44% grew up in a rural or small town.

Birth or adoption. Table 5.8 shows the birth (or adoption) categories in the respondents' families. The most common category selected was the second or third born or adopted.

Ethnic background. The new members were asked to describe their ethnic background from among ten categories: White North American, Black North American, Spanish-speaking American, North American Indian, Mexican or Mexican-American, Asian, African, Latin American, West Indian, and Other. Table 5.9 shows that the majority of respondents were White North American (50%). The three next largest categories by ethnic background are Black North American (13%), Asian (12%), and Mexican or Mexican-American (11%), which together comprised 36% of the sample.

Other descriptive information

In addition to basic socio-economic information, the study also provides some general information which gives a more complete picture of the new members.
Table 5.8
BIRTH OR ADOPTIVE RANK IN FAMILY BY TOTAL SAMPLE
ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Birth Number</th>
<th>Total Sample</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>ACH</td>
<td>Non-ACH</td>
</tr>
<tr>
<td>Firstborn</td>
<td>155</td>
<td>33.1</td>
<td>35.3</td>
<td>31.8</td>
</tr>
<tr>
<td>Number 2 or 3</td>
<td>184</td>
<td>39.4</td>
<td>45.4</td>
<td>34.8</td>
</tr>
<tr>
<td>Number 4 or 5</td>
<td>68</td>
<td>14.5</td>
<td>11.9</td>
<td>16.3</td>
</tr>
<tr>
<td>Number 6 or more</td>
<td>51</td>
<td>10.9</td>
<td>6.0</td>
<td>15.0</td>
</tr>
<tr>
<td>No response</td>
<td>10</td>
<td>2.1</td>
<td>1.4</td>
<td>2.1</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5.9
ETHNIC BACKGROUND OF NEW MEMBERS BY TOTAL SAMPLE
ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Ethnic Type</th>
<th>Total Sample</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>ACH</td>
<td>Non-ACH</td>
</tr>
<tr>
<td>White North American</td>
<td>235</td>
<td>50.2</td>
<td>50.5</td>
<td>51.1</td>
</tr>
<tr>
<td>Black North American</td>
<td>54</td>
<td>12.6</td>
<td>11.0</td>
<td>14.6</td>
</tr>
<tr>
<td>Spanish-speaking American</td>
<td>25</td>
<td>5.3</td>
<td>5.0</td>
<td>5.2</td>
</tr>
<tr>
<td>North American Indian</td>
<td>2</td>
<td>0.4</td>
<td>-</td>
<td>.9</td>
</tr>
<tr>
<td>Mexican or Mexican-American</td>
<td>53</td>
<td>11.3</td>
<td>6.9</td>
<td>14.6</td>
</tr>
<tr>
<td>Asian</td>
<td>56</td>
<td>12.0</td>
<td>19.3</td>
<td>4.7</td>
</tr>
<tr>
<td>African</td>
<td>1</td>
<td>0.2</td>
<td>.5</td>
<td>-</td>
</tr>
<tr>
<td>Latin American</td>
<td>28</td>
<td>6.0</td>
<td>4.6</td>
<td>7.7</td>
</tr>
<tr>
<td>West Indian</td>
<td>2</td>
<td>0.4</td>
<td>.5</td>
<td>.4</td>
</tr>
<tr>
<td>No response</td>
<td>12</td>
<td>1.6</td>
<td>1.7</td>
<td>.8</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Baptism or profession of faith. Baptism was the method of joining the Church for 90% of the new members, while 10% entered Church membership by profession of faith. The data resulting from the personal interviews reveal that 10% of the reported baptisms were actually rebaptisms of former Seventh-day Adventists. Also, 1% of the members who joined by profession of faith were Filipino immigrants whose transfer of membership was unreasonably delayed by a lack of communication from the churches in the Philippines and the reported reluctance of some churches in the Philippines to face the thought of their members making permanent a church home in America.

Childhood religious influence. Table 5.10 reports the influence of religion on the study participants in their younger years (ages one through eight). The predominant response of 75% of the new members indicated that they felt religion had "some" or "very much" influence on them in their younger years. Only 25% felt religion had "little" or "no" influence upon them as a child. There were 25% more of those with an ACH background rather than Non-ACH who considered religion to have "very much" influence upon them in their younger years (ages one through eight), while in the Non-ACH group 24% more than the ACH group felt religion had "little" or "no" influence. It is apparent that the group with ACH home background perceived religion to have considerably more influence in their younger years than did the Non-ACH group.

Previous religious affiliation. Of the total sample 47% reported growing up in an Adventist home, 8% had no previous religious or church affiliation, and the remaining 47% were affiliated with another denomination prior to joining the Seventh-day
Table 5.10

RELIGIOUS INFLUENCE IN YOUNGER YEARS (Ages 1 - 8)
BY TOTAL SAMPLE, ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Degree of Influence</th>
<th>Total Sample</th>
<th>ACH</th>
<th>Non-ACH</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Very much</td>
<td>201</td>
<td>42.9</td>
<td>53.7</td>
</tr>
<tr>
<td>Some</td>
<td>144</td>
<td>30.8</td>
<td>32.1</td>
</tr>
<tr>
<td>Little</td>
<td>80</td>
<td>17.1</td>
<td>9.2</td>
</tr>
<tr>
<td>None</td>
<td>37</td>
<td>7.9</td>
<td>3.2</td>
</tr>
<tr>
<td>No response</td>
<td>6</td>
<td>1.3</td>
<td>1.8</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5.11

PREVIOUS RELIGIOUS NON-SDA AFFILIATION
BY NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Religion</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roman Catholic</td>
<td>76</td>
<td>34.7</td>
</tr>
<tr>
<td>Methodist</td>
<td>17</td>
<td>7.8</td>
</tr>
<tr>
<td>Baptist</td>
<td>47</td>
<td>21.5</td>
</tr>
<tr>
<td>Lutheran</td>
<td>13</td>
<td>5.9</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>14</td>
<td>6.4</td>
</tr>
<tr>
<td>Other</td>
<td>52</td>
<td>23.7</td>
</tr>
<tr>
<td>Total</td>
<td>219</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Adventist Church. Thus an overwhelming majority of the new Adventist converts have a prior religious orientation. The two most frequently reported previous denominational affiliations were Catholic (35%) and Baptist (22%). "Other" previous denominational affiliation accounted for 24%. The denominational options listed in the questionnaire are reproduced in table 5.11. The data resulting from the personal interviews indicate that the "other" category is comprised of a large variety of Protestant church organizations with only one or two persons in each category. A comparison of previous church affiliations by ethnic groups reveals that Spanish-speaking new members most often came from Roman Catholic backgrounds (43%), White from Miscellaneous Protestant denominations (16%), and Black from Baptist affiliation (36%).

Objective 2 Discover how the new member first learned about the Seventh-day Adventist Church.

For the purpose of this study, the evangelistic methods of Seventh-day Adventists were divided into two categories: "evangelistic factors" and "personal influences." The results of objectives two through four will be discussed under these two headings.

The Personal Influences were subdivided into eleven categories. They are:

1. Adventist school teacher
2. Pastor
3. Evangelist

For a definition of evangelistic factors and personal influences see definition of terms pp. 7-8.
4. Bible worker
5. Family member
6. Church member
7. Friend or neighbor
8. Medical worker
9. Book salesman
10. Fellow student
11. Other

The Evangelistic Factors were subdivided into eleven categories:
1. Adventist schools
2. Literature, books or magazines
3. Television, radio or newspaper
4. Hospital or Adventist health emphasis
5. Bible studies with pastor or baptismal class
6. Bible studies with church member
7. Evangelistic meetings
8. Sabbath School and church service
9. Food, clothing, money, or housing
10. Bible correspondence course
11. Other

The sample population was asked to answer the question "Through what person did you first learn about the Adventist Church?" by selecting one person from the above list of Personal Influences. They were also asked to select one item from the above

1Adventist book salesmen are referred to as colporteurs or literature evangelists.
list of Evangelistic Factors through which they first learned about the Adventist Church.

Initial contact with Church through Personal Influence

A majority of the new members (55%) stated that they first learned about the Adventist Church through a family member or relative, as seen in table 5.12. The lay member (10%) was the second most frequently reported initial contact with the church. The friend or neighbor (9%) was third. These data indicate that the new members were more readily influenced by members of their own family.

An overwhelming majority (85%) of the new members with an ACH background reported that a family member was the person through whom they first learned about the Adventist Church. Responses of the Non-ACH group, seen in table 5.12, show a fairly even distribution of responses among the available options. The five personal influences with the greatest frequency of responses in descending order are:

<table>
<thead>
<tr>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family member</td>
</tr>
<tr>
<td>Church member</td>
</tr>
<tr>
<td>Friend or neighbor</td>
</tr>
<tr>
<td>Bible worker</td>
</tr>
<tr>
<td>Pastor</td>
</tr>
</tbody>
</table>

Initial contact with Church through Evangelistic Factors

Table 5.13 shows that the new members report their first contact with the Church by evangelistic factors. A large 42% chose the "other" category as the avenue through which they first made
Table 5.12
FIRST OF THE PERSONAL INFLUENCES WHICH PROVIDED INFORMATION ABOUT THE CHURCH, BY TOTAL SAMPLE, ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Personal Influences</th>
<th>Total Sample No.</th>
<th>Total Sample %</th>
<th>ACH %</th>
<th>Non-ACH %</th>
</tr>
</thead>
<tbody>
<tr>
<td>SDA school teacher</td>
<td>6</td>
<td>1.3</td>
<td>.5</td>
<td>2.1</td>
</tr>
<tr>
<td>Pastor</td>
<td>21</td>
<td>4.5</td>
<td>3.7</td>
<td>5.2</td>
</tr>
<tr>
<td>Evangelist</td>
<td>11</td>
<td>2.4</td>
<td></td>
<td>4.7</td>
</tr>
<tr>
<td>Bible worker</td>
<td>22</td>
<td>4.7</td>
<td>2.3</td>
<td>7.3</td>
</tr>
<tr>
<td>Family member</td>
<td>256</td>
<td>54.7</td>
<td>84.9</td>
<td>27.0</td>
</tr>
<tr>
<td>Church member</td>
<td>46</td>
<td>9.8</td>
<td>0.9</td>
<td>18.5</td>
</tr>
<tr>
<td>Friend or neighbor</td>
<td>40</td>
<td>8.5</td>
<td>1.4</td>
<td>15.0</td>
</tr>
<tr>
<td>Medical worker</td>
<td>11</td>
<td>2.4</td>
<td></td>
<td>4.3</td>
</tr>
<tr>
<td>Book salesman</td>
<td>4</td>
<td>0.9</td>
<td></td>
<td>1.7</td>
</tr>
<tr>
<td>Fellow student</td>
<td>6</td>
<td>1.3</td>
<td></td>
<td>2.6</td>
</tr>
<tr>
<td>Other</td>
<td>28</td>
<td>6.0</td>
<td>4.1</td>
<td>7.7</td>
</tr>
<tr>
<td>No response</td>
<td>17</td>
<td>3.5</td>
<td>2.2</td>
<td>3.9</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Table 5.13

FIRST OF THE EVANGELISTIC FACTORS WHICH PROVIDED INFORMATION ABOUT THE CHURCH, BY TOTAL SAMPLE, ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Evangelistic Factors</th>
<th>Total No.</th>
<th>Sample %</th>
<th>ACH %</th>
<th>Non-ACH %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adventist schools</td>
<td>33</td>
<td>7.1</td>
<td>11.5</td>
<td>3.4</td>
</tr>
<tr>
<td>Literature, books or magazines</td>
<td>17</td>
<td>3.6</td>
<td>1.4</td>
<td>5.6</td>
</tr>
<tr>
<td>T.V., radio, or newspapers</td>
<td>13</td>
<td>2.8</td>
<td>0.9</td>
<td>4.7</td>
</tr>
<tr>
<td>Hospital or health emphasis</td>
<td>12</td>
<td>2.6</td>
<td>0.5</td>
<td>4.7</td>
</tr>
<tr>
<td>Bible studies with pastor or baptismal class</td>
<td>32</td>
<td>6.8</td>
<td>7.3</td>
<td>6.0</td>
</tr>
<tr>
<td>Bible studies with church member</td>
<td>67</td>
<td>14.3</td>
<td>4.6</td>
<td>23.6</td>
</tr>
<tr>
<td>Evangelistic meetings</td>
<td>18</td>
<td>3.8</td>
<td>0.5</td>
<td>7.3</td>
</tr>
<tr>
<td>Sabbath school or worship</td>
<td>44</td>
<td>9.4</td>
<td>16.1</td>
<td>3.0</td>
</tr>
<tr>
<td>Food, clothing, money, or housing</td>
<td>1</td>
<td>0.2</td>
<td>0.2</td>
<td>0.4</td>
</tr>
<tr>
<td>Bible correspondence courses</td>
<td>10</td>
<td>2.1</td>
<td>0.9</td>
<td>3.0</td>
</tr>
<tr>
<td>Other</td>
<td>194</td>
<td>41.5</td>
<td>51.4</td>
<td>32.6</td>
</tr>
<tr>
<td>No response</td>
<td>27</td>
<td>5.8</td>
<td>4.9</td>
<td>5.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>468</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
contact with the Church. On the surface, this high response seems to indicate that insufficient evangelistic factors were available as options in the instrument. Data obtained through the personal interviews, however, afforded an opportunity to explore the meaning of this response. Interview conversations revealed that participants did not require additional evangelistic factors to report their initial contact with the church, but that evangelistic factors per se did not serve as significant initial contacts.

Analyses of tables 5.12 and 5.13 indicate that the new members most often reported that a person was the initial contact with the church. Evidently an evangelistic method with a personal component provided a more significant initial impact than did a nonpersonal one.

The evangelistic factor, Bible study with a church member, received the second largest number of responses (14%). Sabbath School or the worship service was the first introduction to the Church for 9% and Adventist schools for 7%.

Objective 3 Inquire as to the most significant method in the member's decision to join the Church.

Greatest Personal Influence among persons

In the Personal Influences section of the questionnaire, the new members were asked the following question: "Who had the greatest influence upon your decision to join the Church?" The same eleven categories of personal influences mentioned in objective 2 were used. A distribution of responses may be seen in table 5.14. The new members indicated that family members had the greatest
Table 5.14
GREATEST PERSONAL INFLUENCE ON DECISION TO JOIN THE CHURCH
BY TOTAL SAMPLE, ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Personal Influences</th>
<th>Total Sample</th>
<th>ACH</th>
<th>Non-ACH</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>SDA school teacher</td>
<td>11</td>
<td>2.4</td>
<td>2.8</td>
</tr>
<tr>
<td>Pastor</td>
<td>125</td>
<td>26.7</td>
<td>24.8</td>
</tr>
<tr>
<td>Evangelist</td>
<td>51</td>
<td>10.9</td>
<td>11.0</td>
</tr>
<tr>
<td>Bible worker</td>
<td>29</td>
<td>6.2</td>
<td>1.8</td>
</tr>
<tr>
<td>Family member</td>
<td>133</td>
<td>28.4</td>
<td>42.7</td>
</tr>
<tr>
<td>Church member</td>
<td>34</td>
<td>7.3</td>
<td>1.8</td>
</tr>
<tr>
<td>Friend or neighbor</td>
<td>22</td>
<td>4.7</td>
<td>1.8</td>
</tr>
<tr>
<td>Medical worker</td>
<td>5</td>
<td>1.1</td>
<td></td>
</tr>
<tr>
<td>Book salesman</td>
<td>3</td>
<td>.6</td>
<td>.5</td>
</tr>
<tr>
<td>Fellow student</td>
<td>5</td>
<td>1.1</td>
<td>1.8</td>
</tr>
<tr>
<td>Other</td>
<td>25</td>
<td>5.3</td>
<td>5.5</td>
</tr>
<tr>
<td>No response</td>
<td>25</td>
<td>5.3</td>
<td>5.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>468</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
influence for them (28%). The pastor immediately followed the influence of the family member with 27%. The evangelist was reported by 11% and the church member 7% while the Bible worker was indicated by 6%.

**ACH versus Non-ACH.** A comparison of the greatest personal influences by ACH/Non-ACH background reveals several significant differences. The ACH group most often reported the family member (43%) to have the greatest personal influence in their decision to join. This was followed by the pastor with 25% and the evangelist with 11%. In contrast, the Non-ACH group most often stated the pastor had the greatest influence (30%), then the family member (15%), and church member (12%).

A range of persons were selected when the greatest personal influence was compared by age groups. (See table 5.15.) For example, the family member was reported to be the greatest influence in two groups; 19 years or less and 40-65 years. However, the pastor had the greatest influence in the 20-29, 30-39, and 65 or over age groups.

The greatest influence for the family member was in the 12-years-and-under group and its least influence was in the 20-29 year group. The pastor's greatest influence was found to be in the 30-39-year group and his least influence was in the 40-65-year group.

**Sex and marital status.** Although no significant difference by sex was reported, marital status did make a difference in selecting the greatest personal influence. The greatest influence for the single person was his or her family (35%), but for the married it was the pastor (29%). Equal numbers of separated, divorced, and widowed
<table>
<thead>
<tr>
<th>Personal Influences</th>
<th>12 yr. or less</th>
<th>13-19</th>
<th>20-29</th>
<th>30-39</th>
<th>40-65</th>
<th>65 &amp; over</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>SDA school teacher</td>
<td>4</td>
<td>7.4</td>
<td>2</td>
<td>1.8</td>
<td>1</td>
<td>1.2</td>
</tr>
<tr>
<td>Pastor</td>
<td>28</td>
<td>26.8</td>
<td>32</td>
<td>29.1</td>
<td>20</td>
<td>24.1</td>
</tr>
<tr>
<td>Evangelist</td>
<td>7</td>
<td>6.7</td>
<td>15</td>
<td>13.6</td>
<td>11</td>
<td>13.3</td>
</tr>
<tr>
<td>Bible worker</td>
<td>2</td>
<td>3.7</td>
<td>5</td>
<td>4.5</td>
<td>3</td>
<td>3.6</td>
</tr>
<tr>
<td>Family member</td>
<td>42</td>
<td>40.2</td>
<td>39</td>
<td>35.5</td>
<td>13</td>
<td>15.7</td>
</tr>
<tr>
<td>Church member</td>
<td>3</td>
<td>4.3</td>
<td>3</td>
<td>2.7</td>
<td>9</td>
<td>10.8</td>
</tr>
<tr>
<td>Friend or neighbor</td>
<td>2</td>
<td>1.2</td>
<td>4</td>
<td>3.6</td>
<td>11</td>
<td>13.3</td>
</tr>
<tr>
<td>Medical worker</td>
<td>1</td>
<td>0.6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Book salesman</td>
<td>1</td>
<td>0.9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fellow student</td>
<td>2</td>
<td>1.2</td>
<td>3</td>
<td>2.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>6</td>
<td>3.7</td>
<td>3</td>
<td>2.7</td>
<td>8</td>
<td>9.6</td>
</tr>
<tr>
<td>No response</td>
<td>3</td>
<td>4.2</td>
<td>3</td>
<td>2.9</td>
<td>6</td>
<td>7.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100.0</td>
<td>110</td>
<td>100.0</td>
<td>83</td>
<td>100.0</td>
</tr>
</tbody>
</table>
respondents indicated that the Bible worker and family member had an equally great influence (20%). (See table 5.16.)

**Yearly family income.** Results indicated that the influence of the family member and pastor are slightly different among the various income groups. The pastor had the greatest influence among the $8,000-14,999 group, while the family member had a slightly greater influence among the $7,999 or less. The family member was the leading influence among those in the $15,000-20,999 (68%) and $21,000 or more (43%) income levels. The Adventist pastor had a consistent 24-29% influence upon the wide range of income levels. (See table 5.17.)

**Ethnic background.** The ethnic variable was compared to the greatest personal influence, a variation from the total sample occurred among the Spanish-speaking group. In this instance the Spanish-speaking group reported that the pastor had the greatest influence (33%) upon their decision to join. The other categories, Black, White, and "Other," stated that a family member provided the greatest personal influence. (See table 5.18.)

The greatest influence among Evangelistic Factors

From a list of eleven evangelistic factors, the new members were asked to select the one that had the greatest influence on their decision to join the Church. Bible studies with the pastor was re-reported by 27% of the new members as the factor which had the greatest influence upon their decision. Evangelistic meetings were reported as having the greatest influence by 13%, followed by Sabbath school or worship service and Bible studies with church members (10%).
Table 5.16
GREATEST PERSONAL INFLUENCE ON DECISION TO JOIN THE CHURCH
BY SEX AND MARITAL STATUS OF THE TOTAL SAMPLE

<table>
<thead>
<tr>
<th>Personal Influences</th>
<th>Male</th>
<th>Female</th>
<th>Single</th>
<th>Married</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>SDA school teacher</td>
<td>6</td>
<td>3.3</td>
<td>5</td>
<td>1.8</td>
<td>7</td>
</tr>
<tr>
<td>Pastor</td>
<td>55</td>
<td>29.9</td>
<td>70</td>
<td>24.8</td>
<td>70</td>
</tr>
<tr>
<td>Evangelist</td>
<td>23</td>
<td>12.5</td>
<td>27</td>
<td>9.6</td>
<td>28</td>
</tr>
<tr>
<td>Bible worker</td>
<td>5</td>
<td>2.7</td>
<td>24</td>
<td>8.5</td>
<td>9</td>
</tr>
<tr>
<td>Family member</td>
<td>57</td>
<td>31.0</td>
<td>75</td>
<td>26.6</td>
<td>88</td>
</tr>
<tr>
<td>Church member</td>
<td>17</td>
<td>9.2</td>
<td>17</td>
<td>6.0</td>
<td>11</td>
</tr>
<tr>
<td>Friend or neighbor</td>
<td>7</td>
<td>3.8</td>
<td>15</td>
<td>5.3</td>
<td>12</td>
</tr>
<tr>
<td>Medical worker</td>
<td>5</td>
<td>1.8</td>
<td>1</td>
<td>0.4</td>
<td>1</td>
</tr>
<tr>
<td>Book salesman</td>
<td>2</td>
<td>1.1</td>
<td>1</td>
<td>0.4</td>
<td>1</td>
</tr>
<tr>
<td>Fellow student</td>
<td>1</td>
<td>0.5</td>
<td>4</td>
<td>1.4</td>
<td>5</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
<td>2.7</td>
<td>20</td>
<td>7.1</td>
<td>12</td>
</tr>
<tr>
<td>No response</td>
<td>6</td>
<td>3.3</td>
<td>19</td>
<td>6.7</td>
<td>10</td>
</tr>
<tr>
<td>Total</td>
<td>184</td>
<td>100.0</td>
<td>282</td>
<td>100.0</td>
<td>254</td>
</tr>
<tr>
<td></td>
<td>$7,999 or less</td>
<td>$8,000 to $14,999</td>
<td>$15,000 to $20,999</td>
<td>$21,000 and above</td>
<td></td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>----------------</td>
<td>-------------------</td>
<td>--------------------</td>
<td>-------------------</td>
<td></td>
</tr>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>SDA school teacher</td>
<td>4</td>
<td>3.1</td>
<td>1</td>
<td>0.7</td>
<td>2</td>
</tr>
<tr>
<td>Pastor</td>
<td>31</td>
<td>24.0</td>
<td>36</td>
<td>25.9</td>
<td>23</td>
</tr>
<tr>
<td>Evangelist</td>
<td>12</td>
<td>9.3</td>
<td>15</td>
<td>10.8</td>
<td>10</td>
</tr>
<tr>
<td>Bible worker</td>
<td>8</td>
<td>6.2</td>
<td>15</td>
<td>10.8</td>
<td>2</td>
</tr>
<tr>
<td>Family member</td>
<td>33</td>
<td>25.6</td>
<td>31</td>
<td>22.3</td>
<td>25</td>
</tr>
<tr>
<td>Church member</td>
<td>16</td>
<td>12.4</td>
<td>12</td>
<td>8.6</td>
<td>2</td>
</tr>
<tr>
<td>Friend or neighbor</td>
<td>8</td>
<td>6.2</td>
<td>9</td>
<td>6.5</td>
<td>4</td>
</tr>
<tr>
<td>Medical worker</td>
<td>2</td>
<td>1.6</td>
<td>1</td>
<td>1.3</td>
<td>1</td>
</tr>
<tr>
<td>Book salesman</td>
<td>1</td>
<td>0.8</td>
<td>1</td>
<td>0.7</td>
<td>2</td>
</tr>
<tr>
<td>Fellow student</td>
<td>8</td>
<td>6.2</td>
<td>9</td>
<td>6.5</td>
<td>4</td>
</tr>
<tr>
<td>Other</td>
<td>6</td>
<td>4.6</td>
<td>8</td>
<td>5.8</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>129</td>
<td>100.0</td>
<td>139</td>
<td>100.0</td>
<td>79</td>
</tr>
</tbody>
</table>
Table 5.18

GREATEST PERSONAL INFLUENCE ON DECISION TO JOIN THE CHURCH
BY ETHNIC GROUPS OF THE TOTAL SAMPLE

<table>
<thead>
<tr>
<th>Personal Influences</th>
<th>Spanish-Speaking</th>
<th>Black</th>
<th>White</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>SDA school teacher</td>
<td>3</td>
<td>2.8</td>
<td>1</td>
<td>1.7</td>
</tr>
<tr>
<td>Pastor</td>
<td>35</td>
<td>33.0</td>
<td>12</td>
<td>20.3</td>
</tr>
<tr>
<td>Evangelist</td>
<td>10</td>
<td>9.4</td>
<td>5</td>
<td>8.5</td>
</tr>
<tr>
<td>Bible worker</td>
<td>4</td>
<td>3.8</td>
<td>9</td>
<td>15.3</td>
</tr>
<tr>
<td>Family member</td>
<td>28</td>
<td>26.4</td>
<td>15</td>
<td>25.4</td>
</tr>
<tr>
<td>Church member</td>
<td>13</td>
<td>12.3</td>
<td>2</td>
<td>3.4</td>
</tr>
<tr>
<td>Friend or neighbor</td>
<td>2</td>
<td>1.9</td>
<td>4</td>
<td>6.8</td>
</tr>
<tr>
<td>Medical worker</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Book salesman</td>
<td>1</td>
<td>0.9</td>
<td>1</td>
<td>1.7</td>
</tr>
<tr>
<td>Fellow student</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>3.8</td>
<td>4</td>
<td>6.8</td>
</tr>
<tr>
<td>No response</td>
<td>6</td>
<td>5.7</td>
<td>6</td>
<td>10.1</td>
</tr>
<tr>
<td>Total</td>
<td>106</td>
<td>100.0</td>
<td>59</td>
<td>100.0</td>
</tr>
</tbody>
</table>
ACH versus Non-ACH. New members with both ACH and Non-ACH backgrounds agreed that Bible study was the greatest evangelistic factor which influenced their decision to join the Church. Some factors were more significant for the members with ACH background than non-ACH: for example, Adventist schools and Bible studies with pastor. Factors which had the greatest influence upon the Non-ACH background were Bible studies with church members and evangelistic meetings. (See table 5.19.)

Age. All age groups under 40 years of age, as seen in table 5.20, agreed that Bible studies with the pastor was the evangelistic factor which had the greatest influence on their decision to join. Ages 40-65 reported Bible studies and evangelistic meetings equal in influence, while those age 65 and over list evangelistic meetings as the greatest factor. A trend was reported in the impact of evangelistic meetings. The older the age group, the greater the impact of the evangelistic meetings, except for age group 30-39. While only 10% of age group 30-39 report evangelistic meetings as the greatest influence, the 65-years-and-over group report 20%.

Miscellaneous variables. No significant differences in findings occur when the greatest reported evangelistic factor is compared by sex and marital status. (See table 5.21.) In table 5.22 an increase occurs for the Bible study with pastor variable through the higher income levels ($15,000 or above). A marked decrease occurs in the impact of Bible studies with the church member in the $21,000-and-above income bracket over the lower income levels. The same trend is observed with the impact of the Sabbath School and worship services and evangelistic meetings.
Table 5.19

EVANGELISTIC FACTORS WITH GREATEST INFLUENCE ON DECISION TO JOIN THE CHURCH, BY TOTAL SAMPLE, ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Evangelistic Factors</th>
<th>Total No.</th>
<th>Sample %</th>
<th>ACH %</th>
<th>Non-ACH %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adventist schools</td>
<td>23</td>
<td>4.9</td>
<td>9.2</td>
<td>1.3</td>
</tr>
<tr>
<td>Literature, books or magazines</td>
<td>15</td>
<td>3.2</td>
<td>1.8</td>
<td>4.3</td>
</tr>
<tr>
<td>T.V., radio, or newspapers</td>
<td>3</td>
<td>0.6</td>
<td>0.5</td>
<td>0.9</td>
</tr>
<tr>
<td>Hospital or health emphasis</td>
<td>2</td>
<td>0.4</td>
<td></td>
<td>0.9</td>
</tr>
<tr>
<td>Bible studies with pastor or baptismal class</td>
<td>127</td>
<td>27.1</td>
<td>29.4</td>
<td>25.8</td>
</tr>
<tr>
<td>Bible studies with church member</td>
<td>48</td>
<td>10.3</td>
<td>5.0</td>
<td>15.9</td>
</tr>
<tr>
<td>Evangelistic meetings</td>
<td>62</td>
<td>13.2</td>
<td>9.2</td>
<td>16.3</td>
</tr>
<tr>
<td>Sabbath school or worship</td>
<td>44</td>
<td>9.4</td>
<td>10.1</td>
<td>9.0</td>
</tr>
<tr>
<td>Food, clothing, money, or housing</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bible correspondence courses</td>
<td>9</td>
<td>1.9</td>
<td>0.9</td>
<td>2.6</td>
</tr>
<tr>
<td>Other</td>
<td>100</td>
<td>21.4</td>
<td>25.7</td>
<td>17.2</td>
</tr>
<tr>
<td>No response</td>
<td>35</td>
<td>7.6</td>
<td>8.2</td>
<td>5.8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>468</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
Table 5.20

EVANGELISTIC FACTORS WITH GREATEST INFLUENCE ON DECISION TO JOIN THE CHURCH
BY AGE OF THE TOTAL SAMPLE

<table>
<thead>
<tr>
<th>Evangelistic Methods</th>
<th>12 and under</th>
<th>13-19</th>
<th>20-29</th>
<th>30-39</th>
<th>40-65</th>
<th>65 and over</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>Adventist schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literature, books, or magazines</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T.V., radio, or newspapers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hospital or health emphasis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bible studies with pastor or baptismal class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bible studies with church member</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Evangelistic meetings</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sabbath school or worship</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Food, clothing, money, or housing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bible correspondence courses</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No response</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Total</td>
<td>100</td>
<td>100.0</td>
<td>110</td>
<td>100.0</td>
<td>83</td>
<td>100.0</td>
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</tbody>
</table>
## Table 5.21

**EVANGELISTIC FACTORS WITH GREATEST INFLUENCE ON DECISION TO JOIN THE CHURCH BY SEX AND MARITAL STATUS OF THE TOTAL SAMPLE**

<table>
<thead>
<tr>
<th>Evangelistic Factors</th>
<th>Male</th>
<th>Female</th>
<th>Single</th>
<th>Married</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adventist schools</td>
<td>11</td>
<td>12</td>
<td>17</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Literature, books, or magazines</td>
<td>5</td>
<td>10</td>
<td>8</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>T.V., radio, or newspapers</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Hospital or health emphasis</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Bible studies with pastor or baptismal class</td>
<td>51</td>
<td>76</td>
<td>75</td>
<td>43</td>
<td>9</td>
</tr>
<tr>
<td>Bible studies with church member</td>
<td>19</td>
<td>29</td>
<td>18</td>
<td>21</td>
<td>9</td>
</tr>
<tr>
<td>Evangelistic meetings</td>
<td>23</td>
<td>38</td>
<td>28</td>
<td>27</td>
<td>6</td>
</tr>
<tr>
<td>Sabbath School or worship</td>
<td>28</td>
<td>26</td>
<td>27</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>Food, clothing, money, or housing</td>
<td>2</td>
<td>5</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Bible correspondence courses</td>
<td>4</td>
<td>5</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Other</td>
<td>39</td>
<td>60</td>
<td>63</td>
<td>26</td>
<td>10</td>
</tr>
<tr>
<td>No response</td>
<td>3</td>
<td>22</td>
<td>13</td>
<td>18</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>184</td>
<td>282</td>
<td>254</td>
<td>161</td>
<td>51</td>
</tr>
</tbody>
</table>
### Table 5.22

**EVANGELISTIC FACTORS WITH GREATEST INFLUENCE ON DECISION TO JOIN THE CHURCH**
**BY YEARLY FAMILY INCOME OF THE TOTAL SAMPLE**

<table>
<thead>
<tr>
<th>Evangelistic Factors</th>
<th>$7,999 or less No.</th>
<th>$7,999 or less %</th>
<th>$8,000 to $14,999 No.</th>
<th>$8,000 to $14,999 %</th>
<th>$15,000 to $20,999 No.</th>
<th>$15,000 to $20,999 %</th>
<th>$21,000 and above No.</th>
<th>$21,000 and above %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adventist schools</td>
<td>3</td>
<td>2.3</td>
<td>7</td>
<td>5.0</td>
<td>4</td>
<td>5.1</td>
<td>5</td>
<td>8.3</td>
</tr>
<tr>
<td>Literature, books, or magazines</td>
<td>4</td>
<td>3.1</td>
<td>6</td>
<td>4.3</td>
<td>2</td>
<td>2.5</td>
<td>2</td>
<td>3.3</td>
</tr>
<tr>
<td>T.V., radio, or newspapers</td>
<td>3</td>
<td>2.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hospital or health emphasis</td>
<td>1</td>
<td>0.8</td>
<td>1</td>
<td>0.7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bible studies with pastor or baptismal class</td>
<td>29</td>
<td>22.5</td>
<td>32</td>
<td>23.0</td>
<td>26</td>
<td>32.9</td>
<td>23</td>
<td>38.3</td>
</tr>
<tr>
<td>Bible studies with church member</td>
<td>15</td>
<td>11.6</td>
<td>23</td>
<td>16.5</td>
<td>6</td>
<td>7.6</td>
<td>1</td>
<td>1.7</td>
</tr>
<tr>
<td>Evangelistic meetings</td>
<td>18</td>
<td>14.0</td>
<td>19</td>
<td>13.7</td>
<td>9</td>
<td>11.4</td>
<td>6</td>
<td>10.0</td>
</tr>
<tr>
<td>Sabbath school or worship</td>
<td>17</td>
<td>13.2</td>
<td>14</td>
<td>10.1</td>
<td>6</td>
<td>7.6</td>
<td>3</td>
<td>5.0</td>
</tr>
<tr>
<td>Food, clothing, money, or housing</td>
<td>23</td>
<td>17.8</td>
<td>26</td>
<td>18.7</td>
<td>19</td>
<td>24.1</td>
<td>16</td>
<td>16.7</td>
</tr>
<tr>
<td>Bible correspondence courses</td>
<td>3</td>
<td>2.3</td>
<td>4</td>
<td>2.9</td>
<td>1</td>
<td>1.3</td>
<td>1</td>
<td>1.7</td>
</tr>
<tr>
<td>Other</td>
<td>13</td>
<td>10.1</td>
<td>7</td>
<td>5.1</td>
<td>6</td>
<td>7.5</td>
<td>3</td>
<td>15.0</td>
</tr>
<tr>
<td>No response</td>
<td>129</td>
<td>100.0</td>
<td>139</td>
<td>100.0</td>
<td>79</td>
<td>100.0</td>
<td>60</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Total number of responses: 417
Ethnic background. All ethnic groups reported the Bible study factors had the greatest influence upon their decision to join. A significant 46% of the Spanish-speaking respondents, or almost 10% more than the total sample, indicated the primacy of the Bible study factors in their decision to join. (See table 5.23.)

Objective 4 Determine presence of other significant influences, both positive and negative.

Second in important among Personal Influences

From a list of fifteen personal influences, the new member selected one that was second in influence upon their decision to join the Church in answer to the following question: "Who was the second most influential person?" Table 5.24 lists those Personal Influences that the new converts reported in answer to the question. The top three persons selected in order of frequency of response were: pastor (29%), family member (22%), and church member (10%). The combined influence of the pastor and family member (51%) exceeded the combined influence of the nine remaining Personal Influences (42%).

Second in importance among Evangelistic Factors

The distribution of factors which the new members chose as the second most important influence on their decision to join are found in table 5.25. The three items with the highest percent of response were: Bible studies with pastor (20%), Sabbath School or worship service (17%), and SDA schools (9%).
Table 5.23
EVANGELISTIC FACTORS WITH GREATEST INFLUENCE ON DECISION TO JOIN THE CHURCH
BY ETHNIC GROUP OF THE TOTAL SAMPLE

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Adventist schools</td>
<td>5</td>
<td>4.7</td>
<td>1</td>
<td>1.7</td>
<td>10</td>
<td>4.3</td>
<td>7</td>
<td>11.7</td>
</tr>
<tr>
<td>Literature, books, or magazines</td>
<td>3</td>
<td>2.8</td>
<td>5</td>
<td>8.5</td>
<td>6</td>
<td>2.6</td>
<td>1</td>
<td>1.7</td>
</tr>
<tr>
<td>T.V., radio, or newspapers</td>
<td>2</td>
<td>1.9</td>
<td>1</td>
<td>1.7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hospital or health emphasis</td>
<td>1</td>
<td>0.9</td>
<td></td>
<td></td>
<td>1</td>
<td>0.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bible studies with pastor or baptismal class</td>
<td>33</td>
<td>31.1</td>
<td>15</td>
<td>25.4</td>
<td>62</td>
<td>26.4</td>
<td>16</td>
<td>26.7</td>
</tr>
<tr>
<td>Bible studies with church member</td>
<td>16</td>
<td>15.1</td>
<td>6</td>
<td>10.2</td>
<td>21</td>
<td>8.9</td>
<td>4</td>
<td>6.7</td>
</tr>
<tr>
<td>Evangelistic meetings</td>
<td>12</td>
<td>11.3</td>
<td>5</td>
<td>8.5</td>
<td>34</td>
<td>14.5</td>
<td>9</td>
<td>15.0</td>
</tr>
<tr>
<td>Sabbath school or worship</td>
<td>5</td>
<td>4.7</td>
<td>7</td>
<td>11.9</td>
<td>22</td>
<td>9.4</td>
<td>9</td>
<td>15.0</td>
</tr>
<tr>
<td>Food, clothing, money, or housing</td>
<td>2</td>
<td>1.9</td>
<td>1</td>
<td>1.7</td>
<td>6</td>
<td>2.6</td>
<td>9</td>
<td>15.0</td>
</tr>
<tr>
<td>Bible correspondence courses</td>
<td>14</td>
<td>13.2</td>
<td>13</td>
<td>22.0</td>
<td>63</td>
<td>26.8</td>
<td>9</td>
<td>15.0</td>
</tr>
<tr>
<td>Other</td>
<td>13</td>
<td>12.4</td>
<td>5</td>
<td>8.4</td>
<td>10</td>
<td>4.1</td>
<td>3</td>
<td>8.2</td>
</tr>
<tr>
<td>No response</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>106</td>
<td>100.0</td>
<td>59</td>
<td>100.0</td>
<td>235</td>
<td>100.0</td>
<td>60</td>
<td>100.0</td>
</tr>
</tbody>
</table>
### Table 5.24
SECOND IN IMPORTANCE AMONG PERSONAL INFLUENCES ON DECISION TO JOIN
BY TOTAL SAMPLE, ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Personal Influences</th>
<th>Total Sample</th>
<th>ACH %</th>
<th>Non-ACH %</th>
</tr>
</thead>
<tbody>
<tr>
<td>SDA school teacher</td>
<td>22</td>
<td>4.1</td>
<td>6.9</td>
</tr>
<tr>
<td>Pastor</td>
<td>134</td>
<td>28.6</td>
<td>29.4</td>
</tr>
<tr>
<td>Evangelist</td>
<td>35</td>
<td>7.6</td>
<td>6.0</td>
</tr>
<tr>
<td>Bible worker</td>
<td>28</td>
<td>6.0</td>
<td>6.0</td>
</tr>
<tr>
<td>Family member</td>
<td>103</td>
<td>22.0</td>
<td>29.4</td>
</tr>
<tr>
<td>Church member</td>
<td>47</td>
<td>10.0</td>
<td>5.0</td>
</tr>
<tr>
<td>Friend or neighbor</td>
<td>39</td>
<td>8.3</td>
<td>6.4</td>
</tr>
<tr>
<td>Medical worker</td>
<td>1</td>
<td>0.2</td>
<td>0.4</td>
</tr>
<tr>
<td>Book salesman</td>
<td>3</td>
<td>0.7</td>
<td>1.3</td>
</tr>
<tr>
<td>Fellow student</td>
<td>10</td>
<td>2.1</td>
<td>1.4</td>
</tr>
<tr>
<td>Other</td>
<td>7</td>
<td>1.5</td>
<td>1.4</td>
</tr>
<tr>
<td>No response</td>
<td>39</td>
<td>8.3</td>
<td>9.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>468</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
Table 5.25  
SECOND IN IMPORTANCE AMONG EVANGELISTIC FACTORS ON DECISION TO JOIN  
BY TOTAL SAMPLE, ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Evangelistic Methods</th>
<th>Total No.</th>
<th>Sample %</th>
<th>ACH %</th>
<th>Non-ACH %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adventist schools</td>
<td>44</td>
<td>9.4</td>
<td>16.5</td>
<td>3.0</td>
</tr>
<tr>
<td>Literature, books or magazines</td>
<td>37</td>
<td>7.9</td>
<td>4.6</td>
<td>11.2</td>
</tr>
<tr>
<td>T.V., radio, or newspapers</td>
<td>13</td>
<td>2.8</td>
<td>2.3</td>
<td>3.4</td>
</tr>
<tr>
<td>Hospital or health emphasis</td>
<td>5</td>
<td>1.1</td>
<td>0.5</td>
<td>1.3</td>
</tr>
<tr>
<td>Bible studies with pastor or baptismal class</td>
<td>92</td>
<td>19.7</td>
<td>19.7</td>
<td>19.3</td>
</tr>
<tr>
<td>Bible studies with church member</td>
<td>37</td>
<td>7.9</td>
<td>5.0</td>
<td>10.7</td>
</tr>
<tr>
<td>Evangelistic meetings</td>
<td>41</td>
<td>8.8</td>
<td>7.3</td>
<td>9.9</td>
</tr>
<tr>
<td>Sabbath school or worship</td>
<td>79</td>
<td>16.9</td>
<td>15.1</td>
<td>19.3</td>
</tr>
<tr>
<td>Food, clothing, money, or housing</td>
<td>1</td>
<td>0.2</td>
<td>0.5</td>
<td></td>
</tr>
<tr>
<td>Bible correspondence courses</td>
<td>16</td>
<td>3.4</td>
<td>5.0</td>
<td>2.1</td>
</tr>
<tr>
<td>Other</td>
<td>52</td>
<td>11.1</td>
<td>11.0</td>
<td>10.7</td>
</tr>
<tr>
<td>No response</td>
<td>51</td>
<td>10.8</td>
<td>12.5</td>
<td>9.1</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Negative influences.

An opportunity was provided in the questionnaire for each new member to report any personal and/or evangelistic factor that caused him to postpone or to be discouraged in his decision to join. Among the personal influences, the family member and the pastor ranked the highest having a negative influence upon 6%, while the friend or church member had a negative influence on 3%. The evangelistic factors which caused a negative reaction in the potential new member were: Adventist schools 3%; followed by literature, books, magazines, hospital or health evangelism, and community services at 2% each.

Objective 5  Ascertain the time between the first contact with the Church and the time the new member joined.

In order to discover the time period between the new member's first contact with the church and his official joining date, the following question was asked of all those who had not grown up in an Adventist home environment (50%): "Approximately how much time had elapsed between the time you first learned about the Seventh-day Adventist Church and the time you joined?"

Analysis of table 5.26 indicates that 48% of those with a Non-ACH background reported two years or more as the length of time between their first knowledge about Adventists and their official joining date. Nearly 28% indicated the time to be five months to one year, and 12% two months or less.

Another question dealt with the length of time involved in the decision-making process. It was worded as follows: "How much
Table 5.26
TIME LAPSE BETWEEN FIRST CONTACT WITH CHURCH AND OFFICIAL JOINING DATE BY NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Time</th>
<th>Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 weeks or less</td>
<td>6</td>
<td>2.6</td>
</tr>
<tr>
<td>1-2 months</td>
<td>24</td>
<td>10.2</td>
</tr>
<tr>
<td>3-4 months</td>
<td>21</td>
<td>9.0</td>
</tr>
<tr>
<td>5 months - 1 year</td>
<td>64</td>
<td>27.5</td>
</tr>
<tr>
<td>2 years or more</td>
<td>112</td>
<td>48.1</td>
</tr>
<tr>
<td>No response</td>
<td>6</td>
<td>2.6</td>
</tr>
<tr>
<td>Total</td>
<td>233</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5.27
TIME LAPSE BETWEEN FIRST SERIOUS CONSIDERATION TO JOIN AND OFFICIAL JOINING DATE BY TOTAL SAMPLE, ACH/Non-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Time</th>
<th>Total Sample No.</th>
<th>Total Sample %</th>
<th>ACH %</th>
<th>Non-ACH %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-2 weeks</td>
<td>61</td>
<td>13.0</td>
<td>11.9</td>
<td>14.2</td>
</tr>
<tr>
<td>3-4 weeks</td>
<td>70</td>
<td>15.0</td>
<td>17.9</td>
<td>11.6</td>
</tr>
<tr>
<td>2-3 months</td>
<td>91</td>
<td>19.4</td>
<td>16.5</td>
<td>21.9</td>
</tr>
<tr>
<td>4-6 months</td>
<td>70</td>
<td>15.0</td>
<td>11.0</td>
<td>18.9</td>
</tr>
<tr>
<td>7-12 months</td>
<td>60</td>
<td>12.8</td>
<td>10.6</td>
<td>15.0</td>
</tr>
<tr>
<td>13 months or more</td>
<td>92</td>
<td>19.7</td>
<td>24.3</td>
<td>16.3</td>
</tr>
<tr>
<td>No response</td>
<td>24</td>
<td>5.1</td>
<td>7.8</td>
<td>2.1</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>
time elapsed between the time you first thought seriously about joining and the time you became a church member?"

Unlike the previous question this inquiry was open to the entire sample population. As can be seen in table 5.27, 28% said between one and four weeks and 19% said two to three months. About 28% said their serious thinking was spread out between four and twelve months and 20% reported they thought seriously about joining for at least thirteen months or more.

In comparing the ACH background with the Non-ACH it was found that the average category checked by the Adventist group was two to three months, while the average category checked by the Non-ACH background members was four to six months.

Miscellaneous Reasons for Joining

Six factors were listed in the questionnaire under the heading "miscellaneous reasons for joining." The question was phrased as follows, "People join churches for many reasons. A few of them are listed below. How much did each of the following influence your decision to become an SDA?"

The new member was asked to choose one of the following four responses for each item: "none," "little," "some," and "very much." Table 5.28 reports the scores from the "very much" column. Over 65% of the new members indicated that the first two items, "7th day is God's Sabbath," and "SDA beliefs agree with Bible," had very much influence.

Between 6% and 7% more Non-ACH than ACH members responded to the four remaining items: prayer, people were friendly, my children, and convenient location.
Table 5.28

MISCELLANEOUS REASONS FOR JOINING REPORTED AS HAVING "VERY MUCH" INFLUENCE ON DECISION TO JOIN BY TOTAL SAMPLE ACH/NON-ACH ENVIRONMENT

<table>
<thead>
<tr>
<th>Reason for Joining</th>
<th>Total Sample No.</th>
<th>Total Sample %</th>
<th>ACH %</th>
<th>Non-ACH %</th>
</tr>
</thead>
<tbody>
<tr>
<td>7th day is God's Sabbath</td>
<td>308</td>
<td>65.8</td>
<td>65.1</td>
<td>66.1</td>
</tr>
<tr>
<td>SDA beliefs agree with Bible</td>
<td>306</td>
<td>65.4</td>
<td>63.8</td>
<td>67.4</td>
</tr>
<tr>
<td>Prayer</td>
<td>186</td>
<td>39.7</td>
<td>36.7</td>
<td>43.3</td>
</tr>
<tr>
<td>People were friendly</td>
<td>101</td>
<td>21.6</td>
<td>17.9</td>
<td>25.3</td>
</tr>
<tr>
<td>My children</td>
<td>53</td>
<td>11.3</td>
<td>8.3</td>
<td>14.2</td>
</tr>
<tr>
<td>Convenient location</td>
<td>29</td>
<td>6.2</td>
<td>2.8</td>
<td>9.0</td>
</tr>
</tbody>
</table>
Additional Findings

Some additional findings about the total sample are reported below. They are organized into three topical sections:

1. Contact with evangelistic methods
2. Circumstances of the decision to join
3. Adjusting to the new church

The questions are listed as printed in the questionnaire with the accompanying results.

Contact with Evangelistic Methods

<table>
<thead>
<tr>
<th>Question</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. How many years have you attended SDA schools?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>None</td>
<td>242</td>
<td>51.7</td>
</tr>
<tr>
<td>1 - 4 years</td>
<td>99</td>
<td>21.2</td>
</tr>
<tr>
<td>5 - 8 &quot;</td>
<td>83</td>
<td>17.7</td>
</tr>
<tr>
<td>9 - 12 &quot;</td>
<td>19</td>
<td>4.1</td>
</tr>
<tr>
<td>13 - 16 &quot; or more</td>
<td>7</td>
<td>1.5</td>
</tr>
<tr>
<td>No response</td>
<td>18</td>
<td>3.8</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. Did you attend any evangelistic meetings or crusades before you became a church member?</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>292</td>
<td>62.4</td>
</tr>
<tr>
<td>No</td>
<td>160</td>
<td>34.2</td>
</tr>
<tr>
<td>No response</td>
<td>16</td>
<td>3.4</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. Approximately how many (evangelistic meetings did you attend?</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 - 5</td>
<td>97</td>
<td>20.7</td>
</tr>
<tr>
<td>6 - 10</td>
<td>65</td>
<td>13.9</td>
</tr>
<tr>
<td>11 - 20</td>
<td>61</td>
<td>13.0</td>
</tr>
<tr>
<td>21 - 25</td>
<td>16</td>
<td>3.4</td>
</tr>
</tbody>
</table>
26 - 30 13 2.8
31 or more 34 7.3
No response 182 38.9
Total 468 100.0

4. Did you ever watch or listen to the religious programs listed below prior to joining the SDA church?

<table>
<thead>
<tr>
<th>Program</th>
<th>Never No.</th>
<th>Never %</th>
<th>Occasionally No.</th>
<th>Occasionally %</th>
<th>Seldom No.</th>
<th>Seldom %</th>
<th>Frequently No.</th>
<th>Frequently %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faith for Today</td>
<td>190</td>
<td>40.6</td>
<td>91</td>
<td>19.4</td>
<td>60</td>
<td>12.8</td>
<td>59</td>
<td>12.6</td>
</tr>
<tr>
<td>It is Written</td>
<td>217</td>
<td>45.4</td>
<td>79</td>
<td>16.9</td>
<td>39</td>
<td>8.3</td>
<td>65</td>
<td>13.9</td>
</tr>
<tr>
<td>Quiet Hour</td>
<td>314</td>
<td>67.1</td>
<td>23</td>
<td>4.9</td>
<td>8</td>
<td>1.7</td>
<td>16</td>
<td>3.4</td>
</tr>
<tr>
<td>Voice of Prophecy</td>
<td>215</td>
<td>45.9</td>
<td>83</td>
<td>17.7</td>
<td>41</td>
<td>8.8</td>
<td>56</td>
<td>12.0</td>
</tr>
<tr>
<td>La Voz de Esperanza</td>
<td>276</td>
<td>59.0</td>
<td>26</td>
<td>5.6</td>
<td>18</td>
<td>3.8</td>
<td>38</td>
<td>8.1</td>
</tr>
<tr>
<td>Other SDA religious programs</td>
<td>262</td>
<td>56.0</td>
<td>34</td>
<td>7.3</td>
<td>17</td>
<td>3.6</td>
<td>27</td>
<td>5.8</td>
</tr>
<tr>
<td>Non-SDA religious programs</td>
<td>216</td>
<td>46.2</td>
<td>51</td>
<td>10.9</td>
<td>43</td>
<td>9.2</td>
<td>43</td>
<td>9.2</td>
</tr>
</tbody>
</table>

5. SDA television and radio programs offer Bible correspondence courses (by mail). Prior to becoming a church member did you do any of the following? Enroll in a TV or radio-sponsored Bible study course?

<table>
<thead>
<tr>
<th>Response</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>92</td>
<td>19.7</td>
</tr>
<tr>
<td>No</td>
<td>334</td>
<td>71.4</td>
</tr>
<tr>
<td>No response</td>
<td>43</td>
<td>8.9</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Circumstances of the Decision to Join

1. How would you describe your experience surrounding your decision to join the church?

   An outgrowth of growing up in an SDA home 320 68.4
   I was convinced through a process of studying SDA beliefs 111 23.7
   A crisis experience changed my life 15 3.2
   I had a vision or dream 1 0.2
   I heard a Voice speak to me 1 0.2
   No response 20 4.3
   Total 468 100.0
2. Did anyone oppose your decision to become an SDA?

<table>
<thead>
<tr>
<th>Opposition reported (by spouse, children, parents, friends, persons at work).</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>No opposition</td>
<td>70</td>
<td>15.0</td>
</tr>
<tr>
<td>No response</td>
<td>286</td>
<td>61.0</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
</tr>
</tbody>
</table>

3. Approximately how far is the church away from your home?

<table>
<thead>
<tr>
<th>Distance</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than one mile</td>
<td>87</td>
<td>18.6</td>
</tr>
<tr>
<td>1 - 3 miles</td>
<td>158</td>
<td>33.8</td>
</tr>
<tr>
<td>4 - 10 &quot;</td>
<td>140</td>
<td>29.9</td>
</tr>
<tr>
<td>11 miles or more</td>
<td>69</td>
<td>14.7</td>
</tr>
<tr>
<td>No response</td>
<td>14</td>
<td>3.0</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Adjusting to the New Church

1. Percentage of church members who joined the church according to the following size (by number of members).

<table>
<thead>
<tr>
<th>Size</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 - 100</td>
<td>34</td>
<td>7.3</td>
</tr>
<tr>
<td>101 - 200</td>
<td>64</td>
<td>13.7</td>
</tr>
<tr>
<td>201 - 300</td>
<td>45</td>
<td>9.6</td>
</tr>
<tr>
<td>301 - 400</td>
<td>105</td>
<td>22.4</td>
</tr>
<tr>
<td>401 - 500</td>
<td>30</td>
<td>6.4</td>
</tr>
<tr>
<td>501 - 600</td>
<td>62</td>
<td>13.2</td>
</tr>
<tr>
<td>601 - 800</td>
<td>39</td>
<td>8.3</td>
</tr>
<tr>
<td>801 and above</td>
<td>81</td>
<td>17.3</td>
</tr>
<tr>
<td>No response</td>
<td>8</td>
<td>1.8</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
</tr>
</tbody>
</table>

2. Write the name of the Seventh-day Adventist church where you are a member. (Reported as church types.)

<table>
<thead>
<tr>
<th>Type</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>56</td>
<td>12.0</td>
</tr>
<tr>
<td>Spanish speaking</td>
<td>81</td>
<td>17.3</td>
</tr>
<tr>
<td>White</td>
<td>289</td>
<td>61.8</td>
</tr>
<tr>
<td>Other</td>
<td>37</td>
<td>7.9</td>
</tr>
<tr>
<td>No response</td>
<td>5</td>
<td>1.0</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
</tr>
</tbody>
</table>

3. It usually takes a little time before new members feel fully at home in a new church. Where do you feel yourself to be at this point?

<table>
<thead>
<tr>
<th>Feeling</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>I feel very much at home</td>
<td>230</td>
<td>49.1</td>
</tr>
<tr>
<td>I feel at home</td>
<td>137</td>
<td>29.3</td>
</tr>
</tbody>
</table>
Not as much at home as I would like  66  14.1
Still feel uncomfortable  31  6.6
No response  4  0.9
Total  468  100.0

4. Of your five closest friends, how many are also Seventh-day Adventists?

<table>
<thead>
<tr>
<th>Option</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>71</td>
<td>15.2</td>
</tr>
<tr>
<td>One</td>
<td>52</td>
<td>11.1</td>
</tr>
<tr>
<td>Two</td>
<td>55</td>
<td>11.3</td>
</tr>
<tr>
<td>Three</td>
<td>75</td>
<td>16.0</td>
</tr>
<tr>
<td>Four</td>
<td>36</td>
<td>7.7</td>
</tr>
<tr>
<td>Five</td>
<td>136</td>
<td>29.1</td>
</tr>
<tr>
<td>I don't have close friends</td>
<td>38</td>
<td>8.1</td>
</tr>
<tr>
<td>No response</td>
<td>5</td>
<td>1.0</td>
</tr>
<tr>
<td>Total</td>
<td>468</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Evangelistic Methods by Levels of Influence

All the personal influences and evangelistic factors listed in the questionnaire were rated by the new members according to four possible levels of influence. In response to the question, "How much did the following influence your decision to join the church?" the participants selected "none," "little," "some," or "very much." The instrument was designed so that the new member could select any of the four levels of influence for each method listed. The results are reported in tables 5.29 and 5.30.

A Summary and Discussion of the Results

The summary of the study is presented in three sections.

1. A new member profile of the total sample (N=468) is based on the greatest number of responses to each question, except where the mean or average score is provided.

2. A profile of the members from a Non-ACH environment is
### Table 5.29

**PERSONAL INFLUENCES ON DECISION TO JOIN THE CHURCH OF THE TOTAL SAMPLE REPORTED AS "NONE," "LITTLE," "SOME," "VERY MUCH"**

<table>
<thead>
<tr>
<th>Personal Influences</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Church Workers</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adventist school teacher</td>
<td>46</td>
<td>7</td>
<td>12</td>
<td>8</td>
</tr>
<tr>
<td>Bible worker</td>
<td>43</td>
<td>6</td>
<td>9</td>
<td>18</td>
</tr>
<tr>
<td>Colporteur</td>
<td>60</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Hospital worker</td>
<td>59</td>
<td>3</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Evangelist</td>
<td>36</td>
<td>4</td>
<td>13</td>
<td>20</td>
</tr>
<tr>
<td>Pastor</td>
<td>13</td>
<td>6</td>
<td>19</td>
<td>46</td>
</tr>
<tr>
<td><strong>Family Members</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brothers or sisters</td>
<td>54</td>
<td>9</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>Children</td>
<td>57</td>
<td>2</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Parents</td>
<td>36</td>
<td>6</td>
<td>12</td>
<td>27</td>
</tr>
<tr>
<td>Spouse</td>
<td>51</td>
<td>1</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td><strong>Other Personal Influences</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church member</td>
<td>29</td>
<td>10</td>
<td>17</td>
<td>22</td>
</tr>
<tr>
<td>Fellow student</td>
<td>46</td>
<td>6</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>Friend or neighbor</td>
<td>42</td>
<td>7</td>
<td>11</td>
<td>10</td>
</tr>
<tr>
<td>Sabbath School teacher</td>
<td>35</td>
<td>7</td>
<td>17</td>
<td>12</td>
</tr>
<tr>
<td>Youth leader</td>
<td>44</td>
<td>4</td>
<td>11</td>
<td>5</td>
</tr>
<tr>
<td>Other persons</td>
<td>35</td>
<td>1</td>
<td>2</td>
<td>7</td>
</tr>
</tbody>
</table>
Table 5.30

INFLUENCE OF EVANGELISTIC FACTORS ON DECISION TO JOIN
THE CHURCH OF THE TOTAL SAMPLE REPORTED AS
"NONE," "LITTLE," "SOME," "VERY MUCH"

<table>
<thead>
<tr>
<th>Evangelistic Factors</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evangelistic Meetings</td>
<td>5</td>
<td>7</td>
<td>15</td>
<td>32</td>
</tr>
<tr>
<td>SDA Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary</td>
<td>19</td>
<td>5</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Academy</td>
<td>22</td>
<td>1</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>College or university</td>
<td>26</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Week of prayer</td>
<td>19</td>
<td>3</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Other</td>
<td>22</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Health Services</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Health or cooking class</td>
<td>70</td>
<td>4</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>5-Day Plan to stop smoking</td>
<td>71</td>
<td>2</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>SDA hospital</td>
<td>60</td>
<td>4</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Food, clothing, money</td>
<td>68</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>56</td>
<td>1</td>
<td>1</td>
<td>3</td>
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<tr>
<td>Bible Studies</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastor’s study class</td>
<td>37</td>
<td>4</td>
<td>11</td>
<td>27</td>
</tr>
<tr>
<td>Bible studies with Pastor</td>
<td>32</td>
<td>3</td>
<td>10</td>
<td>34</td>
</tr>
<tr>
<td>Bible studies with Bible worker</td>
<td>41</td>
<td>3</td>
<td>6</td>
<td>18</td>
</tr>
<tr>
<td>Bible studies with lay church member</td>
<td>46</td>
<td>3</td>
<td>6</td>
<td>17</td>
</tr>
<tr>
<td>Baptismal class</td>
<td>31</td>
<td>3</td>
<td>13</td>
<td>31</td>
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<td>Personal Bible study</td>
<td>20</td>
<td>5</td>
<td>15</td>
<td>28</td>
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<td>Church Programs</td>
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<tr>
<td>Ingathering</td>
<td>46</td>
<td>11</td>
<td>11</td>
<td>11</td>
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<tr>
<td>Literature distribution</td>
<td>39</td>
<td>12</td>
<td>16</td>
<td>12</td>
</tr>
<tr>
<td>Prayer meetings</td>
<td>35</td>
<td>11</td>
<td>15</td>
<td>18</td>
</tr>
<tr>
<td>Sabbath School</td>
<td>16</td>
<td>9</td>
<td>25</td>
<td>36</td>
</tr>
<tr>
<td>Socials, fellowships</td>
<td>32</td>
<td>13</td>
<td>18</td>
<td>13</td>
</tr>
<tr>
<td>Vacation Bible School</td>
<td>50</td>
<td>8</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Worship services</td>
<td>16</td>
<td>6</td>
<td>22</td>
<td>37</td>
</tr>
<tr>
<td>Other</td>
<td>36</td>
<td>0</td>
<td>2</td>
<td>4</td>
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</table>
Table 5.30--Continued

<table>
<thead>
<tr>
<th>Evangelistic Factors</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Media, TV, Radio, Newspaper</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Faith for Today</td>
<td>60</td>
<td>8</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>It is Written</td>
<td>62</td>
<td>6</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Quiet Hour</td>
<td>72</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Voice of Prophecy</td>
<td>62</td>
<td>5</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>La Voz de Esperanza</td>
<td>68</td>
<td>2</td>
<td>3</td>
<td>6</td>
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<tr>
<td>Other</td>
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<td>1</td>
</tr>
<tr>
<td><strong>Books</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Health books</td>
<td>52</td>
<td>8</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>Desire of Ages</td>
<td>41</td>
<td>10</td>
<td>15</td>
<td>13</td>
</tr>
<tr>
<td>Great Controversy</td>
<td>43</td>
<td>8</td>
<td>14</td>
<td>13</td>
</tr>
<tr>
<td>Steps to Christ</td>
<td>33</td>
<td>11</td>
<td>17</td>
<td>20</td>
</tr>
<tr>
<td>Other books by E. G. White</td>
<td>39</td>
<td>9</td>
<td>16</td>
<td>14</td>
</tr>
<tr>
<td>Books on SDA beliefs</td>
<td>39</td>
<td>7</td>
<td>17</td>
<td>13</td>
</tr>
<tr>
<td>Children's story books</td>
<td>43</td>
<td>8</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>Other</td>
<td>41</td>
<td>0</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td><strong>Magazines</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>El Centinel</td>
<td>63</td>
<td>2</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Insight or Junior Guide</td>
<td>43</td>
<td>8</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>Liberty</td>
<td>61</td>
<td>3</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Life &amp; Health or Listen</td>
<td>55</td>
<td>6</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>Message</td>
<td>60</td>
<td>3</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Signs of the Times</td>
<td>45</td>
<td>8</td>
<td>14</td>
<td>11</td>
</tr>
<tr>
<td>Way Out</td>
<td>56</td>
<td>3</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Literature at the door</td>
<td>60</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>46</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>
based on the reports of 233 who represent 50% of the total study participants. The greatest number of responses to each question provides the profile data except as otherwise indicated.

3. A discussion of the relationship between evangelistic methods delineated as: Personal Influences, Evangelistic Factors, and miscellaneous reasons for joining the church.

**New Member Profile of the Total Sample**

Ninety percent of the new members joined the Seventh-day Adventist Church by baptism. Primarily a younger group, 24% of the total reporting sample were between 13 and 19 years of age, 60% were female, and 54% single. Almost one-half (47%) of the group were students, 42% were still in or below the eighth grade, and a majority (52%) had not completed a year at a Seventh-day Adventist school. The average household had four members, and 17% of the sample were members of a family with a yearly income of $15,000 to $20,000. Such a yearly income was expected since the occupational status of the head of household was more often professional or technical (28%) than any other occupational category. A majority (57%) had lived in their present home three or more years prior to joining the church. During childhood, 53% lived in a large city or metropolitan area. More were second or third born (39%) than were first born (33%)

One-half of the new members classified themselves as White North American, while the three largest minority groups were Black North American (13%), Asian (12%), and Mexican or Mexican-American (11%).

The new members reported that they most often (55%) learned
about the Church from a family member or relative. The greatest personal influence upon the new members' decision to join was the family member (28%) and the greatest influence of the evangelistic factors was Bible studies with pastor (27%). A comparison between the personal influences and the evangelistic factors revealed that the new converts most often selected a person as having influenced them in their decision to join than an evangelistic factor not connected with any particular individual.

Non-ACH New Member Profile

Eighty-seven percent of the new members from a Non-ACH environment joined the church by baptism. A majority were female (65%), married (51%), and over 30 years of age (58%), with 28% in the 40-65 year-old group. There were 38% who had two children and were employed full or part time. The head of household for 40% were skilled or unskilled workers and a majority (55%) reported that the total yearly family income was $11,000 or less. In fact, 23% reported the total family income to be $4,000 or less per year. Most of the Non-ACH environments (52%) were in a small town or farm area, and 66% reported he or she was one of the first three children born or adopted in the family. A majority (52%) reported that at the time of joining the Church, they lived in a household with one to three members.

The most frequently selected previous religious affiliation of the new members from a Non-ACH environment was Catholic (30%). From a list of eleven Personal Influences, the family members (27%) were most often reported as the first contact with the church. The pastor was selected by 30% as the greatest personal influence on the decision to
join the church. Among the eleven Evangelistic Factors listed, the most often selected influence was Bible study with pastor (26%). A predominant 77% joined the church five months or more after their first contact, and a majority (53%) reported opposition to joining the church from family or friends. Almost three-fourths (74%) reported feeling "at home" in their new 300-400 member (22%) Seventh-day Adventist church.

A Discussion of Evangelistic Methods

Approximately 20% of the new members reported that some other influence than one of the eleven Evangelistic Factors listed had the greatest influence upon their decision to join. (See the list of Evangelistic Factors on page 87.) Nearly 42% indicated that they first learned about the Adventist church through some other means than the Evangelistic Factors. When the same questions were placed in the Personal Influences section of the questionnaire, only 6% indicated that they first learned about the church through some other person than the ones listed. Only 5% reported that some other person than those listed had the greatest influence upon their decision to join.

The more frequent use of the "other" column in the Evangelistic-Factor section and the less frequent use of the "other" column in the Personal-Influences section indicate the importance of the personal component in Seventh-day Adventist evangelism.

It should also be noted that among the Evangelistic Factors, the greatest influence (Bible studies with a pastor) and the most often reported "very much" influence (personal Bible study) are both Bible-study oriented methods. These two results underscore the importance
of the Bible-study method as an avenue to becoming an Adventist church member.

The evangelistic method that was most frequently reported to have had "very much" influence would not necessarily have to be the same as that method which was reported to have had the greatest influence. In this study the two are not the same. A distinction must be made between these two variables. While any number of evangelistic methods could have been reported as having "very much" influence, a limited-choice question allowed only one evangelistic method to be selected as having the greatest influence. The most frequently reported "very much" influence among the Evangelistic Factors was personal Bible study while the greatest influence among the Evangelistic Factors was Bible studies with a pastor.

One possible reason that "personal Bible study" was not reported as being the greatest influence is that it was not listed among the options available to that question. This points out a possible error in the design of the questionnaire. However, since an opportunity was given for writing in "other" Evangelistic Factors which were not listed, the author does not believe an error in design to be the correct explanation. While approximately 20% reported that some approach other than the ones listed, was the greatest influence, the data received through the personal interviews indicated that a significant number did not report that "other" method to be personal Bible study.

An opportunity was provided in the questionnaire for the new members to indicate which evangelistic method(s) had "none," "little," "some," or "very much" influence on their decision to join. The
methods were divided into sixteen Personal Influences, forty-eight Evangelistic Factors, and six miscellaneous reasons for joining.

The greatest number of responses to any question (66%) reported that the Adventist belief in the Sabbath as the seventh day of the week influenced their decision very much. The reported influence that "SDA beliefs agree with the Bible" was second in the total number of responses with 65% reporting "very much" influence.

A majority (51%) reported that a family member had "very much" influence, while the Pastor had a similar impact upon 46%. The impact of the Sabbath School was "very much" for 36%, which was the greatest number of responses to any evangelistic factor. Bible studies with the Pastor was next in "very much" category, according to 34% of the participating sample.

Table 5.31 was constructed to demonstrate the priority of responses to the seven miscellaneous reasons for joining. The new Adventists reported that the evangelistic methods which frequently had "very much" influence on their decision to join were primarily Adventist doctrines, secondarily Adventist people, and thirdly Evangelistic Factors with a dominant Bible-study component.

The data in this study are not offered as statistical proof that one method is superior to another, but as an indication of the relative effectiveness of evangelistic methods and of the type of analysis that might help to develop better methods of evangelism in the Adventist Church. The field observations and the information supplied by the mailed questionnaires reported measurable influences upon the new members' decision to join the church. The results have not reported the influence of the Holy Spirit nor of God's
Table 5.31

SEVEN EVANGELISTIC METHODS RECEIVING THE HIGHEST PERCENTAGE OF RESPONSE TO "VERY MUCH" INFLUENCE ON DECISION TO JOIN OF THE TOTAL SAMPLE

<table>
<thead>
<tr>
<th>Evangelistic Methods</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miscellaneous reasons for joining</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7th day is God's Sabbath</td>
<td>308</td>
<td>65.8</td>
</tr>
<tr>
<td>SDA beliefs agree with Bible</td>
<td>306</td>
<td>65.4</td>
</tr>
<tr>
<td>Personal Influences</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family member</td>
<td>237</td>
<td>50.6</td>
</tr>
<tr>
<td>Pastor</td>
<td>217</td>
<td>46.4</td>
</tr>
<tr>
<td>Evangelistic Factors</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Worship services</td>
<td>173</td>
<td>37.0</td>
</tr>
<tr>
<td>Sabbath School</td>
<td>167</td>
<td>35.7</td>
</tr>
<tr>
<td>Bible study with the pastor</td>
<td>157</td>
<td>33.5</td>
</tr>
</tbody>
</table>
providence as a separate influence among many, but as a recognized component of all.
CHAPTER VI

SUMMARY, CONCLUSIONS, RECOMMENDATIONS
AND IMPLICATIONS

Introduction

Chapter VI provides a summary of the results, conclusions, recommendations, and implications of the study. The results are summarized according to five stated objectives. In order to fulfill the purpose of the study, several conclusions are drawn which become a basis for the recommendations offered to help improve the effectiveness of Adventist evangelism. Finally, implications for the author as a Pastor are presented in light of the conclusions and overall purpose of this study.

Summary of Results

Purpose of the Study

The purpose of this study was to determine the relative effectiveness of evangelistic methods currently in use by the Church so that it might more effectively administer its evangelistic programs.

Research Objectives

The data collected by the study were organized in accord with five stated objectives:
Objective 1. Provide a socio-economic description of the new church members.

There were 468 returns from the evangelism-study questionnaire representing 65% of the randomly selected study population of new church members in the Southern California Conference of Seventh-day Adventists. About 40% were male and 60% female. Almost 45% of the new members were 10 to 19 years of age. Three-quarters of those with an ACH environment prior to their joining were less than 20 years of age, and 75% from Non-ACH were over 20 years of age. There were 54% who were single, over 65% had no children, and 47% classified themselves as students. Approximately 28% came from homes where the head of the household was a professional or technician. Twice as many converts with an ACH environment had a professional as head of household than did those from a Non-ACH. The most often selected family-income category was $8,000-12,000 per year, with 28% of the participating sample reporting an income of less than $7,000 total yearly family income. Most new members had lived at their present residence for three or more years, and 42% had completed eighth grade or less. The average household size was four, and 50% of the new members described their ethnic background as White North American, 13% Black North American, 12% Asian, and 11% Mexican or Mexican-American.

Ninety percent of the new members joined the Church through baptism. Three quarters of the new members indicated that they felt religion had "some" or "very much" influence on them in their younger years. The ACH group perceived religion had considerably more influence in their younger years than did the Non-ACH new members. Prior to joining the Adventist Church, 47% grew up in an ACH environment.
and 50% in a Non-ACH environment, 16% being former Catholics.

Objective 2. Discover how the new members first learned about the Adventist Church.

The majority of the new members (55%) stated they first learned about the Adventist Church through the personal influence of a family member or relative. The lay member was the second most frequently reported initial personal contact at 10%. There were 42% who indicated that Evangelistic Factors provided no significant initial contact.

Objective 3. Inquire as to the most significant factor in the new members' decision to join the church.

Of the new members 28% indicated that a family member had the greatest personal influence on their decision to join; and 27% reported Bible studies with the Pastor as the evangelistic factor which had the greatest influence on their decision to join the church.

Objective 4. Determine the presence of other significant influences, both positive and negative.

Other significant Personal Influences upon the new members' decision to join were the Pastor (29%) and church member (10%). Other Evangelistic-Factor influences were: Bible studies with Pastor (20%), Sabbath School or worship (17%), and Adventist schools (9%). Influences felt to have the greatest negative effect upon the new members' decision to join were family members (6%), Pastor (6%), and Adventist schools (3%). There were 53% who reported opposition to joining from family and friends.

Objective 5. Ascertain the time lapse between the first contact with the church and the time the new members joined.

Of those with a Non-ACH background, 48% reported two years
or more as the length of time between their first knowledge about the Adventist Church and their joining. Of the total sample, 47% reported one week to three months of time elapsed between the time they first thought seriously about joining and the time they became a church member.

Miscellaneous reasons for joining. Over 65% of the new members indicated that church doctrines had "very much" influence on their decision to join the Adventist Church. The belief that the "7th day is God's Sabbath" and "SDA beliefs agree with Bible" had very much influence on 66% and 65%, respectively.

Conclusions

Conclusion 1. Seventh-day Adventist doctrines and their perceived Biblical foundation were the most frequently reported "very much" influence upon the new members' decision to join. It is estimated that the uniqueness of Adventist doctrines is the foremost influence characteristic of SDA evangelism.

Conclusion 2. Seventh-day Adventist evangelism was more effective when a personal relationship was established between a church member and the prospective member. An essential ingredient in the most fruitful Evangelistic Factors and Personal Influences was face-to-face recruitment along lines of significant social relationships, for example, family members.

Conclusion 3. Bible-study-oriented approaches were the most effective Evangelistic Factors perceived by the new members to influence their decision to join the church.

Conclusion 4. Evangelistic Factors which lack an indentifiable
personal component are very insignificant in their effect upon
decisions to join the Church (i.e., T.V., radio, newspaper advertising,
Bible correspondence courses, literature, books, and newspapers).

**Conclusion 5.** In spite of the personal component inherent in
the Adventist health emphasis, it was ranked next to last in its
impact upon the members (1%). Colporteurs were in the lowest rank
response with 0.6%. It is judged that the nature of health services
allows only passing or superficial relationships to develop, hence
the personal component does not have the same impact as in other
evangelistic methods which allow for close personal relationships
to develop (e.g., Bible studies with a church member). While the
house-to-house ministry of the colporteur could allow a significant
relationship to develop, it is judged that emphasis on sales
dominates the relationship.

**Conclusion 6.** The regular Sabbath School and church worship
services were second and third in the list of Evangelistic Factors
that had "very much" influence upon the new members' decision to join
the Church. It is judged that the regular Sabbath School and worship
services have a very important potential for influencing people to
join.

**Conclusion 7.** Adventist evangelism is recruiting primarily
within families of its membership and from persons with previous
religious affiliation.

**Conclusion 8.** A theology of evangelism is needed as a basis
to guide the evangelistic methodology of the Seventh-day Adventist
Church. Such a standard would help the Adventist communication of the
gospel to be in harmony with the message of the gospel. It would
also serve to clarify the evangelistic message.

**Conclusion 9.** It is judged that the reported abuses in evangelistic techniques has resulted in part from the intense urgency to evangelize in the Adventist Church with its tendency to focus on the immediate results of recruiting efforts.

**Conclusion 10.** Seldom did one method act alone in predisposing a member to join. Generally a combination of several influences were involved. It is judged that no single evangelistic method may be thought of as the causal factor in the decision to join the church, but as one factor correlated with others both human and divine.

**Conclusion 11.** Adventist schools and their teachers are having a minimal impact upon students to join the church. It is judged that the religious milieu of the school is not a favorable context for church recruitment. The data from this study do not support the idea that Adventist education has a conserving influence upon SDA youth.

**Recommendations**

1. The Seventh-day Adventist Church should give major emphasis to those evangelistic methods with a personal and/or Bible study component.

2. The distinct Adventist doctrines (e.g. Seventh-day is the Sabbath) should be recognized as an essential ingredient in Church evangelism and should be integrated into comprehensive evangelistic approaches.

3. A survey instrument should be developed and used on a regular basis in churches and/or conferences in order to discover the
relative effectiveness of various evangelistic methods. Results would aid in ongoing evangelistic planning since effectiveness of evangelistic methods may vary from year to year.

4. Local congregations should use those evangelistic methods which have been shown to be effective in their church and community.

5. A theology of evangelism should be developed to serve as a basis for guiding evangelistic methodology.

6. A broader concept of the Church's ministry should be developed which includes fellowship and communion as a part of evangelistic recruitment.

7. Further study should be given to Adventist education and health work in order to discover the reasons for the apparent lack of influence upon a person's decision to join the Church. Recommendations should be made to improve these two branches of the Adventist Church.

8. Research should be done to discover the relationship, if any, that exists between who or what influenced a person to join the Church and how long membership is maintained.

9. A cost effectiveness study of Adventist evangelism would help the church spend evangelism dollars wisely.

10. A study should be undertaken to gather data explaining why people apostasize from the church.

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**Recommended Questions to Guide Adventist Evangelism in the Communication of the Gospel**

Adventist evangelism should be evaluated on the basis of the following recommended questions:

1. Is this way of presenting the gospel giving glory to God?

2. Is this way of presenting the Biblical message promoting
a balanced appeal to men's minds as well as to their emotions?

3. Is this way of presenting God calculated to feed a well-balanced spiritual diet? Are distinctive Adventist truths presented in harmony with the essence of the Gospel message?

4. Will the people who respond to the message know how to apply the teachings in their thinking and behaviour? Is the content and the communication of the message sensitive to cultural differences?

5. Is the Gospel presentation in harmony with the message of the Gospel?

**Implications for Me as a Pastor**

As a result of this project, I will seek to do the following to improve my Pastoral Ministry:

1. Use every significant personal relationship as a basis for the communication of the Gospel.

2. Continue effective evangelistic methods and improve or eliminate noneffective approaches.

3. Instruct my members in how to develop personal and helpful relationships with others.

4. Continue to look for new ways in which to evangelize, since current methods are not reaching the total spectrum of society.

5. Encourage every member of the congregation to sense his or her responsibility to evangelize.

6. Utilize a balance of evangelistic methods so that the initial contacts, ongoing development, and decision-making aspects of the evangelistic program are represented.

7. Recognize the Sabbath School and worship service as among
the best potential tools in reaching new members and structure the services according to the needs of the nonmember as well as the member.

8. Give emphasis to the distinctive doctrines of the Adventist Church which are most strongly based in Scripture (e.g., the Sabbath doctrine) as a means of recruiting new members.

9. Teach the church members a broad concept of ministry which includes fellowship and communion as well as evangelistic recruitment.
APPENDICES
APPENDIX A

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

Three opportunities were available on the questionnaire for the new member to give a written response. The three questions were:
1. "What was the most important thing that influenced you to join the church? Answer in a few words." 2. "Is there anything more you could tell us about the events surrounding your decision to join a Seventh-day Adventist Church? How did it happen that you became a Seventh-day Adventist Christian?" 3. "What suggestions do you have to make evangelistic meetings more effective?"

The written responses are reproduced below with only minimal editing. In order to preserve the anonymity of the respondents, names of individuals and churches have been deleted. Paragraph divisions are sometimes supplied to make the narratives easier to read. Otherwise, the grammar, punctuation, and writing style is reported verbatim so as to preserve the personal characteristics of the new members.

**Most Important Influence**

Fifty-three and four tenths percent (N=250) of the total study population wrote a response to the question, "What was the most important thing that influenced you to join the church? Answer in a few words." The written responses are reported in the following thirteen categories according to the most prevailing influence in the decision to join the church. If two or more factors were reported,
the first one listed was used as the criteria for assigning it to a particular category.

A Study of the Bible

1. To learn about God by reading the Bible.

2. Bible study by myself and with the Pastor.

3. The Lord's words in the Bible.

4. I believed everything I had been taught in Bible study. I thought I had finally found the right way to serve God and the kind way everyone showed me made me feel like at home and I knew this was the only way to serve God was with people who had an understanding.

5. Reading and studying the (Faith for Today correspondence) courses.

6. Because they really teach you from the Bible and don't mind explaining it to you in your home.

7. Discussing the Bible with a friend.

8. When I took baptism lessons, I came closer to God. My parents and Pastor influenced me most.

9. The Bible studies given by retired Pastor H. D.

10. I had the opportunity of going to many Biblical classes with Pastor G in different homes, so I learned much in this way. I used to be a Catholic and when I knew the truth, I couldn't wait more and let Jesus came to me.

11. God's holy word.

12. The Holy Spirit speaking to me in the study of the Word.

13. I learned the truths about Jesus Christ.

14. The Bible, Sabbath School, and the Pastor.

15. My baptismal classes and my parents.

16. Searching the Scriptures for promises and learning to pray in a Positive Way class conducted by my Pastor.

17. Personal Bible study of comparative religions. Conviction through the Holy Spirit.
18. The studying of the Scriptures.
19. Dealing with the truths of God, from His Holy Word. The rest of it has been merely the icing on the cake.
20. Sabbath School lessons were on Baptism and its importance.
22. Bible studies and sermons made the largest amount of influence.
23. The Bible and the Pastor.
24. The Bible.
25. Because of God's word. 7th-day Sabbath. 'If ye love me keep my commandments.'
26. The word of God in the way I heard it.
27. Bible teaching about God in the Junior S. S. division.
28. Reading the Bible.
29. I studied the Bible and liked what it said and believed.
30. The truth in the Bible.
31. Reading the Bible with a church member and Bible worker.
32. Bible correspondence course.
33. Bible studies.
34. A good, well built, foundation of Bible truths. Solid foundation.
35. The study of God's word.
36. Well, I took the Voice of Prophecy course and got baptized.
37. My personal beliefs in Biblical truths and my desire to see God in glory.
38. What I learned in my studies of the Bible.
Seventh-day Adventists Teach the Truth About the Bible

1. Because they preach the truth and practice the commandments of God. Also, I love God and I am a sinner, and I want to be saved. Please pray for me.

2. My study from the Bible taught me that Sabbath day keeping was one of God's commandments.

3. Trying to prove from the Bible that the girl on the beach was wrong about what her church teaches.

4. The study of the scriptures. The ten commandments especially the fourth.

5. I found the beliefs coincided with the Bible.

6. The church doctrine agree with the Bible.

7. It was SDA beliefs.

8. I knew what the truths were and I wanted to live for Christ and be ready when he comes.

9. SDA beliefs agree with Bible.

10. The Seventh-day is God's Sabbath and SDA beliefs agree with the Bible.

11. Their true teaching of the Bible.

12. The knowledge of the 7th day Sabbath.

13. The SDA church has the truth.

14. I learned that the SDAs follow the Scriptures in daily living and beliefs--that was what I had looked for in Christian living.

15. The Holy Spirit showing me that this was God's true church which keeps the 7th-day Sabbath.

16. The Bible says the 7th day is the Sabbath.

17. The fact that SDA ideas follow God's will and ideas for us.

18. SDAs believe and accept and teach all the Bible. My wife (a Catholic at the time) wanted to establish a Christian home.
19. I was convinced of the 7th day Sabbath.

20. Being convicted by Scripture (on my own) of the Sabbath and the 4th commandment.

21. They love the law of God, they live up to their beliefs, and they study the word, have the right way, they love prayer, the men lead and are active in their church.

22. I was convinced that the 7th-day is God's Sabbath.

23. Seemed to know more about the Bible and have the real truth. Their prayers.

24. That Saturday was the Sabbath.

25. To be obedient to our God at His house and to serve Him on His right day.

26. I knew the SDA beliefs were true and were God's work. But the death of my closest cousin, who was a backslider, made me choose Baptism.

27. By keeping all the 10 commandments and that means keeping the Sabbath day holy.

28. Learning the truths that are in God's word.

29. Believing that SDAs follow all the Bible teachings.

30. Wanting to be with the right church of God.

31. They preach the truth.

32. The 7th day being the Lord's Sabbath.

33. I wanted to know Jesus and belong to his church. I believe that the SDA church is the true church.

34. I felt the spirit of the Lord much more when I observed the true Sabbath than in any other times.

35. The closeness in which SDAs follow the Bible.

36. They can prove the Bible by history and have the spirit of prophecy and keep the Sabbath.

37. I think it is the true religion.

38. Keeping the Sabbath holy. The Sabbath truths.

39. Because I believe that the SDA church believes and teaches the whole Bible.
40. Because I wanted to live according to the church doctrines which could be proved by the Bible.

41. I wanted to be baptized because I love Jesus and I have my sins washed away. I joined the church because Saturday is the Sabbath and if you keep the commandments you must keep all of them.

42. I was baptized because I wanted to do the right thing. I was baptized because I felt the Bible said it was the right thing to do.

43. I loved Jesus and Saturday is the Sabbath.

44. My mother who adopted me while I was an orphan told me about the Bible. I believe that the Bible is true and want to do what the Bible says.

45. The way Adventist doctrines were presented. The church doctrines were literal and presented in a straightforward way.

46. Because the doctrine sticks to the Bible.

47. The knowledge of the Scriptures led me to believe the Adventists teach the Bible.

48. I accepted that is the truth, the only truth.

49. I know this is the right church.

50. I was discouraged with my Catholic Church because they didn't help me when I was sick. My baby was born. I listened to the Pastor at church and prayed and prayed. I became convinced this was for me because the Bible was taught as it reads.

51. I felt that after going to Adventist schools and studying the Bible that the Adventist Church was the correct church because it follows the teachings of the Bible.

52. The 7th day Sabbath.

53. The word of God was opened up to us and we received so many wonderful truths. God's 7th day Sabbath. The Bible.

54. The Sabbath.

55. Agrees with the Bible—taught the Bible.

56. I felt it was the true church.

57. Because Saturday is God's Sabbath and I intend to obey all God's commandments.
58. When I realized that Saturday is God's Sabbath and I wanted to obey all God's commandments.

59. I believe that the SDA church is the true church and wanted to be part of it. That you can still have fun even though you don't got a lot of parties and things.

60. I believe in God and the Sabbath day, the Bible and the law of God.

61. I knew that the SDA were the church of God.

62. I was searching for the truth and I believed that I found it.

63. Other people's faith and their kindness to me. They were non-Adventists but made me have faith in God and I felt the Seventh-day Adventist was the closest to truth I could find, church-wise.

64. The 7th-day is the Sabbath.

65. The church had the Bible that they study from.

66. The Sabbath.

67. Seventh-day Adventist explanation of prophecy and Bible doctrine--Ellen G. White (Christ our righteousness). Pastor P. J. was sent by God--was able to answer many questions.

68. When I was a child I always felt attracted to Seventh-day Adventists and know I truly believed it is the true church which I would like to go.

69. I knew that the 7th-day was the real Sabbath and I wanted to be ready when God does come.

70. To be a member of God's church.

71. God's day (7th) that he set aside for men to have and worship him.

72. I knew the truth and knew I must go back to the church.

Family or Home Influence

1. My mom and dad.

2. My home.

3. My own resolutions that SDA is the true church.
4. The change in my family.

5. I was raised a Seventh-day Adventist.

6. Parents.

7. My wife Lucille's desire we both join--she passed away a few days later.

8. My grandmother on my mother's side.

9. First my children. The time of the end is near and I want to go to heaven.

10. Family influence.

11. My sister who has been an SDA for 50 years.

12. My parents bringing up as Seventh-day Adventists.

13. My wife and especially my children.


15. I wanted to and my Dad wanted me to.


17. Home training.

18. Being baptized, I could get married through the church. I didn't study the basic doctrines very much.

19. My grandparents and church members who showed the love of God towards me.

20. A natural part of living in an SDA home.

21. Living in an Adventist home all my life.

22. My mother taking me to church.

23. My wife was already baptized one week before and we wanted a united family. My wife was happy and if it worked for her, it would work for me.

24. I wanted to be a better person so I can show my daughter the right way to live. If I live right, then I won't have a problem with my daughter.

25. My wife.
6. My husband's relatives seem to have a great deal of love for God in their lives. They seem to have a deep experience with Christ. They showed me by their living the Seventh-day Adventist faith I could be a real follower of Christ.

7. My mom. She told me it was the only church that kept the commandments of God because they loved Jesus.

8. My uncle helped me the most. He is like a father to me and takes me to shakes and other places. He says the SDA religion is good for him and will be good for me, so I was baptized.


10. Other than my husband and me studying together, it was the Sabbath day.

11. My children and wife and Sabbath.

12. Many people in my father's family are Seventh-day Adventists, that influenced me more because they seemed to be very happy.

13. My parents influenced me to join the church when they thought I was ready to join.


15. Being raised in a Seventh-day Adventist home my parents have been most influential to me and also Adventist schools.

16. Mother

17. My grandparents and the end of time.

18. Mother

19. Taught by parents the love of God--also continues church attendance--way of life.

20. Being raised in SDA family I felt it was time to take my stand.


22. The encouragement and patience of my parents.

23. My mother and father and my closeness to God.

24. Parents, Pastor, and church school.

25. Because of my parents and the background I was brought up in.
26. I rejoined the church when my children wanted to know about Jesus.

27. Family influence.

**Evangelistic Meetings**

1. I went to a crusade under B. H. and I became a member.

2. I was overseas (Marine Corps) and upon my return, two members of the family were attending SDC regularly. I was introduced to the Pastor, he was the one who indoctrinated me and who clarified my doubts and uncertainties. My decision was the result of a more complete understanding acquired thru a series of conferences which I attended, the Pastor's guidance, and the cooperation of my family.

3. Evangelistic meetings.

4. R. N.'s meetings followed by the VOP Bible course "New Life". It was a very good course.

5. I went to some of J. W.'s meetings and I stood up for a call.

6. Attending a question-answer for five nights given by Pastor K and Elder L.

7. Evangelistic meetings and church attendance with sons.

8. The good evangelistic meetings.


10. The evangelistic meetings held by Elder L.

11. Pastor B. H. and the 7th day Sabbath.

12. Pastor F's evangelistic crusade in his own church.

13. The evangelistic meetings they helped and baptismal class.

14. Evangelistic crusade by Brother L.

**Lay Church Member**

1. I was influenced by S. Z. who lives at Ventura Estates in Newbury Park and did go there for a short period.

2. The members in the church seek the truth and once they have found it 'live it'.
3. A physician who operated on me, knelt and asked God to guide his hand. Then told me where he went to church.

4. She (Mrs. J. of 54th St.) was a very nice lady. She gave a very nice Bible study.

5. People who talked to me and God's spirit and my family's love.

6. I worked in an office with the Pastor's wife.

Promise of Future Reward

1. I have always believed in God but knew I must take baptism and communion to continue on path toward heavenly home.

2. I just joined because I realized that you have to do that in order to go to heaven.

3. I wanted to be baptized so I could go up to heaven with Him when He comes very soon.

4. So I may go to heaven someday with Jesus.

5. My desire to be saved in God's eternal and everlasting kingdom.

6. I hope to be one day be in the kingdom of God.

7. I was baptized so my sins would go away. If I don't sin and be kind, then I will go to heaven and see the new earth.

8. I want to be saved.

9. To live an eternal life.

Pastor

1. The Pastor before this one showed a spiritual life that really influenced us although it wasn't very active.

2. Pastor's study class -- being welcomed by church members.

3. Dr. L. H.'s presentation of SDA beliefs and the Bible studies he gave us.

4. The pastor,

5. Discussions with the Pastor,

6. Knowing the Pastor and seeing his love for Jesus.
7. My Youth Pastor.
8. It was the Pastor of the church which influenced me very much.
9. I was influenced by pastor and evangelist and read the Bible.
11. Encouragement of Pastor and church members.
12. The Pastor's Bible studies.
13. Assistant Pastor cared about me, brought his wife over to meet me, visited several times; didn't seem to judge me, just cared and was very friendly.
15. My pastor.
16. Pastor's study. The way the times are I know I needed God and the Holy Spirit was working in my life.
17. The pastor.

Friends
1. Friends, people who were SDAs, the Bible, and how I felt.
2. Friends and my parents.
3. Friends.
4. Some friends, one especially in the Youth, also the Youth leader and wanting to find the church that was friendly.
5. I saw how happy and filled my friends were.
7. My friend and fellow church school student talked about being baptized.
8. I was brought by my friend.
9. My friend who was taking the classes.
10. Peer pressure. My friends kept saying to me, "When are you going to be baptized?" At camp meetings, they had a special place for those who were baptized, they could go to another room. The rest of us stayed. We wrote our names and addresses on cards.

11. My boyfriend who is now my husband was very Christlike and had a great influence over me. He was fallen away from the church because of bad experiences but always expressed the truth and love of God.

12. My friends.

Second Coming is Near

1. Jesus is coming and I wanted to be ready to be with Him.

2. The thought that Jesus was coming again. I want to be ready.

3. Time is getting short.

4. Coming of Jesus.

5. Because Jesus is soon coming and if we are not ready, what time that will be.

6. I knew God is soon to come. I want to belong to the family of God.

7. I knew that Jesus is coming soon and I want to prepare myself and I want to save my children and myself and I hope my husband too.

8. The coming of God, my home and my friends.

Sense of a Personal Relationship with the Divine

1. My faith in God.

2. The fact that God can help us in our daily lives and afterwards give us everlasting life.

3. Being close to God, wanting to be a Christian, be a better person.

4. My earnest personal desire to do that which is pleasing in the eyesight of my Creator.

5. I wanted to be closer to God.

6. Realizing the need for my Saviour and wanting a heavenly
home. I needed a peace in my heart.

7. It was my desire to join the church and be God's disciple.

8. My belief in God in my will.

9. I wanted to be closer to Christ.

10. The need to get closer to God and return to a much needed faith.

11. I fell in love with Jesus when I was shown that he died for me and the way He can change people's lives.

12. God's love.

13. I wanted to be like Jesus. He was our example and He was baptized.

14. To get closer to God because I need him.

15. My love to our Lord Jesus Christ. Members of church are kind, courteous, helpful and patient.

16. I wanted to feel closer to God and to Jesus.

17. Felt something wrong and missing, believe God led me back to the SDA church.

18. The Holy Spirit was upon me.

19. I really was ready to serve God the rest of my life.

20. I was looking for happiness. I looked everywhere. Tried many things but still couldn't find it. Now being a follower of Jesus I feel much happier.

21. The Lord directed me to join the church.

22. A desire to serve Jesus.

23. I had a dream.

24. I felt the need to be closer to God.

25. I love Jesus.

26. I feel I need God to guide my life and accept His gift of eternal life.

27. Divine guidance from the Lord.

29. I love Jesus very much.
30. My need to know Christ and to secure the love of my wife and children.
31. To be closer to God.
32. God answered my prayer and directed me to the church.
33. To learn and teach people about God.
34. Christ gave His life for me.
35. I wanted to be closer to God.
37. My prayers to God.
38. We prayed that God would heal my husband and when our prayers were answered, I wanted to be baptized because the Bible said so and I wanted to obey God.
39. The Holy Spirit convicted me, I wasn't living right. If I wanted to live in eternity, I would have to live right. People talked to me, it was the Holy Spirit that convicted me.
40. I want to be close to God. I want to be led by Christ and to be a good sister and a good neighbor.
41. I wanted to belong to God's church and be near to God. I wanted to belong to the kingdom of God.
42. I want to belong to God and be full of love of God to share with others this beautiful happiness and contentment and be in that new kingdom with Jesus and loved ones.
43. God. He loves everyone so much and cares for us and never lets us down as long as we stay with him.
44. Because I loved the Lord very much, and I wanted to live for him.
45. My prayers were answered to my father quit smoking because we prayed.
46. Realizing my need for my Saviour and wanting the heavenly home, I needed peace in my heart.
47. God.
48. God,
49. Being closer to God.
50. To be closest to God.
51. The sincere love for God that I seem to feel among the SDA church members.
52. That God loved us all and the meeting we had. My parents.
53. Holy Spirit.
54. Because I believed.
55. God.
56. God.
57. Prayer, searching the Bible and finding by God's guidance that the SDA church really follows the word of God and tries to live by it.
58. Brought me to know God more and showed me how He loved me.
59. I want to live with Jesus now and forever.
60. God spoke to me and I knew it was the right thing to do.
61. God.
62. My wondering about God and Jesus Christ.
63. My need to know Christ better and be saved.
64. That God can forgive all my sins--and He did for me.
65. Because I wanted to learn more about God.
66. I wanted to be closer to God.
67. Personal conviction.
68. My wanting to have Christ as my Saviour and to have salvation.

Church Members are Kind and Loving

1. I felt at home and valued worshiping Christ with the Adventists.
2. I wanted to belong.
3. Congregation as a whole lived God-conscious life everyday and not just on Sabbaths.

4. The SDA young people showed love toward one another.

5. The members of the SDA church are very kind and friendly.

6. The way they live and the way they act, different from Catholic.

7. People in the church were nice to me. I believe in God.

8. The need for a real church home.

9. How friendly and nice the people were.

10. Devotion and kindness of friends who are SDA.

11. The friendly people and health rules. The love of God.

12. The church itself.


14. I liked the people and wanted to learn more about God.

Crisis or Personal Problems or Needs

1. It was something we were always going to do. When we had a crisis in our family, it brought us to a quick decision. A decision we thank God for.

2. Problems.

3. A sense of hopelessness.

4. When I wasn't accepted at ____________ academy which is an SDA school.

5. Loneliness.

6. I felt I had an empty spot in my life and this was my only solution. Thank God it happened this way.

7. Was baptized as a teen-ager--after marriage left the church. In 1974 I felt the need and desire to again become a member therefore was again baptized.

8. Depressing circumstances but mostly keeping the Sabbath.

9. I was very lonely. Three nice persons came to tell me of Jesus. Oh how I welcomed them--since then my life changed.
10. Loneliness and the desire to do something worthwhile for my 6 children so they will see the way of the cross.

Miscellaneous

1. The Reverend R. N.
2. Nothing, I was forced to get baptized which I didn't want.
3. A youth campout at Cedar Falls.
4. It was my own personal decision to be baptized.
5. The books of Ellen White.
6. It was the beliefs (smoking and food), study of the Bible, and the Bible teachings (Sabbath and prophecy).
7. The knowledge that Christ had died for my sins.
8. The week of prayer programs at school and the baptismal classes.
9. I guess it was about time that I came to Christ, just felt the need to do so.
10. I just thought I was ready to join the church.
11. A week of prayer at school. Pastor R. H. spoke the whole period.
12. Coming to ________ academy the middle of the school year from public school.
13. I liked to go to church because of the way they sing and the activities they do.
15. The warmth and patience of my Bible worker--B. G.
16. The church helped us with our marital problems.
17. I was a formerly SDA --
18. Preaching about God and Ellen White at the church.
19. My membership had been dropped in my former church when I moved to California. I was attending Sabbath and church.
20. I wanted to completely put my past behind me and begin life again. I was in the drug scene and wanted out! I also wanted to have fellowship with the people.

21. The wonderful things Jesus did. Like give all those people food from one basket and heal the sick people.

22. I joined the church by profession of faith because of difficulty in getting my membership transferred from the Philippines.

23. Enjoyed the church services and wanted to be baptized.

24. I heard the La Voz de Esperanza on the radio and had a great desire to find a church here in the U.S. using that name. I had heard the program on the radio in Vera Cruz.

25. Well I've been an SDA but not baptized for a long time then I had baptismal classes and got baptized.


27. I want to be saved when He comes.

28. The lessons I learned at school and church.

29. My desire to be baptized Christian.

30. Worship services.

31. I didn't choose since I went to the ______ church and got baptized that's how I became a member.

32. Week of prayer.

33. I continued to attend to please--I was cajoled.

34. Sabbath conviction through Herbert Armstrong literature.

35. Sermon.

36. I did not believe in statues, always hated alcohol and tobacco, and my wish to learn more about Jesus.

37. Baptismal class.

**Suggestions for Evangelistic Meetings**

The second open-ended question was, "What suggestions do you have to make evangelistic meetings more effective?" Sixteen and six tenths percent (N=78) of the total sample provided the following
responses:

1. Show more slides of the Adventists in their everyday life. By showing others how God can really bless you and how easy God will enter your life if only we will believe.

2. Have children's meetings.

3. Forget about 'bribery' methods used for children.

4. Have more interesting sermons for teen-agers not just for older folks most of the time.

5. Become more friendly to each other especially with the new people. Seems to me like nobody cares for the visitors. Nobody welcomes them. We 'hello' the ones we know.

6. Have testimonies and movies.

7. Have more things for kids.

8. Smaller meeting halls, shorter programs, speakers like H.M.S.R. that are to the point. A little more inspiring messages instead of so much threats.

9. Stop those people from saving seats, it's a real turn off especially when you want a good seat.

10. Have more inspiring topics and not boring ones.

11. Have separate meetings for the teens.

12. Do not make it so long and dull. Liven it up with music of cheer.

13. Separate the children and the adults.


15. More prayers and altar calls.

16. I think it should take place more often in one church.

17. Have interesting meetings for the children.

18. Slower speaking and be sure Scriptures are given clearly and enough time so that those writing can get them down.


20. Get a lot of people to be friends with you before the meetings.
21. More publicity, more follow-up on those who indicate interest.

22. Not as emotional as Pastor W's was. It turns off some people.

23. Avoid the emotional appeal of the evangelistic meetings although the dissemination of Bible teaching is helpful.

24. [The evangelistic meetings should...] show more of the love and teachings of the SDA church and less emotionalism.

25. Go and visit people and invite them to come out to the meetings. [Go] and pick them up.

26. All SDAs [should] get off their pews and finish the work [ministers] can't do it all.

27. Have them on TV so people at home can learn their way of religion.

28. Prepare slides and subject matter in [a] more professional manner. Not handwritten and often out of order--slipshod manner not effective.

29. Have more fun thing[s] for kid[s] my age [11-12].

30. For children, I think they should have a place where children can go for topics children can understand.

31. I don't know. Maybe more interesting talks.

32. Tell your experiences with God.

33. Less emphasis on outside appearance. God's word and a clean heart, matters the most to me.

34. More zest or zeal from the evangelist. Not so drab.

35. Have members personally invite people to the meetings both at the campmeetings and at the churches.

36. Calling people up in front of everyone seems to put 'pressure' on those in decision. Couldn't they tell 'those interested' to come to some place at the end of the program? Otherwise fine.

37. There should be an altar call for all unsaved to accept Christ. I feel there are even many SDAs who have neber been born again. Many SDA members are 'cold' and unfriendly towards new comers to the church.
38. They should have visitation and more interesting classes for Juniors and Youth classes.

39. Good speaker. Follow-up.

40. More dynamic speakers on subjects relevant to the particular audience. More mixed race meetings.

41. Maybe have more messages for teens.

42. Contemporary topics properly developed and paralleled with the Bible. If possible—dynamic and brief speaker.

43. Talking about what will happen to them if they do not repent.

44. Make (although very hard) meetings more personal. With J. W. I was elated then let down when there was no response.

45. Not so long a time people get tired.

46. Each church send personal invitations by mail to residents in their neighborhood.

47. [Have] more spiritual music, movies on the life of Christ.

48. [Topics to be presented] 2 to 3 nights [have] 1. reason for in history of beginning of sin. [For] 4 to 5 nights have 2. love of God thru Christ. [For the] balance of the meetings [have] 3. doctrines guide to remnant church. 4. View other Christian churches as doing a great work of preparation of people for quick reaping by remnant church.

49. I attended one campmeeting and I felt the background noise of mostly youngsters was distracting.

50. Individual follow-up or more thorough study following decision especially concerning Mrs. White. I didn't even know about her for months after I decided to join the church. I was really shocked and almost felt tricked.

51. More advertising in local newspapers.

52. Gear the meetings for non-SDAs without assuming any prior knowledge.

53. Just another Pastor P. J.

54. Get members involved. Thereby bringing more people to Christ.

55. To have nights when they answer questions.
56. The evangelist should be very loving and kind and get to know non-Adventists personally.

57. Having the person who is preaching really get to the person and talk about conflicts youth have today. Also advertise about them more.

58. To make more evangelistic meetings for young people.

59. It would be more interesting before the meeting begins a show about God's creation like the heavenly bodies through film, etc., followed by the good evangelist. Then finish with a film of the 2nd coming of Christ. Because people who don't understand much English will understand the picture much better and people will know about how God created them or us and that Jesus is coming soon to get the faith on.

60. I find that the personal witnessing is the most stimulating to hear.

61. Meetings are effective but I wouldn't encourage anyone to be baptized right away without taking Bible studies and learning more about the church. Too many fall out shortly after when they find out some of the restrictions they don't want to give up some of the worldly way.

62. Must be sincerely enthusiastic. Must exude Christian happiness, and joy--happy faces.

63. Don't assume all the audience is knowledgeable on the Bible.

64. Never hold a meeting until all problems within the group are dedicated to God.

65. Appeal to the kids not to the adults.

66. Better organization.

67. Meetings should meet the needs of all people, evangelist for all ethnic backgrounds, not separate ones for blacks, whites, etc. Language problems are just that, but that can be handled in the church. Those people bringing non-English will be able to explain the Spirit of God will do the rest. There will be no separate meetings in heaven, my friend.

68. Have them near the end of the summer in the early evening. Make the meetings about one hour long. That's the perfect set-up because everyone is bored at the end of the summer and they want to change. Early evening is best anywhere from 4:30-6:00 p.m. because everyone is bored of the day and it catches them before they eat and flop down in front of the TV the rest of the night. Every evening is good because it is still light out and things are
cooling off. That might make it good for tent meetings. And lastly send us W. R. please.

69. Get the people more involved, oh yeah, and the young people and kids.

70. Have adequate child care.

71. Talk more about the coming prophecy and the coming of Jesus.

72. To make point in 10 minutes and keep on adding to it like Pastor H.

73. More doctrine to clarify people's minds in confusion of the days we are living to bring about more sincere Christian attitudes in the church itself. Because of bad concepts—toward the Church and God.

74. Starting meetings earlier so children are not too tired for school next day.

75. Not so melodramatic for youth. We need facts, not all feelings.

76. More publicity in the neighborhood, radio and TV.

77. Make them shorter, have Heritage Singers so won't be boring. I like deaf section and sat with them and talked in sign language to them.

78. Use more illustrations on boards or still pictures to make people more interested on what's going on.

Circumstances Surrounding Decision

The third open-ended question asked, "Is there anything more you could tell us about the events surrounding your decision to join the Seventh-day Adventist Church? How did it happen that you became a Seventh-day Adventist Christian?"

Thirty-seven and eight tenths percent (N=177) of the total study sample wrote about the circumstances surrounding their decision to join the Church. The responses have been organized into the following fifteen categories.
Evangelistic Meetings

1. Evangelism. The appeals during the meetings caused me to decide to be baptized since my wife had already responded.

2. I went to church because my mother-in-law had insisted that I take my children. My daughter (9 years old) begged me to go—I went, though reluctantly. The speaker was a wonderful man who asked us to have lunch with him. His family seemed unreal—almost perfect. We wanted that for our family. We prayed for it.

We were told about Pastor W's meetings and attended that night and every night thereafter at _______ Church. Pastor W made a call and we responded. It was very emotional. I never did get Bible studies. My husband and I devoured every book that we could find at the Book and Bible House and later became baptized—together.

Now almost a year later my Christian experiences are not grounded in the Bible as much as it should be. My decision was made during a highly emotional time (at the evangelistic meetings), and I resent not having taken time and gone more slowly. It's harder for me now, I think, to not depend upon 'feeling' in my Christian experience. I have backslidden since my conversion and often wonder if I wasn't just 'psyched' into the whole thing. Pray for me please. The devil is really on my case!

3. I'm actually surprised I am a member of this Church. . . . Because friendship and a warm Christian attitude was not part of my experience with the members of the church I was attending. In fact, I attended the SDA church for five months during January to May of 1972, and not a single person outside of the Pastor and my grandmother's old friends spoke to me. I then went to seek fellowship during the last three months of that year at a Baptist Church about a mile away. [I found] such a difference in kindness and warm Christian fellowship. . .

I actually started attending the former SDA church again only because I was convicted about the Sabbath as being the proper day to worship on. I wanted nothing to do with the unfriendly Adventists. Actually, outside of God's providence, the only other reason I am an Adventist church member is because my grandmother has lived with our family most of my life. She has had the most influence upon me. I grew up always believing in the Sabbath, even though I attended other and different Sunday-keeping churches now and then.

I actually felt pressured to become a member. It was close to the end of an evangelistic series at the church and I feel it was a push pushy deal; just to get some people baptized. More or less just for the record book type of thing.
Well, after becoming an Adventist I read Rene Noorbergen's book Prophet of Destiny during that summer (1974), and that was when I really accepted the Adventist message. All in all I had had bad experiences with 'Adventists'. They believe the right things, they have all the light and right message, but they don't live up to what they believe.

Anyhow, it was in reading some of E. G. White's books, The Great Controversy, Education, and Steps to Christ, that I really became converted. I wanted nothing to do with her [writings] before I was baptized. Like I say, I came to this Church because of the Sabbath, and the Lord has taken it from there. I am now attending _______[SDA college] as a theology major.

The message is fine, and I try to read E.G. White all I can now, but for the organization and the Adventist institutions I would just as soon it would blow up. Money happens to be the object of its worship. Sorry, I have nothing too good to say about this church. In fact I came pretty close to withdrawing my membership because of the coldness and unfriendliness of most of the people. But the wheat and tares must grow together till the end. This church and its members are as close to 'Peyton Place' as anything can get. It will be up to individuals to change its image. I hope I can contribute.

4. My roommates were attending a crusade in ____________. I went with them ... every night ... until I decided to be baptized.

5. Well, the wife and I had met church members of the SDAs and became good friends, but not so that I wanted to come to the SDA church, although we were invited. But to be a good husband I told my wife that I would think about it.

I attended the first two or three evangelistic meetings before I became ill and was admitted to the hospital. But this evangelistic speaker and the pastor of the _______ SDA church came to visit me and prayed for me and gave me tapes of the meetings that I was not attending. I played the tapes when they had left. Nurses that were taking care of me listened to them at the doorway. I thank the Lord that He has changed my life and given me another chance to serve Him and keep Him first in everything in my life.

6. My first introduction to the Seventh-day Adventists was through a friend who invited me to hear a _______ evangelistic meeting. Initially I was hostile and found the crusade irreverent and certainly not in character of the structured worship of Roman Catholicism. However as a result of having attended I received a card or flier from the _______ Church, inviting me to a series of lectures (Bible studies) being given by Pastor H. Upon hearing this man once I felt at ease and eagerly awaited each successive
meeting. Through Pastor H. I met M. W. [a Bible worker] who took me under her wing and lovingly nursed me to the point of baptism. I have since become active in the church and was ordained a deacon last January.

7. During the Bible Crusade at the __________ Seventh-day Adventist Church which Elder L. conducted, I attended every meeting. They had pictures, plus Bible marking study time and then services. I decided to make a decision for Christ and felt I should be a member and was baptized.

8. In June 1974, I was invited to apply to the School of Nursing in Los Angeles General Hospital, now USC Medical Center. I applied and was accepted in September. At this school I met with a friend whom I know from an evangelistic SDA crusade in ________, which I attended with my parents two years ago. We went to three of their conferences and never went back because my parents made the decision.

Once again God wanted me to make a choice, my own decision of obeying all His ten commandments. I know God wanted me to see through His Word that He separated a day to glorify Him and to be on His side. This happened February 1974, when I was baptized the last day of Pastor __________'s crusade at the __________ Seventh-day Adventist Church. I was invited to this conference by my suitemate who is also a Seventh-day Adventist. I'm very happy to tell you that my mother and brother got baptized four months later and very happy to tell you that they are Seventh-day Adventists too!.

Please do pray for my youngest sister M., who has not made a decision yet and my father. That they will have a desire to read and find out what Jesus is trying to teach us through His Word.

Family Influence

1. I was born into a Seventh-day Adventist family. Since then I have been an Adventist and I was baptized and became a member at the age of 12.

2. My Dad and his parents and their parents were Adventist.

3. To join my wife and children in the Seventh-day Adventist Church.

4. I am a fifth generation Seventh-day Adventist. The main reason I am one is because I was born into a family of Adventists and I have studied and know it is the right faith.

5. I was 11 years old when I was baptized. My mother is an SDA and raised me to be one too.
6. When I first wanted to be baptized my parents thought I was too young. So I waited. I was, as you might say, on fire for God! The day of my birthday, November 7, I asked my mom to let me take Bible studies. So she got some Bible studies at the Voice of Prophecy; I was so excited. There was another girl (my best friend) who was going to be baptized with me. We were baptized in cold water.

7. When my brothers and mother became SDA's and began reading the Bible, I started to pray for the first time in my life and accepted Christ as my Saviour. I visited other churches, but the SDA church seemed to have the truth and was different. When convicted that the seventh-day was the Sabbath, I knew I had to walk in this light I had.

8. I was raised in SDA faith.

9. My parents were Christians so I wanted to be close to God.

10. My grandmother did the most although she doesn't go to church on Sabbaths because of the lack of transportation and there aren't many SDA's in __________ [city]. She still keeps the faith and tells my family the many stories of the Bible and the second coming.

11. My father is an SDA pastor and my mother is an SDA elementary school teacher.

12. I just took Bible studies and in a few months I got baptized because I wanted to.

13. I was raised in a Christian home but yet I didn't want to get baptized 'cause I felt I wasn't ready.

14. I was born into a Christian background. My brother is 9 and I am 12. I was baptized a year ago with some of my friends.

15. My mother has been an SDA since she was a child, therefore I was exposed to it at an early age. My father on the other hand belongs to a different faith, which makes it difficult sometimes to make him understand some of the procedures.

   It was not until I was 15 though that I first began to consider becoming a church member. A friend's wife and I were baptized at the same time and the other members of the church were very friendly, which made the experience the more reassuring.

   However, recently I, like most new members, have had some unanswered questions concerning religion. My friends in the church have been very understanding in helping me deal with this, and I can see at this point that there is a good and fulfilling future for me in the Seventh-day Adventist Church.
16. At first I only took baptismal classes because that's what my friend was doing. Afterwards, I started to think I should get baptized, but I didn't think I was ready because if I got baptized I wouldn't or couldn't change that much. The pastor said that if I believed I could change with God's help I could do better. So my parents said that I should get baptized.

My dad's not a Seventh-day Adventist, but he thought if my mom was, why shouldn't I, so I made up my mind that Sabbath morning to get baptized. Since that time I haven't changed a lot, but I'm glad I was baptized before it's too late.

17. I really like the Seventh-day Adventist church and I hope to be a good member in this church and to introduce this religion to my friends. And I hope one day I can attend one of the schools. I am now in the 8th grade, and I go to high school, and it is a hard school to try and make it in. But I know one day my family will be able for me to go to [SDA academy] where my sisters go.

18. My parents!

19. I was a Baptist member, very religious, but I used to accept invitations to go to the SDA church on special services. Later on, one of my brothers-in-law was baptized. Then I took Bible classes from him for a long time. My husband got sick. Three months after, he decided to be baptized and I said I'm going to take the same step. So we both got baptized the same day. He died and I'm still an SDA. Thank God.

20. I found out about the Seventh-day Adventists when I met my sister-in-law. Even then I was not very familiar with the religion. In fact, I didn't care about any religion.

One Saturday my husband and I went to the meeting of Pastor W. with my sister-in-law and her husband. I wasn't very impressed with the meeting. In fact, I was very angry. This happened the first week of the meetings. But my sister-in-law would not give up. Two weeks later on a Sunday they invited us for dinner. After dinner they asked my husband and me if we wanted to go to the meetings. My husband said yes, but I was not too happy with the idea. But finally I agreed to go along.

To my surprise, that night I found out that I needed the Lord like I needed my husband. That Sunday night I gave my heart to the Lord. I thank God for my wonderful sister-in-law. God sent her to me, because He knew how much I needed Him. I love my Jesus with all my heart.

21. I grew up in Adventist home! Gave some thought to baptism, and pastor held baptismal classes, and I made the decision! But feel the pastors don't seem to care so much once they have you baptized!
22. I went to church ever since I was a baby. Then I wanted to know about God and become a church member, so I decided to be baptized.

23. I wanted to be closer to God. So I talked to my father and he said it would be all right. So one fine day the Bible instructor talked with me and she asked me some questions (like this)--'Are you sure you want to be Christian?' I said, 'Yes.' A few weeks later I got baptized.

24. I wanted to be baptized, but my parents thought I was too young. So I wrote a note stating my wish to be baptized and put it in the offering plate. The Bible worker was given my note and called on my parents. They all decided I was earnest and agreed to allow my baptism.

25. Parents are Adventists, have always wanted to be baptized. Friends at that time were mostly Adventists.

26. The way my parents encouraged me to join the church--taking me to meetings, baptisms, etc. I then joined baptism class and became a member of the church.

27. Well, I studied the Bible. It was my parents that influenced me. I like it.

28. I first learned about Adventists thru my husband's aunt. We lived with her and was impressed because she studied the Bible and read the Great Controversy. We were interested in studying the Bible because our marriage was in trouble. My husband's aunt asked the Pastor to come to help us.

I decided to join the church during the worship service when the Pastor asked people to go forward. My husband and I responded at the same time to go forward even though I was in the mothers' room and he was sitting in the main part of the church. Our family was united in Christ during that response to God's call.

29. The church needs more leaders of the calibre, beliefs, personality and outreach of an individual such as R. N. and Elder T. When the United Presbyterian Church funded the defense fund for Angela Davis, we disagreed with this use of money and broke with the church when the Pastor said there was nothing he could do. After a couple of years, my wife who was previously an SDA had attended SDA schools in ______ [city], thought we should provide religious training for our boy. She initiated our attendance one Sabbath at the ______ Church. The people were so friendly I wanted to return. They were even more friendly the second time. The ______ evangelistic meetings began at that time and I attended. The personal visits of Pastor ______ and the meetings, and especially the personal interests shown to me on the part of the members, led me to a decision to join the church.
30. I grew up an SDA and attended SDA schools. When I married, I joined my husband's church (Presbyterian) when we broke with the Presbyterian Church, I knew that if I ever joined another church, it would be an SDA church. As my boy was about 10 years of age, I knew it was about time to give him religious training. So I took him and my husband to the SDA church. I had my mind made up to join for the sake of my boy before we went to the first Sabbath.

31. Outgrowth of growing up in Seventh-day Adventist home.

32. My mother wanted me to become a member. The way they taught, the people in the church, they are friendly, nice.

33. My mother became an SDA when she married my father. She was converted from being a Catholic.

34. Well I was brought up in a Christian home and I always wanted to get baptized since my prayers had been answered (my father quit smoking). So I took baptismal classes.

35. My husband was a former SDA. We realized our children were growing up and needed to learn about God. We also realized that the end of time was near and we wanted to be a united family in heaven. My husband took me to church and a member came and studied the Bible with me. I used to go to the Catholic Church with my 3 girls, but my husband (former SDA) wouldn't go so, to keep the family together, I joined the Adventist Church.

36. My great aunt was an SDA.

37. I became interested because my mom was doing it, and she wanted me to go to evangelistic meetings and Bible studies. I wasn't really forced, just strongly influenced. Sometimes I think I got baptized too soon and want to start over. Sometimes I really go the opposite way and didn't keep the Sabbath a couple of times and felt bad about it. Some people in my church aren't that great, but there's always people in churches who are like that. My mother learned about the church through a Filipino who worked at the same place she does. She was having problems and she was invited to have studies with the Bible worker at the church.

Lay Church Member

1. [Layman studied with this boy and mother at the same time. Friends of his mother took them to church.] My mother saw the church when she was shopping and started taking us children. I don't like the church because the people are not too friendly to the visitors and new people.

2. When I came to the U.S. from Mexico, I felt very lonely as I was living with a friend. A person who was my friend in Mexico
learned about my loneliness. He had become an SDA since I had seen him in Mexico. He came to visit me and told me about the church and his new religion. He studied the Bible with me and I began to attend church. I decided to become a member of the SDA church during a study in my home with this friend.

3. My next door neighbor (28 year old male) spoke with me and asked if I knew Jesus was coming soon. He asked what my religion was and later I went to church with him. During one of the sermons at the church, I decided to join the church.

4. Neighbor visited our family. Our family just moved to Glendale from Los Angeles. Neighbor invited us to attend _______ Church. The Pastor, associate pastor, gave Bible studies. We were impressed by the way Adventists live and what they teach about God.

5. Mrs. J. at _______ Church was giving our family Bible studies and Pastor. She picks us up and brings us to Church every M.V. The Pastor asked our family if we wanted to get baptized--that's how we joined the _________ Church.

6. Church member witnessed to me at work. I studied the Bible and Bible Readings for the Home found in Salvation depot.

7. My friend ________ was a great influence to me. He was studying Bible classes and was telling me about the time of trouble and second coming.

8. My Uncle took me to church as a child. I forgot about it, until the little girl I was babysitting parents, mentioned they had to get home to get ready for the Sabbath. I asked if they were Seventh-day Adventists and mentioned my uncle, they asked my husband and myself to come to church with them. We went enjoyed the church and started Bible lessons. The Pastor came to our home.

9. I lived with an Adventist family for approximately one year. My stay with them definitely caused me not to want to join. They appeared like Christians at church but were hypocritical in the relationship with church members.

10. A young married woman, church member, witnessed at work to my sister having trouble with her husband. The church member told her to seek the Lord. I learned about the church thru this member who showed her faith with my sister and we went to church with her. I decided at home that I wanted to be baptized and I was baptized within one week. It was the first time I had ever attended an Adventist church. I was a Catholic, I was having problems finding work and felt God--

11. Our friend and neighbor was a great influence and her prayers were answered.
12. Mrs. J. used to give my family Bible studies. And then she stopped and came back about four months later, and I was so glad to see her because I knew God would send her back. And then my family studied and went to church to see movies about God. Then I talked to my children and asked them how did they feel about the church. They all agreed that it was the church we should attend, so we were all baptized. And we were so glad that we joined this religion.

My children, except one, have been helped by us going to SDA church. I have two children in high school at [SDA academy], and they say they won't go to another school except an SDA school because they teach you the right way to eat, live, and play and how to serve God and be healthy. I thank God for blessing me to become a member of His church. And I know that my family feel the same. They have never been so happy in all of their lives. And they really believe in God. Please pray for me. And pray that my husband will join this church. He isn't a member of any church, but he has gone to services with me.

13. Before I became an SDA I already loved the Lord very much. My mother was a very religious woman. Every Sunday morning 4-5 a.m. she used to wake us up for rosary. If you don't rise up she will pinch your thigh. I went to a high school run by priests. After high school graduation, I went to [city] and worked in the hospital under the management of nuns. Sometimes I worked in a convent but they never let one see a Bible. I had poor grades in religion during high school days because I don't want to memorize prayers. In the convent we have to say rosary even if we are working; we have to hear mass every morning.

When I came to America, I work with some nurses who are prejudice. So every time I go to work I have to kneel down before the image of the Lord Jesus asking Him to let those nurses be kind to me. And my prayers were answered.

Because there are so many cars here in U.S., I feel safer driving after kneeling down before the image of the Lord Jesus, asking Him to keep me safe on the way.

I was not very happy in that hospital where I worked. So I asked the Lord that I will quit if He doesn't want me to be there. So I did quit. After a few weeks I needed a job again. I went to a hospital, but they did not employ me. I believed the Lord was leading me to the right church.

Then I went to apply for a job through registry. They sent me to SDA hospital. The very first day I was so impressed of their attitude because they prayed first before starting to work. I love prayer. I really feel comfortable to work with people who love to pray, because if they pray then they must love God. In my mind people who pray love God. And if they love God,
they are not prejudiced. One night I met a nurse who is always smiling at me. My heart feels closer to her because she is kind, helpful, friendly. My heart was captured by this godly woman. She asked me if she could visit me; I said yes. When she visited on that weekend, she brought with her a friend whom I knew. That day both of them gave my husband and me a Bible study. They first presented the love of Jesus to me. I told them I love Jesus very much, even if I am a Catholic. They let me open the Bible where Jesus said, 'If ye love me follow my commandments.' Before I became an SDA I already knew that the Holy Bible is the Word of God, but I had never read a Bible because the priest and nuns don't let us see it. I have never owned a Bible until I became an SDA.

These people that gave me a Bible study are so friendly, kind and thoughtful. They pick me up and invited me to attend evangelistic meetings. They brought me some too. In the church I was so impressed with the pastors and other members. They are so friendly, everybody is greeting you, shaking your hand, smiling faces and welcome us everytime I come to church. They invited us to go to their house. So, I said to myself, this must be a good church. I feel so happy and forgot some of my worries in the house. And so, everytime they call to visit us for Bible study, I told them O.K., come on in.

After they left the house after several studies I read the Holy Bible that they left me. I happened to open the story of Jesus when He was carrying the cross and then crucified. I cried with all my tears rolling down my cheeks. I did not know before that Jesus suffered too much for me.

The next time they came for Bible study, I told them that I am ready for baptism. But they said no, you to have to learn more before you will be baptized. I asked them two times for baptism but they did not baptize me. Last August during camp meeting we were invited again to attend. So we went... I learned that the Lord Jesus is coming very soon in the meeting. There were so many good evangelists. My heart was moved again. So we were baptized August 17, 1974.

14. I became a Seventh-day Adventist through the Biblical classes of a lay church member who gave me very good, informative classes. His name is J.M.

15. I had been searching, praying and studying for answers to many important questions. Something that would give my life meaning. I had everything a girl could want, but I knew what I had did not matter. I found many answers in the Bible, in fact all but one; I knew what I wanted but did not know how to find it. SDA church showed me how to get it with their example, nothing more. Many churches have truths but none lived it as well. To give me more assurance that this was my family, my one unanswered question was answered by E. G.
16. I worked for a man who I learned was an SDA. They were not supposed to eat flesh, and they called pork unclean. . . . I was training a horse. One day I met this girl who was (interested in the Bible) riding her horse. I was at her house a few times, and her Dad asked me, "What do you think of SDA's?" I studied with him, and became convinced. I studied for another year, then I was baptized.

17. I learned about Adventist doctrine from a man who knew the Sabbath and its relationship to Christ's second coming, but didn't practice the faith. By reading the Bible myself, these truths were confirmed. This man's behavior and ways affected me to the point that I severed my relationship with him. Maybe, or maybe not, [this] is why I merely profess the faith, but don't practice it. I believe in it, and its truths are imprinted in my conscience, but I don't practice like I should.

18. One day at church a teacher asked, "Who wants to be closer to God in baptism, please come forward." So I did and after hard studies I was baptized.

19. After going back with my husband after our separation, we were having our insurance policies changed. (My mother-in-law made herself beneficiary during separation.) I let on to the insurance man my feelings about my mother-in-law. (He was a friend of the family.) He asked if I had a Bible. I said sure. I was embarrassed at the time I had finding it. He read in it that Christ loved us, and said, "Isn't that exciting?" I was impressed by his joy. I told him I really didn't know what the Bible said and did his church have lessons I could study so I may understand. That's how it all started. Isn't that exciting?

20. I had a desire to study the Bible. My friend (an SDA member), started giving me Bible studies. At that time I had a job where I had to work every Sabbath. For three years I had tried to find another job, but couldn't seem to find one where I could have weekends off. I really didn't have a good skill of any kind.

After studying the Bible for awhile I wanted to go to church, but couldn't because I had to work. I finally put job applications all over town. I was determined to find another job so I could start going to church. I prayed real hard. My girlfriend had me as Central Prayer Figure and everyone at church was praying for me. I was really impressed that the people didn't know me but they still earnestly prayed for me. I felt their prayers were really strong and sincere.

Well, I had three job offers in two weeks. I was chosen out of 15 women for a real good job that I wasn't really qualified
for. It was even an increase in pay. Now I never have to worry about working Sabbaths. I had promised the Lord that I would start paying tithe from my very first check. I started paying tithe right away and never will stop.

21. I met an Adventist Church member at work and started Bible studies with him. I thought about joining the Church then but hesitated.

22. My husband was first who wanted to become an Adventist because he had studied a lot with an Adventist Church member, then I started studying. I still wouldn't go with him to church because I believed mostly the way the Baptists do, until I really started studying on my own and found out that Saturday is really God's Sabbath and not Sunday as I was brought up to believe.

23. I have been an Adventist over 50 years. From a child, I have always believed that Sabbath was the seventh day. There was a white lady would come to our neighborhood trying to teach that Saturday was the Sabbath. She was a Protestant. I became fed up with my church. I had four children. All went to Adventist schools, _____ College and _______ University. All [are now] finished. One is assistant to _______ College [in] New York, one with General Conference. One [is a] teacher in Los Angeles Board of Education, one a writer in New York. My husband was colporteur in the South for 25 years [and] finished _______ College.

24. I am still working on the Christian part. I had lost all faith and belief in God and resented the SDA Church because I felt I could never fulfill its standards. I felt farther away from God, but basically I believed the SDA's to be right. I had many problems and bad experiences and I was at the end of the road when I met some very kind people who though not overly religious had the true religion of compassion.

Then I met some Salvation Army people and was intrigued by their deep faith and reverence to their God. It made me think. I believed in God once again and remembered my spasmodic visits to the SDA Church with my aunt as a youngster and in 1971. I started attending the church regularly. It was the love and kindness I found in other people that made me feel a love for God and that He liked me too. Also, the assistant pastor of the _______ Church gave me Bible studies. I was again influenced by his sincerity and strong faith and again his concern for people and of course the truths and beauty found in the Bible itself. I believe in the 7th day as the Sabbath. Also, I had sent my daughter to your school.

P.S. I have finally stopped resenting God and blaming him and being fearful and realize this earth and our tragedies are the sorrow of God and not the condemnation.
New Members Who Report They Have Apostatized

1. In addition to my cousin's tragic death, all that I had learned from my Bible studies with the associate pastor kept creeping up in my mind. I tried to right it knowing that my husband didn't approve and my parents and friends . . . [treated me like] I was strange and different.

When I finally accepted Jesus Christ into my heart, I knew then (by the way I felt) that I would join the [SDA] Church. I'm not active [now] and sometimes I feel so guilty . . . that I'm losing the Lord. But inside, I feel He is with me and my family. I also know that being a Christian is a growth . . . I believe it's better to grow slowly, because you develop better habits and you also become wiser.

2. [I experienced] a series of personal tragedies and emotional and physical set-backs. I had drifted away from God and needed faith. My personal physician and his wife took me to church where I thought I had found the answer. Although it did bring me to God, in the past few months I again find myself confused.

3. I used to be an SDA but the hypocrisy of the people inspired me to quit . . . and go back to that loving church I came out of--not a lukewarm Christian experience that I had as a 7th day Adventist. But an inspiring love for Christ that radiated throughout [my former] church. This goes double for my wife who could not get baptized because she refused to be a hypocrite and [not] wear her earrings and wedding band. I love you in spite of all this and I forgive you all.

4. I joined the church with great hopes that at last I found God's people--I have left the church because the people are noisy and disobedient to God in His house. All I heard was money, money, money, and the Bible workers were constantly disagreeing with the elders. All I heard from the elders were their personal problems. I studied three years at [__________ College] to be a minister. My religious beliefs were great--now they are gone.

Opposition

1. Although my parents are non-Christian, they sent me to an SDA church all my life. They did not expect me to become involved with the SDA church. When I wanted to be baptized, they were alarmed. For several months after I accepted Christ, I was battling between what I knew to be right (baptism) or obeying my parents (they didn't want me to be baptized). Approximately 2 years later they agreed to allow me to be baptized. It was an answer to prayer. Praise God!
2. At the time I joined the Baptist church it was to save my marriage, against my wishes. At the time, I believed in the [SDA] Remnant Church. Now I had to choose who was first in my life—my husband or my Saviour. So I chose my blessed Jesus. Now, I'm praying my husband will join me in serving and keeping God's commandments and be one of God's Remnant Church! Our children are all married and gone. Please pray for me and my family.

3. A few months prior to my baptism I went through a very difficult time. I was mostly convinced of the SDA truth and the Seventh-day Sabbath, but close friends at (Pentecostal) church kept 'pulling on the other arm,' so to speak, and I became very confused and suffered great mental distress. So I begged the Lord to let me know which was truth and which was error, and right after that the Bible studies which Pastor D. was giving me 'took hold' and I knew that he was teaching me truth and (Pentecostal church) was in error. Next to my salvation. This truth is the greatest gift I have ever received, and I thank [God] for it. I also thank God for Pastor D. He was so patient and understanding with me and is one of God's finest workers.

Pastor

1. The pastor asked those to come forward who wanted to be baptized. I went forward and the Pastor gave me the date when I should come prepared.

2. I once said to the Pastor, I don't know what caused me to come to the Seventh-day Adventist Church the first time and he said, 'You were led.' And I'm glad that I was established. I am happy and have no regrets other than it might have been much sooner.

3. I was living in (_______) at the time with no pretense of religion whatsoever. I was invited to an SDA church in (______). Elder R. was the pastor and he introduced me to Christ as a living relationship. He came 30 miles from (______) [SDA] Academy, where he is pastor and religion teacher, about once a month to check up on my studies and drop off literature. Through three years of study of other religions I found the SDA church to be the only church with total Bible truth.

4. The Positive Way class conducted by my pastor was the most important influence on my decision to join the church.

5. I was so hungry for the word, and Pastor J. explained it so simply with his deep love of the Lord and his sincere love for his fellow man. But due to illness of my husband we haven't been able to attend as we should. This I deeply regret because I miss the fellowship. The members don't come to visit much
anymore, because of my not attending like I should. Just pray for me because I need your prayers.

6. I was impressed with the pastor. He knew his Bible, he was very sincere and down to earth. He was one of the biggest influences on me going to church.

7. I was never converted but I did believe the SDA message to be true. I took my children to an SDA church and kept telling them not to give up praying for me. When the pastor came to our home I had no thought of being baptized or joining the church. But God knew--I was ready and in need of Him. I praise God He sent a humble, dedicated pastor to me.

8. I was no religion. My family, however, were all SDA's on my mother and my father's side, but we were not. My mother took interest in the SDA church. So we took some Bible studies from the pastor at the ________ Church, Elder ________. He had a great influence upon my personal relationship with God. He was a very good one. When he said he thought I was ready, and I thought I was ready, I joined through baptism.

9. Our pastor talked to us about the Seventh-day Adventist religion and did it so we could understand it and that really helped.

10. I first learned of the SDA church by watching It Is Written on television. I studied with the pastor of the church, who influenced me the most through Bible studies, to join the church.

Rebaptized Seventh-day Adventists

1. I was baptized when I was 13 years old but backslid. When I came to America, I wanted to get back to the church. My mother and sister helped to influence me.

2. I was just 14 years old, pregnant with no mother nor father. I was an orphan passing a house when a lady by the name of E. H. called me in, and to my surprise she was a midwife and a 7th-day Adventist. She attended me with my baby like a mother and took good care of me. She started to tell me about the 7th-day Adventist message, and she had a great influence upon me. She took me to church and all the members were so friendly with me (you know how it was, no mother nor father, no husband and then pregnant). . . . From the time she began to talk to me I loved the message, I began to take baptismal classes and study with the pastor, etc., and got baptized. After that I went back out in the world but I was not happy. I prayed, and asked the Lord to help me to come back to Him. Now I came to this country and I got [re] baptized.
3. I have often heard people ask: If God exists, why doesn't he perform miracles anymore? This morning I would like to relate to you a miracle that God has wrought in my life and in the life of my family.

Even though I was raised in this faith and baptized at the age of 12, I allowed Lucifer to plant seeds of doubt. I nourished these fast-growing herbs of evil and soon they were well-rooted in my soul. Soon the fruit of these vicious plants became apparent in my life. I was too smart to be a Christian, I didn't need God, and I was perfectly capable of managing by myself. Of course you all know where this path leads, and I was well on my way. With each passing year, I became more discouraged. My ambition began to slip away. In my search for a mate I found only false relationships which only led to heartache and despair. Though my steps led away from the Lord, He never gave up on me. In moments of despair I would hearken to His gentle pleading at my heart's door, and open it a crack to allow some light to penetrate. On one such occasion I returned home from work and sank deeper than usual into despair and self-pity. In desperation I turned to the Lord and prayed He would send a girl of good character, a girl of His choosing, to be my wife. In the middle of my prayer the telephone rang. The girl who called me that night stands beside me today; my wife, L. She had never called a guy she didn't know before and couldn't even remember what I looked like, but 'something' impressed her to call me.

When I answered the phone that night she was so surprised at what she had done that she didn't know what to say. We loved each other from that first night, and nine months later we were married. When I later told L. of my prayer we both marveled at God's wisdom in bringing us together. This was only one instance of many when in desperation I was to turn to God and receive answers.

L's religious background had consisted of training in a number of different faiths. She had listened to the doctrines of Mormons, Catholics, and Salvation Army to name a few. She was mixed up as might be expected, but through it all, she knew God existed and strove mightily to find Him. I was of little encouragement, but I did find time to tell her of the Seventh-day Adventist church in which I was raised. Without God, however, Satan's vines continued to grow and soon they began to break apart the marriage that God had ordained. Slowly but surely Satan's evil ways were beginning to bring destruction to our lives, our marriage and the lives of our children.

The Holy Spirit impressed L. that our children needed to learn about God. L. pleaded with me to take them to Sabbath
School. I finally gave in to L.'s and my mother's entreaties and began taking our oldest daughter K. to Sabbath School. K. immediately began inquiring why we did not accompany her to Sabbath School and Church. I always found excuses. I was too tired, the house needed cleaning, the car needed work, etc. K. never gave up and finally her pleadings took root in my dear wife's heart. She told me we were going to church next week. I grudgingly agreed.

I met an old friend, H. M., who had recently moved and joined this church. He warmly shook my hand and we re-established our acquaintance. L. met a girlfriend, T.K., she had gone through nurses' training with. L. and T. got to know each other again and T. invited us to several church meetings. T. is a member of the _______ SDA Church and just happened to be visiting here that Sabbath. But was it a coincidence? Certainly not! God had a job for her, and she performed it beautifully! Several members of the Church approached us, warmly shook our hands, introduced themselves and asked us to return.

After church T. introduced us to B. and J. and to Pastor J. He gave us a warm greeting and encouraged us to keep attending. B. and J. invited us to their home for lunch and we accepted. Their home was indeed an inspiration to our souls. We studied the Bible before and after the wonderful meal prepared for us. When we left [that] home, our re-birth had indeed begun. We were able to attend the last three [of] Pastor W.'s meetings. One night when the _______ Singers sang 'Something's Happened To Daddy,' we wept tears of joy.

I could spend hours relating to you the marvelous changes that have occurred in the past six weeks, but I can sum it up with these few words: We have found Jesus Christ to be the answer to every problem we thought existed.

4. Most of all I heard from my wonderful mother when young. She sent us to church school for awhile. She also had had a dream of utter destruction of the end of the world and was impressed to become an Adventist and be baptized so she and her children would be saved. We are glad to be members [again]. Please pray for our continual faithfulness. May God bless our church and our home and all our loved ones that they will know our wonderful Jesus and His merciful goodness, as we are learning more of Him everyday.

5. I went through most of the SDA schools but never was interested in religion at all. When I got on my own I never went to church or thought much about coming back in the faith. Not until my boy was ready to start school did I realize I wanted him to be brought up as an SDA and to have the Christian ways. I saw how horrible the other children were whose parents were not Christians. I started to go to church and suddenly realized how wonderful the Lord is and how much I wanted to go to heaven. My
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husband has come back and we as a family are very happy and very active in church work.

6. I lived my life by running from what was right. When I was real small, from 5 to 10 years old, my mother and father were Adventists. But my father fell out. Then after a great struggle my mother finally fell out. I lived my life . . . stealing, taking drugs, drinking alcohol, smoking cigarettes, etc. The usual thing I guess. I joined the Navy to get away from the life I was living, but things just got worse. I felt just emptiness inside so I tried some Eastern religions awhile. I had some hassles with Satan—witchcraft and all. But praise God He was watching over me even then. I started reading the Bible and going to some charismatic meetings.

I stopped off to see my SDA grandparents in [city]. As a new denominational charismatic, I went to the SDA church in [city]. At first it seemed dry (as you might expect) and I felt like I should change the whole church. But with the patience of my grandparents, and the love the pastor and the members of the church gave me and especially by the power of the Holy Spirit I joined the church after about eight months of study.

7. I already was an SDA [but] my husband was not. He decided he wanted to study. I studied with him. I was baptized with him. I also needed a new beginning in a Christian experience, and when we were baptized together it was a closer and more meaningful experience.

8. I was raised an SDA and was baptized when I was 11 years old. When I got married, I married a non-SDA. He wasn't any religion so I kind of backslid. In November of 1973 he became an Orthodox Presbyterian. I joined with him just to keep peace in the family. Then November of '74 he started studying the 7th day issue and decided to become an Adventist. So I more than happily joined what I truly believed.

9. My grandmother and mother brought me up in the church. God called me back in. I suppose because I found myself [to be] a mother, then, that I finally listened to his knocking and joined the church. I am no longer restless as to there being brought up on the wrong religion.

10. Started reading Herbert W. Armstrong literature about 20 years ago. After several years, my husband and I were convicted about the Sabbath and wanted to join a body of Sabbath believers. We requested for a minister to come from Armstrong's church. One came and asked us questions. We were denied fellowship because of events surrounding my husband and my previous marriages. This is our second marriage for both of us. My husband started to look for a Seventh-day Adventist church and found [_____] SDA Church. We also met some SDA's from a party. When Elder [_____] had his evangelistic meetings, my
husband and I decided to join the church. Later we moved close to __________ SDA Church and had our memberships transferred there.

During the past year-and-a-half, my husband started to backslide. To keep our marriage, my church attendance became irregular. Then I decided to start fresh and I moved back to __________ SDA Church where I was rebaptized. My domestic problems are not solved yet. I requested a pastoral call and requested for Bible studies because I do not fully agree with some of the SDA beliefs.

11. It is truly a wonderful experience for me to worship with God's people most every Sabbath once again. My husband is a devout Lutheran Christian. He has given me some problems but with God's help and if I have faith in Him, I'm sure my prayers will be answered. My Dad lives close by and I attend church with him. I don't drive a car so that makes things a little difficult. I truly want to live an SDA Christian life.

This world has not much for us to look forward to and I truly want to be ready to meet my Saviour when He comes in the clouds to take us home.

I was a baptized member as a young girl in __________, not keeping up my membership after moving to California and not attending church very often. I was dropped, of course. My parents were both wonderful SDA Christians. My mother passed away shortly before the crusade at __________ Church. I was attending the meetings with my Dad and the altar call was made one Sabbath afternoon. God was speaking to me and I went forward. The following week with some fourteen others I was baptized by Pastor _________ who is a most wonderful pastor.

12. I was raised in an Adventist home. Though I was out of church for awhile, I still had my Christian beliefs. I hoped to return, but then there was my husband who is a Catholic. I had a hard time in my first years of marriage. I was also living in __________. My mother was also returning to church. She encouraged me a lot.

Then 2 1/2 years ago I came to California. Here my brother and sister were going to church, and I decided to be a member. I wanted my children to learn about God. Also a Bible worker talked about many nice things and how Jesus is coming soon. I realize that through me my children will learn about God, and if I don't lead them right they will be lost and so will I. I pray that my husband will also learn about God and accept Him as Saviour.

13. I was baptized into the church when I was sixteen. After marrying my Catholic husband, I left the church, or rather stopped going to church. I still believed in the SDA message,
but I didn't want to go to church alone at that time. About a year ago, with my husband's permission I rejoined the church. The children and I went, and praise the Lord, my husband is also coming with us now. He is not a member, but God's will will be done.

I cannot really say what influenced me the most at the time of my baptism. But as a child, I was in an SDA home. After my mother's death, my father left the church. But my family on both sides are SDA's. My decision to rejoin was influenced by my love for God. And my beliefs will always be with the remnant message of the SDA church. The church reinforces my beliefs and is a great help because I can join with people who have the same struggles and trials as I do. We can help one another in reaching up to God and to realize that God is very much with us, and that he is reaching down with an unending love to hold us up, and willing to carry our burden. I am not alone any longer. 'I am a child of the King.'

14. When I was 12 years old, my mother was the first to know of the SDA in __________, Mexico. When we came over there from __________, Texas, we were very poor. And somehow, this I don't remember--how mother knew these missionaries and invited mother to come and visit the little church which was a simple house and a few members. These people loved my mother and her family. They did not give us any help of any kind probably because they were poor too as we were. But they came to visit us, very often, mostly everyday. They studied the Bible with all their hearts and sang and taught us how to find the verses of the Scripture. Especially when we were sick, any time of the day or at the middle of the night, when mother or father or my grandmother or my aunt and her family needed them [they would help us]. Then is when we really felt the love of God in our hearts and the mutual love of those SDA people who were really Christians. All this happened since 1934. Mother and father and me, my aunt, [and] grandmother were baptized in 1936. All my family follow the steps of Jesus. I served my God when I became a colporteur for two years. Then everything finished for me when I got married. I never stopped loving my God, but I go out of His side, although I presented my babies to the SDA church when they were born, without the consent of my husband. My first four children went to church with me or with my mother. My husband was always kidding me. Then I got divorced. And I came to live with my mother and started working.

I was very young and that was the time when my problems began. My babies, the youngest ones (they are twins) were ten years old and I got married again. He was not an SDA. Now I realize the big, big mistake I did. I have been married with him for almost 20 years. I have three more children from him. And this is one of my problems. My husband does not want me to tell them or take them with me to church. So they choose the Catholic church, because of him and because they like the things of this
world. Now I have almost three years going to my church again; which I am very happy because I know now that Jesus' love is always with me. I suffer because of the mistakes of my other children. They are married, all of them. But because of my mistake they have a very, very hard life. I only hope that my faith grows and grows, so my God saves and blesses my children, because I pray for them very much. I know that Jesus will have mercy on me and give me the peace to my heart that I need.

So this is my life. I believe in God with all my heart and I want to serve Him in any way that I can.

Seventh-day Adventist Doctrines and Teachings are Founded in Scripture

1. The Church followed or does what the Bible says. The Bible is the best selling book.

2. I was reading the Bible where it says, if you are baptized you will go to heaven. I also read in the Bible that the 7th day is the Sabbath and so I went and told my mother I wanted to be baptized.

3. The Bible substantiates SDA doctrines.

4. In my country in Honduras, I found too many saints and people were forgetting God. I wanted God. Also, I didn't believe that I should have to pay for God's blessing on my baby at baptism. I could see paying for flowers and things like that, but not for the benediction of God. When I had my baby, no one visited me or sent a card. I asked the priest to explain why we keep Sunday when the Bible says to keep the Sabbath. He said it was a mystery and we should accept it by faith. My Adventist neighbor came over and invited me to attend a Bible study group with her mother and some others. I studied the Bible with them and enjoyed learning about God. I started going to church and then I was baptized.

5. Yes, there is much more to be told of the wonderful workings of God in our lives. In 1973 we began to pray for souls to be brought to Jesus. We were not satisfied with our experience in Jesus we wanted to be more like him. Many hours of prayer went up before God. Then the Lord through many circumstances caused us to rent out our home in Granada Hills and move to a home in Tujunga. Jesus told us that in the neighborhood we moved to he would do a work, and at the same time a work in our own hearts. Well I went door to door with my little girl witnessing. One day the Spirit of God told me I was not to let anything stand in my way to go witnessing, door to door again. So my will was bent to being obedient to the voice of God.

When on the way, the Lord instructed exactly which street to go, what side and which home. In this home lived J. and J. A.
After talking with J. for two hours, we became friends. We exchanged literature, which the Holy Spirit promptly laid on my husband's and my heart to read (he read Great Controversy and I read Prophet of Destiny). My heart broke and the tears just poured because there were so many Sunday worshippers including myself being deceived and cheated.

My husband was not so quick to accept these truths of God, so he was taken out of work for 7 months all the time fasting, praying, studying. He read the Bible through and compared it with the Great Controversy. Finally, he would not go to church. He wanted only God's opinion. This was hard on our Pastor at the time because we were like his right arm, and he did not understand. The Adventist people involved at that time knew exactly what God was doing. The harder we prayed the more our lives changed and not according to what we expected. The Lord brought us way low and finally our prayer was your will God, your will be done, we breathed this over and over. We would spend days and nights in prayer and reading. The desires of our heart was to have wisdom, knowledge and above all else to understand his word. This became more important than life itself. The Lord heard our cry and in a season of prayer, praise and study, he spoke to us in such a way as to flood light into our minds. We began to understand so many of God's truths and why, question after question was answered.

At this time J. gave us a tape by Dr. H. We listened, became aware that the man knew the Bible. The Lord impressed us so strongly to call this man and share our experience. The Lord said we would learn from him. We did and what we didn't know was that Dr. H. prays daily for the Lord to send people to teach. Between Dr. H. and M. W. we were feasting. We finally left our other church. Brother J., there are no words to describe the grief we felt. We love those people, the Pastor and wife meant so much to us. We mean so much to them. I should mention that J. and J. lived in the neighborhood three months and when God was done using them, to reach us, he moved them on to Washington. We thank God for the many hours we spent searching the scriptures, prayer times we had, sharing the love of Jesus together. We thank God for people like Pastor M. willing to come to homes and share, for the A.s who shared their very lives and means, for Dr. H. and M. W., for their dedication and knowledge of the Bible and so willing to share. I thank God for better health in our family. Thank God for my job in [city]. Our greatest biggest thanks to God is for giving us enlightenment on the Scriptures. We are very grateful to finally, come into the life abundant that Jesus speaks of. There are many more precious testimonies to this little story, which I'm certain are recorded in eternal records.

When God led us to the knowledge of the Sabbath, we thought we could begin to share our understanding with our [non-SDA] church. We had served as leaders in that church for
5 years and yet when we tried to witness to them, we were ostracized and were treated as if we had a plague.

6. By sincerely realizing the great importance of keeping God's ten commandments in their entirety.

7. I like SDA tradition because they agree with Bible tradition and law.

8. I liked the way people treated me. I compared what they told me in SDA church and what they told me in Catholic school. SDA school sounded more sensible so I got baptized and am convinced that SDA is the true church.

9. As I have stated many times, I had a very deep urge to obey God [and keep] Sabbath, the 7th day. It was not until I had read the entire New Testament and 2/3 of the Old Testament. It seemed as though something was pulling me in that direction. I was utterly confused, so much so, I just simply broke down and cried. I didn't want to leave the church where I was a very active member. So I prayed about the decision. I looked in the telephone book for the SDA church nearest my home. I still didn't go right away. I just kept the address in readiness. I am unable to explain the reason why I had such a strong pull. All I can say is that the SDA church was the only church I knew for a fact that observed the Sabbath day.

I have done extensive Bible study with Faith for Today. I have completed three correspondence courses, Faith for Today, The Life of Christ, and Daniel and Revelation. I have just recently begun the fourth series of lessons in Drama of the Christian Faith supplied through Faith for Today Bible School.

I did not want to mention what I am about to say, but it bothers me quite a bit. Please don't get me wrong. I have no intentions of becoming critical of anyone.

An SDA pastor was visiting my home. . . . I was telling him that I had just completed Daniel and Revelation and I was getting ready to start on Drama of the Christian Faith. He said, 'Oh! They tell you nothing,' (meaning D & R). To me this was rather a strange remark. Later I mentioned the scripture, where Paul writes to the Colossian Christians in chapter 2, verses 14 to 17—'Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days.' He said, 'That is not the way the original Bible reads.' Now, this really creates a problem! The first thought that came to my mind was, then why are you standing behind the pulpit, Saturday after Saturday, or Sabbath after Sabbath, knowing that you were not leading your congregation in complete Bible truth? . . . You see, Christ called me out of the world, even though I still have to live in it. . . . I heard the voice and I heeded the call.
I knew that I was put on earth for a purpose, and the only way to find out was to read the entire Bible from cover to cover, and somewhere between the pages of the scriptures, He would reveal to me what He wanted me to know. I am so grateful that studying with Faith for Today I have been enlightened, and guided through God's Holy Word. I never knew anything about Seventh-day Adventists until I moved to California in 1951. My one and only reason for joining the SDA was to observe the Sabbath day, God's Sabbath. Because Christ said, 'If you love me, obey my commandments.'

10. The most important aspect was hearing the truth in simple terms that could be easily understood.

11. My niece by marriage came to see me while I was recuperating from a [near-]fatal illness. Incidentally, I am a modern-day Lazarus. My niece being a Seventh-day Adventist, naturally disagreed during our constant Bible discussions. I might add, she was extremely well-versed. . . . When she returned home to she sent me the Bible studies and I returned them to her for grading.

When she left the state, she wrote the pastor here in and requested that he come to see me. He did and he was so very welcome because at that time I was a complete shut-in. He was faithful and came every week to teach and fellowship with me. This went on for about 9 months. I was grateful and admired his faithfulness but I couldn't be convinced of his Adventist beliefs. He gave me Daniel and Revelation (among many other books) mostly for instruction on Revelation. It backfired. . . . Revelation didn't do that much for me but while reading Daniel I WAS CONVICTED OF THE 4th COMMANDMENT and realized all ten were to be kept!

One Sabbath I hired a taxi and went to the church. I was so happy and comfortable with the entire congregation. I knew this was my church. I had been baptized in the First Christian Church. (I was baptized here in my home in the bathtub).

The SDA pastor wanted me to be baptized again but due to the physical ordeal (for me) I declined. Besides, I didn't think it scriptural. The pastor delayed taking me into the church for 2-3 months and finally decided to take me on faith. I think that was the worst part, the delay when I was ready. Anyway, I think the congregation is the greatest 'selling point' because they actually do instead of just talk. I depend on the Holy Spirit entirely to guide me and that is where He leads. I spend my days thanking Him and enjoying the miracle in my body and soul. It has been a little over a year and a half since He raised me from the dead and I haven't yet been made aware of why He saved me or what He wants me to do but I know He is preparing me for something wonderful,
12. We were never encouraged to study the Bible in the Catholic Church. When we found out through our Bible studies and evangelistic meetings some of the Bible truths we wanted to learn more. We found how Sunday worship came to be and how in the Catechism they had changed the Ten Commandments.

We also learned the state of the dead, confession, baptism by immersion, the mark of the beast and came to realize that we were only partaking holy communion since we never took of the wine nor the washing of the feet. And of course so many other important points as we studied we realized the truths as shown to us. After reading some of Ellen G. White's books we truly believed the SDA church was the remnant church. My husband and I both took our studies together and were baptized the same day.

13. I was living a life in a busy world, hearing many times the name of Jesus Christ, but never stopping to find out the story behind the name. When I did so, truth caught hold. I knew that Jesus was personally mine. From that point I was convinced rather quickly to officially become a member of His remnant church.

14. The pastor of our Lutheran church asked us to call other churches (for example, the SDA) and see how they kept their people from falling away. I did. When I found out what this church believed, I knew this was the right place for me. My whole life was changed. I am happier, feeling better physically and also have gone back to school to bring my mental ability up to where it should be. I am trying to live up to the true way of life. I really love my church and have found such peace with myself and others. Truly if you do what your conscience says, like be baptized right, go to the altar and follow Christ, you have the Peace that passeth all understanding. So I know I am in the right place and I am a truly happy Christian now. The Lutheran church could not do this for me. My ideals were too high. So I thank God for my SDA church. I never dreamed there could be a church that filled all my expectations and desires as this does.

15. During World War II I went to (SDA) College to join my husband at the base near there. I was guided to a boarding house where I met the landlady. She was an Adventist. She invited me to attend church with her. So I did. I later became ill and entered the SDA hospital where I was told I needed surgery. Before going to surgery, my doctor suggested prayer. I thought, here is a busy surgeon who believes not in himself but in God. This is for me. The people who worked in the hospital and SDA's who were patients helped me to learn what Christian living was all about.

I decided to join the SDA church when and if my husband returned to the U.S. from a P.O.W. camp in Germany. However, I did not, because I believed we should both study and learn, also
live, as Christians of one faith. He did not understand, and thought it would interfere with his plans to stay in the service.

I quit going to church at the SDA church. I could never join another church because I did not believe the way others did. I waited, hoped and prayed. All the while [I was] very, very unhappy because I knew we were not being true Christians.

In 1972 I became ill and went to the SDA church at ______. I went to the church, met with the pastor and a date was set for me to join. My husband went with me on this visit to the church. Dr. R. [physician] was also present. While there the pastor gave my husband some books to study so that he might learn more about the SDA church and [what] Christians believed.

I got a chest cold and it was decided that the baptizing should be postponed until later. I returned to the desert and as soon as I was over the cold I contacted the pastor at the _______ church. He came to our home. He talked to my husband as Dr. R. had.

We visited the church. A date was set for my baptism. Then my husband told me if I would wait until June 1st he would like to join with me because now he did understand and he was ready. This was what I had been waiting for, praying for, and believing would happen. Needless to say, June 1, 1974 was the happiest day of my life.

In September of 1974 we moved to _______ California. At the church there, I learned that the nurse who had enrolled me in the Voice of Prophecy Bible study course, Miss V., lives here and is a member of the local church. So you see, I know God answered my prayers. I have proof. The past two months have been spent studying literature evangelism along with my husband. Yesterday we returned from the training school at _________, California and look forward to this work for the Lord.

16. I feel I finally found the answers to my questions in the Bible and it has become more clear than ever before in my life. I love Ellen White's marvelous books. I will always feel close to my Lutheran faith, but it never went far enough to satisfy my hunger for the real answers. I feel I know the answers to many questions and can apply them to my daily life—faithfully and prayerfully.

17. I had felt, all my life, a great emptiness within myself. I began to search for God after finding nothing in the world. I believe that, after learning how to pray, My Lord answered such prayers. He brought me directly to the Seventh-day Adventist Church. After studying their beliefs, I had no doubt about it. Now I feel happy. I have filled the emptiness I felt and all I desire now is to do His will.
Seventh-day Adventist Schools

1. When I went to the SDA school, I was really impressed by the teachers and friends. Elder N. helped me make my decision to follow Christ.

2. I attended SDA schools all my life and I married an SDA believing the same truth—that's how I became an SDA.

3. I was forced to come to ______ SDA academy because my mother thought it would be good for me. This is where I first learned of the SDA faith. When I started to learn I kept wanting to learn more. Unfortunately it took me so long to make it.

4. I came to ______ [SDA academy] expecting a Christian school. I found that if one is weak in the faith, he'll almost never be helped. It's not because the kids want it that way. It's because they know no other way. We need leadership. We have all kinds of preachers go through, but most of them do not show Jesus who we want to see. We want to hear how our hearts can be changed... We want someone who cares about us, and will spend time with us, to answer our questions with a loving sincerity. A 'pastor choir' came to us on tour and said they wanted to know us. They stayed exactly 1 1/2 house, one hour dedicated to 'singing the Gospel.' They'll never reach us that way...

5. Well, all my life I've been in a Catholic school. That is where I learned how to fight, the meanings for the bad words, how and when to use them, how to make a boyfriend, how to steal, cheat, dance, and make fun of God. And when I was in the fourth grade my friends gave me some cigarette to smoke. My mom caught me and took them. I began to go to parties and dance at parties. My mom decided to send me to an SDA school and try it out. Well, my mom saw a big change in me and so did I. I'm 13 years old. I'm very happy I became an SDA. I feel good and safer and closer to God, although I do need to change some more. Please help me pray for my father to become an SDA. I've learned a lot from that school, thanks to Elder K.

Visions, Dreams, Recognition of Supernatural Presence

1. When I was very sick, often delirious, I had a dream and God spoke to me. I wanted to be baptized.

2. I grew up as an SDA and returned thru the leading of the Holy Spirit (a definite feeling) being prompted by the crisis in the world. My work in the SDA institution discourages me as a Christian SDA. The SDA people do not treat each other in a Christian way. I have learned to sense the presence of the Holy Spirit and of the devil. When the devil is near I feel apprehensive and uneasy and when the Holy Spirit is near, I feel a wonder-
fully tranquil.

3. Two dreams and visions about my worldliness.

4. I found God 3 years before I became an SDA (in the mountains and clouds). Then I started reading the Bible as I went from one church to another seeking a church that was for real—that went only by the Bible. That went on for 3 years and I happened to change jobs. In my new job, I met a man who is an SDA and he told me about the 7th day Sabbath. I started going to the SDA church. When I first went, I saw a symbol there—which was exactly the same thing that was in my dream—2 months prior. I went to the pastor's Bible class and loved it. The worship service was even super great as everybody knelt when they prayed—then sang while they were still kneeling. 'Hear our prayer oh Lord,' and all seemed so humble and sincere.

I started taking Bible studies in my home including my 3 children and wanted to get baptized after only a few lessons, but they held me off for 4 months as they wanted to make sure I knew what I was doing. So in the meantime I also attended Pastor W's evangelistic meetings which I really enjoyed. My son and I were baptized at the same time—my oldest daughter, one month later. My little one is still too little to get baptized but she wants to—when she's older. I also became a vegetarian and I praise God so much that He saw my heart and led me into the truth and the true church and taught me how to love.

5. It was God's impressions on me to be baptized that led me to join. The Adventists teach the prophecies. Ellen G. White's writings warmed my heart towards the church—through them I was able to forgive those who hurt me at the hospital. Very importantly—I had a vision of the dark hours we now live in and the return of our Lord Jesus Christ. Later, I read The Great Controversy and was surprised that she (Ellen G. White) had had the identical vision. The Bible worker told me to read it after I told her of the vision...
One week prior to my baptism, Satan really took advantage (as I was challenged would happen). I got very sick, lost 23 pounds in 7 days. My parents (Catholic) forbade me to be baptized until I was eighteen (I was sixteen), so I threw my baptismal preparations out of my 2nd floor closet window to an awaiting friend. I went and was baptized with a fever and allergy conditions. I've settled into the faith and love my Lord. I shall live for Him forever.

8. My husband and I searched many churches looking for the one that came closest to the Bible and after many years of study and giving up things that were separating us from God (still trying) we wanted to join God's people. We are a closer, happier family and ever so thankful to our heavenly Father for giving us Jesus, and for the Holy Spirit never giving up on us.

9. After several years of separation from the SDA church, God called me back in.

10. God called and I answered.

11. Because I believe in God almost more than anyone else and He touched me.

12. My mother and two sisters belong to the [SDA] church. Although I had never lived near them when they just joined the church, I visited church with them when I was at home with them during vacations. This was about 35 years ago. When my husband was unfaithful, I experienced extreme traumatic shock. My life meant so little to me. I believe the Holy Spirit led me to read the Signs of the Times my sister had sent years before. I was so comforted, and prayed for strength and understanding and for Jesus to help me. Each day I knew I was receiving divine help. I had always been of the opinion the Sabbath was Saturday. (I had once, years before, started a Voice of Prophecy course.) And, of course, I also felt close to the Seventh-day Adventist Church because of my dear sisters and mother. I ordered and studied the VOP course recently with the intention of being baptized when I completed the course. Yet, before I was baptized, I was not convinced E. G. White was a prophet. I praise God everyday many times for His love and my salvation.

13. I forgot to tell you that when my mother died ten years ago, and I lost my other children, my heart started to hurt me so much, that I decided to wake up and listen to the voice of Jesus who had never stopped knocking at my door and calling me again by my name. Now that I am wide awake from that nightmare, I am just waiting for Jesus to erase the past. I want to follow in the steps of Christ so my children, one of these days before Jesus Christ pronounces the last word, can follow the same way. I am a Seventh-day Adventist and I intend to stay this way until His second coming. Amen.
14. At the age of 13 I read about Seventh-day Adventists. And along about that time I also learned that the Seventh-day was the Sabbath of our Lord. With this thought forever in my mind, I could never find the peace or happiness that I truly longed for.

Years later I met a beautiful couple (Adventist, of course) who really lived a life I admired. . . . I did not know they were Adventists at the time. But throughout the years I admired them and tried to live my life as I saw them. Tragedy struck in my family, and Satan began to try to take me and my family over. God was near, as always, around me. I was steadily talking with Him. When I began to think of suicide, which Satan was putting before me, God put this beautiful lady before me. And I had a choice. And from that moment on I knew the Spirit of God had not been drawn from me. I knew also that all the good things that were happening to me were from Jesus and that the spirit of Satan was distracting me. I also knew that a respectable life is one thing but without God it is nothing. I am now so happy. I have received my riches which do not consist of money and fine cars, but rather the love of God which is triple peace and happiness and good health. I could praise God forever, but just don't have any [more] paper. The couple I spoke of is Brother and Sister D. Don't keep me anonymous. I love for people to know I'm one [with] Jesus. Correspondence from you would be appreciated.

15. The next morning was the Sabbath morning and my wife was ill in bed. So I wandered outside to get the paper and something took hold of me. I went back into the house and told my wife that if she couldn't go I had better. So I went and the speaker was an evangelist Bible worker. It really touched my heart to hear him speak of God's Word. I wanted to attend the Bible crusade which was going to be held on the following night and several weeks to come.

Youth Witness

1. I prayed to find an apartment next to a Christian neighbor, and I did. She was a lady named M.E.B. who became the SDA church student Bible worker last summer. She taught me Bible studies and took me to prayer meetings and church. And I made my decision and was baptized.

2. In August of 1973, my SDA friend from work invited me to a youth fellowship (he was a youth leader). At that meeting, and at later meetings, I began to see something in Christians that I didn't have. I wanted that something, and I found it. Jesus Christ. After that it seemed a natural thing to become an SDA, and I am still growing everyday.
My SDA friend has since been disfellowshipped from our church because of 'problems.' But this has not affected our friendship or our relationships with God. I feel that God is working on him just as he is working on all of us.

3. My mother joined so I also wanted to join. A friend introduced me to the youth and took me to the outings and meetings when I didn't have a ride. The kids were so friendly! Any other church everyone says 'hi' and then leaves, but at the SDA church they were great. I'm so happy I found people who care. Also, before this I prayed to God that if this was the church He wanted me to join to make it happen. He did!

4. I went to an SDA church with my small children. We soon moved away and we drifted from one church to another. I couldn't seem to find the peace of mind I found in that church. My daughter in high school got acquainted with a girl that was an SDA. She gave me a marked Bible and I started studying it. The more I studied, the plainer it got. Then I found a paper from It Is Written that had a square to cut out and send for Bible lessons, so I took them for awhile.

Then I got acquainted with a Bible teacher. This teacher and another church sister visited me 2 or 3 times a week for lessons and I really enjoyed them and the lessons. Through the church ladies, the radio, and the marked Bible, I am now an SDA. I thank God everyday for this.

5. My cousin is a Seventh-day Adventist. I went to church with him and met his friends, and we continued to associate together. I enrolled in a pastor's Bible study class, and a private Bible study with a wonderful Bible worker. My brother and I studied the Bible during the spring and summer months in 1974 and were baptized at the end of the summer. We now both attend [SDA] University and are very happy there.

Bible Study

1. I prayed to God in my hope regarding a special family problem. He answered my prayer and my husband and I decided at home while together to join the church. I first learned about the church when a neighbor visited me and told me about a visit to the SDA church. She wasn't a member but she said that the church studied the Bible. I wanted to study the Bible so I went to Church.

2. My daughter-in-law invited me to go to church. When I went to church, I liked the way they studied the Bible. I bought a book at the Lay Activities department by Ellen White, Desire of Ages, and Education. I read the books and the Bible and learned services should be held on Saturday. I was reading the Old Testament that 7th day is the Sabbath and also that you should
not eat crab meat and pork, etc., while at home and I decided to become an SDA. I kept the decision to myself for 3 or 4 months. I attended Church during this time and one Sabbath I went to the Pastor and said I wanted to become a member. He said wait awhile. After 3 months, the Pastor called and asked me to be baptized. In June I became a member along with a friend.

3. I signed a card in the church and requested a minister to visit. The Bible worker came to visit and gave Bible studies. He influenced me very much as we studied in the home. I first learned about the church when a fellow student in college invited and took me to an evangelistic meeting. I joined the church and left it when my father died because he had forbidden me to join and I felt guilty at his death. The study of the Bible influenced me to join more than another book.

4. Illness close to death brought me to Christ. Christian fellowship and study of Scriptures.

**Difficulty with Transfer of Letter**

1. My membership had been dropped in my former church. When I moved to California, I was attending Sabbath and Church here. When I learned that my membership was dropped, I joined a church in the Conference on Profession of Faith.

2. I joined the church by profession of faith because of difficulty in getting my membership transferred from the Philippines. We waited 3 months for it and then I joined the church by profession of faith.

3. I immigrated to the U.S. and wanted to join a church here. I applied to have my membership transferred from the Philippines. The church secretary told me, they had had difficulty in securing transfers from my country and so advised me to join on Profession of Faith.

4. I wanted to transfer my membership from the Philippines and was advised to join by profession of faith.

5. I immigrated to the U.S. and wanted to transfer my membership to a church here. I filled out a card in the church and requested my membership to be transferred from the Philippines. The Pastor inquired if I was a faithful Adventist and when he was satisfied that I was, he told us to be at the church on a certain Sabbath. I was asked to stand and I was admitted as a member. I did not understand that I was being admitted on profession of faith, just that I was becoming a member.

6. I have been baptized since 1963 in the . Although I moved to other SDA churches I did not bother to transfer my membership. When I came to the USA in 1970, I still made
no transfer request. In 1974 I made a request for transfer of membership, but the church in the _________, being a college church with so much turnover of student members, made no reply. So I was accepted on profession of faith in the _________ church.

Literature Evangelist

1. An SDA church member came from door to door selling Bible books, and so my mother bought a few books and we learned about the SDAs.

2. One day I was very unhappy and lonely. I just moved here, very homesick. I hated living here. I could not move. We had bought our first home. We saved for so long. My husband said give it a chance you will like it here, give it a year. I got very sick because I missed my family and friends. I am very shy. I thought I never meet anyone. So in my desire in tears in the back of my mind I remember Jesus as a child who would help you in need if you ask. I wasn't a Christian but I knew he would answer my prayer. I prayed that he might send me a friend. And days later I went to check my mail and a little old lady was looking for the people who used to live here. To my surprise she was a colporteur, a woman of God. My prayer had been answered. But 3 times my age, I thought I wondered why he had sent her. She showed me the Bible stories and I bought them. She said would I like to take the Bible study, I said yes to my surprise. I am not a very smart person but I prayed to understand the Bible and for the first time in my life I understood the Bible it was mustic to my ears. How happy I was to know there is a remnant Church that still kept the Sabbath that God loves us so much. It still wasn't clear in my mind about Sabbath until I went to the D. Evangelistic series that I really accepted and understood the Sabbath and I gave my life and heart to Jesus.

3. Card in Dr. C. E.'s office. We first learned about Adventist when I mailed in a card inside a Bible story book in a doctor's office. A colporteur came and sold us books. It was then that I understood the connection between the Adventist Church and the La Voz de Esperanza radio program that I had listened to for 2 years. The colporteur explained the La Voz de Esperanza was an SDA program. We began to attend the church and a brother came to study with me at my home for almost one year. Then I was baptized.

Miscellaneous

1. When I was sitting in the Junior room Sabbath School, I thought to myself that I wanted to give my heart to God.
2. Because of a couple named R. and A. M. on radio station KHOF FM. My mother became close again to the Adventist church. My Mom's brothers and Father became Adventist over 15 years ago by a friend who was also SDA. Last year she heard R.M. on "Music of Faith." When she called up the station she found out that R. M. was Adventist and they came over to visit many times before we joined the church. We were baptized, shortly after that. Myself, mother and brother R. and small brother S. was given to the Lord. My dad much much later on in the year! My Grandma was baptized SDA also this past year!

3. My aunt was raised an SDA and when her mother died, I was baptized for the 3rd time. When I came to America from Honduras, I wanted to serve God. The Pastor came to give me studies at home.

4. I did a lot of study and I believe this is the true church. The only other way I can answer you is, I believe, I study, I have faults. I pray. But I still sin as we all do, but when we do I ask forgiveness.

5. The life that I was living was a very unhappy life, so I decided to start going to different churches. After I went to an Adventist church I knew it was the church for me because Seventh-day Adventist churches have the Truth.

6. Since I knew the real truth about Jesus Christ and the meaning of His life, I have been studying the only source of knowledge that tells me about Him and the sholw history of the world. However, in almost a year that I have been an Adventist member, I know through the Bible that the SDA church is the church of Christ.

7. When I finish high school, I will go to ________ University which is in __________. I wish to study to become a church pastor and serve the Lord Jesus in a better form.

8. After studying and comparing what I had been told when growing up, I found I wanted to be saved and wanted to live a cleaner, more upright life for myself as well as my three sons. I wanted to set before them an example, a good example as to how we should be living. It has benefited them greatly. It's not easy trying to tell friends and relatives of the truth.

9. Quite simply, I believe He who created me deserves my obedience.

10. I was in the ________ SDA hospital and picked out the booklet of God and the future. . . . The chaplain came in every day to see me and have prayer and talk. I promised her I would visit the church some Sabbath. After I got home, I did just that and fell in love with the people of the church. Through the lessons C. and I studied together and being in the pastor's
class, brought me back to Christ and His beloved book, the Bible.

11. I personally could not understand and follow the Bible by myself. I sought outside help through various churches. When a fellow student asked if I was an SDA (because I did not smoke or drink alcoholic beverages) I decided to look up the SDA in my area. I looked in the phone book for the SDA church and called the pastor. I read pamphlets about the SDA and attended the Sabbath sermons. I realized this (the SDA) is what I was looking for. I was impressed by the food habits and other health aspects in the SDA belief. My own beliefs fit into the SDA beliefs without alteration. I am happy to find a group of people (SDA) that think generally like me.

I am further pleased for my daughter so she can have guidance and knowledge about the truth through SDA schools and acquaintances.

12. My daughter had been attending SDA schools for four years. She wanted to join. I felt a need to be loved as I had been alone for six years. I am still alone but I have a definite knowledge that God and Jesus love me. I desperately need to know that I am lovable. I joined the church to feel closer to God.

13. Pastor N. had quite a big influence on me when I worked at Faith for Today. His death affected me deeply. One day in church I saw a pamphlet for "New Life." I sent for it and was excited with each lesson. Elder N., whom I worked with at Faith for Today, was a valuable influence on my decision. Although it took nearly two years after Elder N.'s meetings, after "New Life," I really felt I was finally prepared to be baptized.

14. My husband became ill... and wanted a pastor so I called my son and he got the associate pastor in... who came right out. It was very late but he stayed and prayed with my husband and myself. The Lord touched my husband's body and for seven months he was fairly well. We were baptized December 14, 1974; then on March 1, 1975 my husband had a stroke which has left him paralyzed on the right side, but I have never once lost my faith in God these past two months. I know my Lord will let my husband go to sleep very soon, but it won't be long until Jesus comes. I will join my loved one with God.

15. I wanted to know the most I could about Jesus, since I was a four-year-old child. I was a boy anxious to know the true things. Once I asked my dear mother: Who made me, the animals, the plants, the sky, the water, the earth, the beauty and the ugliness? The answer was: God made everything that surrounds us, too. I was stubborn and I kept on: Does He have a family? --Yes, His Father Joseph and His holy mother Mary.
Oh! . . . Besides this, He has His only son, Jesus. --May I see and talk to them? --No, the Holy Ghost comes to you and when you pray you are in communication with the three persons who truly are the same thing, our Lord, the only One, because we shall have no other gods before Him. --Where does He live? --In heaven, the firmament above, the sky. --May we go and visit Him? --No, if you are a good boy and you love Jesus, some day sometime you will meet Him and we will stay over there happy and forever.

I thought I was smarter than my mother, that she was making things very complicated, and I decided to act on my own. We used to live in ________, beautiful tropical place where I could admire the beauty of the flowers, the nature of the different wonderful colors of the gardens during the daytime, the beauty of the creation.

During the nighttime I could see the starry sky, and far away, the horizon, the great circle of the celestial sphere, that line which to my eye, looked like the heaven was touching the earth.

Right there! There is my chance, I thought, I will walk straight toward that line, day and night, night and day, and I will reach with my left hand the earth, and with my right one the sky, will make some noise, and God will show up asking me what do I want. I will show my mother that her four-year-old son is too smart.

From there on I started to ask my mother for just a few extra loaves of bread to head my way for such a point. Father and Mother followed me every time until I fell asleep and they took me back home.

I grew up. I realized there was no way to reach that line. No other people were able to teach me the truth and the amount of knowledge about the life of Jesus like the SDA church. Its people really work to take the word, the Good News.

So this is the only way, the right way to be able to meet Jesus. Finally I met my way, the right way, the right way.

16. I was in church at ________ one morning and I had taken several pills before I came because I had a lot of problems. I did not know what was going on. Elder S., who was on the platform, saw the look on my face and he came over to where I was sitting and stood there. I started crying. I stood up and he took me to the front. Later someone congratulated me because I was going to be baptized. I said--"Is that what I did?" I never even thought of joining the church.

A Baptist lady took me to prayer meetings at ________ SDA church. That's how I got started. Elder G. baptized me
without anyone preparing me. Later, when I saw them washing feet, I almost vomited. Nobody told me about these things. Sometime later, Mrs. White's name was mentioned in a sermon. I asked some church members who was Mrs. White—they laughed as though I was very ignorant. I felt that I was betrayed—being baptized without adequate preparation. I am going to __________ SDA church now. I want to be rebaptized when I'm ready. I want to have Bible studies.

17. I knew I wanted to become an SDA several years before we finally made the decision. My husband was having difficulty about the Sabbath. We had several Bible studies but he just wasn't ready. After attending evangelistic meetings he made his decision, much to my surprise. We had a bad experience with one Bible teacher, telling us about our wedding rings and offering a place where we could sell them. Being discouraged, we contacted our dear SDA friends who in turn contacted an elder who came and spoke to us. Everything fell into place and we were then baptized.
APPENDIX B

COVER LETTER, REMINDER LETTERS, AND RETURN CARD

USED IN DATA COLLECTION
Dear Friend:

Welcome to the membership of the Seventh-day Adventist Church. More than 2000 others were led by the Spirit of God to take the same step you have taken in 1974 and we thank God for your experience.

We are now evaluating our evangelistic methods. As a new member during 1974, we request your help in answering a few questions about the influences that helped you most in making your decision for Christ.

Please find enclosed a questionnaire from Pastor R. Edward Johnson of Andrews University Theological Seminary. Thank you for taking a few minutes to fill it out and return promptly. It will help us in our evangelistic planning.

Let me encourage you to maintain a strong prayer life and Bible reading habit. We want you to enjoy a growing, satisfying Christian experience. If we can be of help in any way please let us hear from you.

Cordially yours,

Harold L. Calkins
President

HLC:mc
Dear Friend:

Greetings from Andrews University!

We pray that God is blessing you since you became a part of the Southern California Conference family during 1974.

The Evangelism Study for the Southern California Conference continues. We are receiving completed questionnaires yet we are sorry that we have not received yours.

Your response is very important to God's work in our Southern California Conference. We are enclosing another questionnaire for you to complete since we have not heard from you.

Please respond to each item prayerfully mailing the questionnaire promptly in the enclosed envelope to Evangelism Study, Andrews University Seminary, Berrien Springs, Michigan 49103. Thank you very much.

Sincerely your Brother in Christ,

R. Edward Johnson
Minister

REJ:dv
Dear Friend:

The Evangelism Study in the Southern California Conference needs your help. A questionnaire was mailed to you requesting you to share your experience surrounding your joining one of the churches in the Conference last year.

At the time this letter was mailed, we were still awaiting receipt of your completed questionnaire and card. If you have lost or misplaced your questionnaire, please write or telephone 245-1876 for another.

We are praying for an early response from you. Your completed questionnaire is vital to the work of God in our Conference.

Sincerely your brother in Christ,

R. Edward Johnson
Minister

REJ:dv
Dear Friend:

Please mail this card when you finish and return the questionnaire. This will let us know that you have participated, yet will keep your responses anonymous. Thank you.

MAIL THIS CARD AND QUESTIONNAIRE SEPARATELY

Cordially yours,

R. Edward Johnson
Project Director
TO THE CHURCH CLERKS

Dear Church Clerk:

The Southern California Conference is seeking to learn how the Lord is blessing our evangelistic work by conducting a research project among all new members in our Conference who joined during 1974.

Elder R. Edward Johnson is mailing a questionnaire to persons who joined a Southern California church by baptism or profession of faith. We anticipate that some people will need to be reminded to complete their questionnaire. Every response is extremely important to the outcome of this project. We need your spiritual encouragement to help people to return their questionnaires.

Will you please assist this important Evangelism Study by telephoning (or speaking with) certain new members at your church? A list of names is being mailed to you from Elder Johnson from Andrews University Seminary.

Our Lord Jesus commissioned each of us to evangelize the world with the Good News of Jesus Christ. Your gentle reminders by telephone will help us complete this study that we may better plan the evangelistic thrust in our conference.

Cordially yours,

R. G. Wertz
Conference Secretary
Dear Church Clerk:

Thank you for your faithful work as Clerk in our Conference. We appreciated the 1974 reports of baptisms and profession of faith membership additions that were mailed to the Conference office.

The Evangelism Study in the Southern California Conference is nearing completion. Yet we need one more effort to encourage our new members to complete the Evangelism Questionnaire. A copy of the reminder letter sent to new members is enclosed along with the name of persons in your church who still need to complete the questionnaire.

Would you please telephone these new members or see them at church encouraging their early response. Thank you very much. May God bless your faithful service as Church Clerk.

Sincerely your Brother in Christ,

R. Edward Johnson
R. Edward Johnson
Minister

REJ:dv
APPENDIX C

THE QUESTIONNAIRE
Dear Friend,

You are one of 2,000 persons who joined the Seventh-day Adventist Church by baptism or profession of faith during 1974. God bless you. As a new member, your help is urgently needed to assist in planning future evangelistic work by completing the enclosed questionnaire.

Approximately 30 to 45 minutes is necessary to answer the questions. Please complete this important request within the next 5 days. A postage paid envelope is enclosed as well as a card that should be mailed separately from the completed questionnaire.

By sharing the experience of your decision to join the Seventh-day Adventist Church, you can help others to join also. Please answer every question carefully and prayerfully. The stamp enclosed is a token thank you for your assistance.

Sincerely your Brother in Christ,

R. Edward Johnson
Pastor

P. S. Si Ud. tiene algún problema al dar contestación a este cuestionario, llame al Departamento Hispano y pregunte por el Pastor Ayala or por la Sra. de Hernández, 245-2876 o 240-6250.
17. Was the home in which you grew up as a child an SDA home?
   1 [ ] Yes (both parents or guardians SDAs)
   2 [ ] Yes (one parent or guardian an SDA)
   3 [ ] No (neither parent nor guardian an SDA)

   If you answered No to the above question, then please answer the questions in the following box.

   If you answered Yes to the above question, skip the box.

18. Approximately how much time elapsed between the time you first learned about the SDA church and the time you joined?
   1 [ ] 3 weeks or less
   2 [ ] 1-2 months
   3 [ ] 3-4 months
   4 [ ] 5 months-1 year
   5 [ ] 2 years or more

19. What was your religious or church affiliation before you became an Adventist?
   1 [ ] Roman Catholic
   2 [ ] Methodist
   3 [ ] Baptist
   4 [ ] Lutheran
   5 [ ] Presbyterian
   6 [ ] No religion
   7 [ ] Other_________

20. Do you presently associate with people who are...
   1 [ ] mostly non SDAs
   2 [ ] ¼ SDAs and ¾ non SDAs
   3 [ ] mostly SDAs

21. Do you feel you (or your family) are financially as well off (or better) today than you were 10 years ago?
   1 [ ] Yes
   2 [ ] No

II. EVANGELISTIC MEETING OR CRUSADE

22. Did you attend any evangelistic meetings or crusades before you became a church member?
   1 [ ] Yes
   2 [ ] No

   If you answered Yes, answer the questions in the box on the next column.

   If you answered No, SKIP QUESTIONS IN THE BOX and proceed to question #8.

2. Where did you attend the meetings? Check each one that applies.
   1 [ ] SDA church or building
   2 [ ] auditorium or hall (non SDA)
   3 [ ] tent
   4 [ ] other_________

3. Approximately how many meetings did you attend?
   1 [ ] 1 - 5
   2 [ ] 6 - 10
   3 [ ] 11 - 20
   4 [ ] 21 - 25
   5 [ ] 26 - 30
   6 [ ] 31 or more

4. Approximately what fraction of the total number of meetings did you attend?
   1 [ ] 1/4 of the meetings or less
   2 [ ] 1/2 of the meetings
   3 [ ] 3/4 or more of the meetings
   4 [ ] Do not know

5. If you remember the speaker or speakers at the evangelistic meetings or crusade that you attended, write the names or names on the line below.
   1 [ ] Do not remember

   Write name or names

6. How much did the following influence you to attend the meetings?
   None Little Some Very
   advertising handbills [ ] [ ] [ ] [ ] 27
   newspaper advertising [ ] [ ] [ ] [ ] 28
   radio [ ] [ ] [ ] [ ] 29
   television [ ] [ ] [ ] [ ] 30
   invited by a friend or neighbor [ ] [ ] [ ] [ ] 31
   invited by a Pastor or evangelist [ ] [ ] [ ] [ ] 32
   other [ ] [ ] [ ] [ ] 33

7. How much did the evangelistic meetings or Crusades affect your decision to become a member?
   1 [ ] very much
   2 [ ] some
   3 [ ] little
   4 [ ] none
   5 [ ] delayed my decision

8. What suggestions do you have to make evangelistic meetings more effective? Please write below.
V. EVANGELISTIC FACTORS

A. EDUCATION

1. How many years have you attended SDA schools? [75]
   1 [ ] none
   2 [ ] 1 - 4
   3 [ ] 5 - 8

   If you did not attend an SDA school, skip the next question.

2. How much did your attendance at an SDA school influence your decision to join the church? None Little Some Very Much
   Elementary [ ] [ ] [ ] [ ] 76
   Academy [ ] [ ] [ ] [ ] 77
   College or University [ ] [ ] [ ] [ ] 78
   Week of Prayer [ ] [ ] [ ] [ ] 79
   Other [ ] [ ] [ ] [ ] 80

   If you have school-age children, would you please answer the question in the box below.

   If you have NO CHILDREN, skip to next question.

B. REASONS FOR JOINING

1. People join churches for many reasons. A few of them are listed below. How much did each of the following influence your decision to become an SDA? None Little Some Very Much
   My children [ ] [ ] [ ] [ ] 69
   People were friendly [ ] [ ] [ ] [ ] 70
   Prayer [ ] [ ] [ ] [ ] 71
   7th day is God's Sabbath [ ] [ ] [ ] [ ] 72
   SDA beliefs agree with Bible [ ] [ ] [ ] [ ] 73
   Convenient location [ ] [ ] [ ] [ ] 74

   2. Did you attend or use the services of any of the following before you became a church member?

   Health or Cooking class [ ] [ ] [ ] [ ] 82
   5-Day Plan to Stop Smoking [ ] [ ] [ ] [ ] 83
   Hospital (SDA) [ ] [ ] [ ] [ ] 84
   Food, clothing, money [ ] [ ] [ ] [ ] 85
   Other [ ] [ ] [ ] [ ] 86

   GO TO NEXT PAGE
F. SUMMARY

Using the list of items below, answer the 4 questions in the box.

1. Adventist schools
2. Literature or books or magazines
3. TV or radio, newspaper
4. Hospital or health emphasis
5. Bible studies with Pastor or baptismal class
6. Bible studies with church member
7. Evangelistic meeting
8. Sabbath school or worship
9. Food, clothing, money, housing, etc.
10. Bible correspondence courses
11. Other please specify

1. Write the number in the box at the right which best describes how you first learned about the SDA church.

2. Which item had the greatest influence on your decision to join the church?

3. What was the second most influential factor?

4. Write the number of any item that caused you to be discouraged or postpone your decision.

G. MISCELLANEOUS

1. Place an [X] in the box beside each person who was an Old Testament personality. Please answer from memory.

   1 [ ] Jude
   2 [ ] Joel
   3 [ ] James
   4 [ ] Philemon
   5 [ ] Daniel
   6 [ ] Titus
   7 [ ] Zechariah
   8 [ ] Malchus

Do Not Write In This Space

2. How religious a person would you say you are?

   1 [ ] extremely religious
   2 [ ] very religious
   3 [ ] quite religious
   4 [ ] moderately religious
   5 [ ] slightly religious
   6 [ ] hardly ever or never religious

3. How many hours a week do you spend in the activities of the church or in missionary or Christian service work other than the regular worship services?

   1 [ ] none
   2 [ ] 1 hour or less
   3 [ ] 2-3 hours
   4 [ ] 4-6 hours
   5 [ ] 7 hours or more

4. Write the name of the Seventh-day Adventist Church where you are a member.

   Church name
   City

5. At the present time, how often do you feel close to God?

   1 [ ] frequently
   2 [ ] occasionally
   3 [ ] rarely
   4 [ ] never

6. Please write your ethnic background on the line below.

7. Please place an [X] by the item that best describes your ethnic background.

   1 [ ] White North American
   2 [ ] Black North American
   3 [ ] Spanish-speaking
   4 [ ] North American Indian
   5 [ ] Mexican or Mexican-American
   6 [ ] Other

   Asian
   African
   Latin American
   West Indian
   American

8. Comparing the pastor, evangelist, and lay church member, how would you rate their influence on your decision to join the church? Place numbers 1, 2, and 3 in the boxes beside the persons in order of their influence on you.

   Pastor
   Evangelist
   Church Member

9. What was the most important thing that influenced you to join the church? Answer in a few words.
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VITA SHEET

Russell Edward Johnson

July 1977

Born on March 9 of 1944 and raised in a Seventh-day Adventist home, Edward Johnson attended the Adventist elementary school and academy in Loma Linda, California. He graduated with a Bachelor of Arts degree in Theology from Loma Linda University in 1967 and from Andrews University with a Master of Divinity degree in 1969. He married Marilyn Louise Froom in July, 1967. They have two children, Lorraine Denise and Douglas Richard.

After his graduation from Andrews University, he served as Youth Pastor of the White Memorial Church in Los Angeles (1969-71) and then as Pastor of the East Los Angeles Church (1971-74). In September, 1973 he was ordained to the Gospel ministry by the Southern California Conference of Seventh-day Adventists. He has written for several Adventist periodicals.

He is currently the Pastor of the Hawthorne Seventh-day Adventist Church.