A Strategy For Seventh-day Adventist Public Evangelism Within A Roman Catholic Society Context In Hispanic America

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ABSTRACT

A STRATEGY FOR SEVENTH-DAY ADVENTIST PUBLIC EVANGELISM WITHIN A ROMAN CATHOLIC SOCIETY CONTEXT IN HISPANIC AMERICA

by

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Title: A STRATEGY FOR SEVENTH-DAY ADVENTIST PUBLIC EVANGELISM WITHIN
A ROMAN CATHOLIC SOCIETY CONTEXT IN HISPANIC AMERICA

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Problem

The so-called "New School of Integral Evangelism" which has been operating in many countries of Hispanic America for the last few years has been demonstrated as quite successful in its evangelistic approach to Roman Catholic Hispanic Americans. To discover the nature of this approach has been the problem under investigation in this project.

Method

This research is a description of the nature, strategies, and techniques that this particular method uses. This was done
mainly by analyzing the San Pedro Sula, Honduras, campaign, which was the first Andrews University School of Evangelism conducted by the author in the summer of 1974.

The project was organized in two main parts. The first searched for sociological, historical, and theological foundations for evangelism today in the Hispanic American context. The second part deals with the strategies, methods, and techniques used by the author in his evangelistic approach.

Results

The computerized results obtained from a questionnaire applied to church members, new converts and evangelistic workers exposed to the author's method, indicated positive approval for this evangelistic approach. At the same time, they suggest some changes that could be made in order to improve its efficacy.

While this study does not provide the answer to all the evangelistic problems which might be encountered in Hispanic America, it does open additional area of methodological concerns for further research.
Andrews University
Seventh-day Adventist Theological Seminary

A STRATEGY FOR SEVENTH-DAY ADVENTIST PUBLIC EVANGELISM WITHIN A ROMAN CATHOLIC SOCIETY CONTEXT IN HISPANIC AMERICA

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

by
Salim Japas
August 1978
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PUBLIC EVANGELISM WITHIN A ROMAN
CATHOLIC SOCIETY CONTEXT IN HISPANIC AMERICA

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DEDICATION

The author dedicates this project to
B. L. Archbold, and Enoch de Oliveira, presidents
of the Inter-American and South American Divisions
of the Seventh-day Adventists, as an acknowledgment
for the outstanding work fulfilled by these divisions
in favor of the task of evangelism.
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CHAPTER I
INTRODUCTION

This study intends to be an inquiry into the nature of a particular contemporary Seventh-day Adventist evangelistic approach in Hispanic America referred to as the New School of Integral Evangelism. This new integral evangelism, which has been operating in many countries of Hispanic America for the last few years, has been demonstrated as quite successful in its evangelistic approach to Roman Catholic Hispanic Americans.

There is no one witnessing method by which Jesus Christ may be presented to Hispanic Americans. The Seventh-day Adventist Church has witnessed in different times, and in different ways, and with different kinds of response. The study of this particular approach does not pretend to affirm the superiority of any kind of approach over others. It is a description of the strategies, methods and techniques that this particular evangelistic approach uses in order to better understand its objectives and procedures. This will be done mainly by analyzing the San Pedro Sula, Honduras, campaign, which is the first Andrews University School of Evangelism in Hispanic America, conducted by the author in the summer of 1974.

The limits established for this project will allow the author to evaluate and describe only those aspects of the San Pedro Sula campaign which he himself considers most valuable for a
dynamic and productive approach to evangelistic witnessing in Hispanic America. This will be done in chapters V and VI of this study.

Importance of This Study

Hispanic American Seventh-day Adventist Church history can only deepen the author's conviction that the most important goal of this church is the gospel proclamation. Contemporary data indicate that the Seventh-day Adventist Church in Hispanic America is growing at a rather fast pace. Statistics show that 10 percent of all Protestants in Latin America belong to the Seventh-day Adventist Church today, while in 1964 only 5 percent did.¹

According to the statistical report presented at the 1976 Seventh-day Adventist Annual Council, the Inter-American and the South American Divisions of Seventh-day Adventists, which include all Hispanic American countries, grew at a pace of 12.13 percent and 10.66 percent per year 1975 as a whole respectively, while the Seventh-day Adventist world church grew by only 8.72 percent in 1975.²

What is the secret of this growth? While some cultural factors play an important role, there are other elements that have been motivating factors behind this evangelistic advance. Seventh-day Adventists in Latin America have the advantage of confronting a common Hispanic heritage that makes it easier to develop an evangelistic methodology that can be almost equally effective in every Hispanic American country.

¹ Figure 1.
Fig. 1. Comparison of Roman Catholic, Protestant, and Seventh-day Adventist population in Hispanic America in 1976. Seventh-day Adventist figures have been multiplied by three in order to include children. (See table 1 where the sources for these figures are given.)
Family ties are close, and until now have resisted the assault of the individualistic way of life of other cultures. This makes evangelism numerically more effective. A chain reaction can be pursued to produce multiple results.

The Seventh-day Adventist Church in Hispanic America is the center of the social life of most of its church members. Consequently, it is possible to develop long range programs because the human resources for the enterprise are available and are dependable.

But what has done most to produce this advance is the evangelistic motivation that pervades all activities of the church in Hispanic America. The present methodological approaches used in evangelism have been the result of years of experimentation and reflection. Walter Schubert should be accepted as the main and most fruitful innovator in this field. After Schubert, the new school of integral evangelism has developed a variety of techniques that have resulted in gains, but the fundamental values at which Schubert arrived are permanent. Chapters III and V discuss these facts.

The main purpose of this study is to describe the characteristics of one current approach to Seventh-day Adventist public evangelism in Hispanic America which has been used by the author in attempting to increase the effectiveness of evangelism among Hispanic American people. The necessity of finding relevant and effective ways to proclaim the gospel in an appealing manner to the millions of Hispanic Americans is an imperative for the Seventh-day Adventist Church
Other SDA World Divisions
1,900,239

South American and Inter-American Divisions
825,783 Members
or 30.9%

Fig. 2. Seventh-day Adventist membership in South American and Inter-American Divisions compared with the rest of the Seventh-day Adventist membership as of June 30, 1976. Source: General Conference of Seventh-day Adventists, Seventh-day Adventist Yearbook (Washington, D.C.: Review and Herald Publishing Association, 1977).
Description of the Project

Through examining books written by Roman Catholic authors, an effort was made to get a better understanding of today's Roman Catholic theology as a background for a Seventh-day Adventist evangelistic approach to Hispanic American Catholics. The socio-cultural and philosophical dimensions of Hispanic American Roman Catholics are briefly discussed as a society-at-large, in chapter II. As a result, an understanding of their attitudes, needs, and values was gained. Some have tried to inquire into the subject of evangelism by analyzing three of the most outstanding aspects—the message, the messenger, and the method—but ignoring that people who are the targets of evangelism, together with their environment, constitute the fourth dimension of every authentic and comprehensive study.

On the other hand, all basic motivation for evangelism is founded in the love of God, because God's love, more than the fallen nature of men, is the generating power of all proclamation. With certainty the genuine Christian is a revolution on the go whose dynamo is God's love. If the gospel which is preached has lost its renewing vigor it will not appeal to the masses nor will it save the lost. If the evangelist has stopped dreaming divine dreams and is not awakened by visions of celestial glory he has lost the romantic sense of his vocation to be transformed merely into a professional of the Word. If that is the case, his destiny is total failure. Chapter IV was written with the purpose of discovering this relationship and at the same time establishing the theological bases of evangelism.
As a means of better evaluating this approach and of suggesting any changes that must be made in order to improve its efficacy, an instrument was designed. The questionnaire was sent out to Seventh-day Adventist ministers and church members who participated in the San Pedro Sula, Honduras, evangelistic campaign of 1974; and also to the ministers and members who participated in the Cayey, Puerto Rico, evangelistic campaign of 1976, to ascertain their reactions to the approach and to obtain basic data. The results are discussed and compared with earlier reactions of team members, in chapter VI.

**Definition of Terms**

**Adventist message.** This term is used in this project to describe the outstanding beliefs and teachings of the gospel as understood by Seventh-day Adventists.

**Adventist, or SDA.** These terms are used as abbreviations for Seventh-day Adventist.

**Latin America.** This is different from Hispanic America which covers only the countries whose official language is Spanish. This term also includes countries such as Brazil and Haiti where Portuguese and French, respectively, are spoken.

**Methodology.** The word is here used to refer to an organized systematic procedure through which the objectives of evangelism can be reached.

**New School, or New School of Evangelism, or School of Integral Evangelism.** These three terms are used interchangeably. They refer to a contemporary approach to SDA evangelism in Hispanic America which admits of certain variance in techniques.
Public evangelism. This term is used in contrast to personal evangelism. It is the spoken word of proclamation of the gospel to a large gathering of people. This good news proclamation is addressed "to every creature" (Mark 16:15), "throughout the whole world" (Rom 1:8), both to believers in Jesus Christ (Matt 28:6-10) and to non-believers (Acts 8:35-38).

Strategy. In this project the word is used in its broad sense, meaning the art of organizing and employing all the resources of the church to achieve her evangelistic objectives.

Techniques. In evangelism, techniques are subsidiary procedures designed for a specific purpose, or moment.
CHAPTER II

SOCIO-CULTURAL DIMENSIONS OF HISPANIC
AMERICAN ROMAN CATHOLICISM

It should be stated from the beginning that this study of and
approach to the Hispanic American Roman Catholic way of life will be
restricted to a summary of its socio-cultural and philosophical
dimensions as a society-at-large.

Hispanic America covers a vast geographical area; therefore,
it is only natural to find a great diversity of cultural and geo­
graphic characteristics.¹

The cultural heritage from Spain cannot be ignored. At the
same time the indigenous cultural values and those contributed by
the other European and Asiatic immigrations have given Hispanic
America singular characteristics.²

In reference to the racial factors, the population of Hispanic
America is a mosaic. Almost every race in the world is represented.³

¹The meaning of "Hispanic America" is here restricted to its
original sense, referring to Spanish America. Puerto Rico also comes
within its scope. See Nicolas Sanchez Albornoz, The Population of
Latin America (Los Angeles: University of California Press, 1974),
p. 240.

²Victor Alba, The Latin Americans (New York: Frederick A.

³Approximately 45 percent of the people in Latin America to­
day are classified as whites. See Edward L. Cleary, Shaping a New
Besides the white, black and yellow races, there are also American indians and many people of mixed racial background.

In spite of the cosmopolitan character of the Hispanic American population, there is at least one common factor present in all of Hispanic America: Roman Catholicism. However, the influence of Roman Catholicism varies greatly from one country to another. Maryknoll Father Albert J. Nevins has pointed out that the vitality of the Roman Catholic Church in Hispanic America can be categorized as follows:

1. The Church is strong and vital in Mexico, Costa Rica, Colombia, and Argentina.
2. The Church remains unchanged in Guatemala, Nicaragua, El Salvador, Cuba, Chile, Venezuela, Peru, and Uruguay.
3. The Church is dying in Bolivia, Paraguay, Ecuador, Panama, Honduras, and the Dominican Republic.

In analyzing Latin American Catholicism, Robert Wood agrees that it is widespread, but then goes on to state:

That it has remained in the life and thoughts of the people to some extent, over the centuries, is also true. But it is certainly not true to say that Latin America is categorically Catholic in the way that we have had the habit of saying that southern Ireland or Italy or Spain is Catholic.

It is astonishing to discover that there are few practicing Roman Catholics in Hispanic America. As John J. Considine states, 

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"only 10 percent of Latin American Catholics are practicing their faith."¹

Another equally surprising factor is that "the Church is not only not keeping pace with population growth but is actually losing ground and membership."² But if the present trend could be reversed and the Church could maintain the same rate of growth as the population, within a relatively short time, approximately 40 percent of the world's Catholic constituency would be centered in Central America, South America and Mexico.³

It is extremely important for the evangelist in Hispanic America to be aware of the unique basic characteristics of the Roman Catholic way of life. These characteristics may be summarized as follows:

1. There is a cultural and personal diversity which requires an especially selective approach in evangelism.

2. There is more emphasis on people and group relationships than on individuality, and the evangelist must be acutely sensitive to personal friendships, family ties, and traditional relationships between various groups.

3. Language is valued more as an instrument of personal expression than as a means of conveying information. Hispanic


Americans love verbal communication. Their delight in talking probably again stems from their Spanish-Arabic heritage.

4. Visual symbols have priority. Hispanic Americans regard visual symbols, particularly in religious contexts, as more important than verbal ones.

To evaluate the various value systems and personality traits of Hispanic Americans, we will basically work within the framework of the three major sets of contrasting features which Eugene A. Nida presents in his work.¹ These are: (1) Authoritarianism versus individualism (personalismo); (2) idealism (quijotismo) versus realism (sanchismo); (3) masculinity (machismo) versus femininity (hembrismo). Nida's sharp observation has its foundation in Miguel de Unamuno's insight into the dualistic spirit in Hispanic personality, which polarizes the contrasts into opposing sets.² It is impossible to say that the Spanish personality has been definitely defined. Its variety and contradictory expression of life have offered a colorful image, even though it may frequently have been chaotic.³

Authoritarianism Versus Individualism

Authoritarianism, as described by Nida, stands as a structured control of family and society from the "top." One of the main


³Nida, p. 15.
proclaimed purposes of this sociological position is unity and the preservation of tradition. The society here takes priority over the individual.¹

In the field of religion the pressure from the Catholic clergy to ensure the unity of society by means of one faith, one pastor, one flock, has caused a situation which ignores the capacity of the believer to analyze by himself the principles and sources of truth. The phrase which best expresses the accepted criterion is that which indicates that "the dogma is not to be discussed, it can only be accepted or rejected."²

An equally radical individualism also arose as a reaction against that fanaticism which places "authority," "unity," and "preservation of the traditions" as the only possibility. In fact, anticlericalism has been one of the strongest demonstrations of this radical individualism.³

Authoritarianism is a characteristic which Hispanic America inherited from Spain. According to Americo Castro, the Spaniards' way of life resulted from an intermix of Christians, Moors, and Jews in the Iberian Peninsula from the eighth century to the end of the fifteenth century. All three "castes" continued together socially, due to the principles of tolerance inspired by the sacred


²Unamuno, p. 105 (emphasis supplied).

book of the Muslims, the Koran. Once the medieval Islamic tolerance disappeared the Spaniards remained in Europe as a symbol of exclusiveness and totalitarianism. When they came to America they brought with them a sword in one hand and a cross in the other. They wished to establish the Christian faith upon a firm and permanent base. It was genuine zeal that impelled many of the missionaries to cross the ocean to Christianize the new world, but it was also an intolerant zeal. Wood asserts that "as a result the superficial acceptance of the Catholic faith became a part of the culture by imposition rather than by identification or assimilation."3

Salvador de Madariaga in a famous essay entitled Ingleses, Franceses, Españoles states that passion and honor are major tendencies in Hispanic culture. At the same time he refers to the static character of the Spanish people, who by hard work and suffering became as resistant to change as a mountain.4

In the field of psychology of the masses Jack Dominian finds that in the realm of authority the Christian community as a whole has failed to read the signs of the times and has committed serious errors. He mentions three deviations which have led them

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3Wood, pp. 35-36 (emphasis supplied).

to failure. The first deviation has been to associate the kingdom of God with an authoritarian system, dependent on the use of authority as a source of power, generating feelings of fear and guilt in its adherents which are foreign to the message of the Christian gospel where authority is really seen as service and where the essential message of love is incompatible with fear (John 4:16-21). The second deviation is the failure to discriminate between supporting law and order and Christian mature relationship of equality in the community. And the third, and in some ways "the most serious failure of all, is that the Christian community has fostered ideals which have encouraged the characteristics of early childhood emotional immaturity in various structures, particularly the priesthood."¹

This conflict between authoritarianism and individualism in the religious life of Hispanic Americans means, in many instances, that religion implies no great personal involvement. As Edward L. Cleary states, "the real crisis of the [Roman Catholic] Church in Latin America is not that we are 'losing our grip on the Catholic masses' or that the popular religiosity is under attack. For the Church as sign, the real crisis is how she is seen, how she is understood, how as sign she is communicating the values of the gospel."²

Idealism Versus Realism

In many ways idealism is an aspect of Hispanic American intellectualism, a search for transcendental values. This "spiritual"

¹Jack Dominian, Authority (Huntington, Indiana: Our Sunday Visitor, 1977), pp. 81, 82.

goal of life is evidenced greatly in Hispanic American literary activity. The Hispanic American sees his problems from a theoretical and idealistic aspect and not in a practical and workable sense. The famous essay Ariel, by Jose Enrique Rodo, has powerfully influenced Hispanic American thinking.¹ Rodo exhorts Hispanic Americans to fix their sight on the superior life and in the things of the spirit. He states that the civilization of a people acquires its character not by the manifestation of prosperity or by its material greatness but by its superior ways of thinking and feeling. The Latin American temperament is idealistic, while the Anglo-Saxon is activistic.²

In the realm of religion the idealistic approach to theology tends to separate theology from life, and doctrines from experience.³ Such a theological separation is made easier because of the idealistic concept of man, for certainly in popular Roman Catholic theology sin is something associated with the body, and the popular excuse for sinning is "yo soy carne" (I am flesh).⁴

Rather than experiencing first one and then the other aspect of the dichotomy of idealism and realism, Hispanic Americans have had most commonly a blend of the two, for Don Quixote and Sancho Panza were constant companions rather than competitors. The

²Ibid., pp. 240-243. ³Nida, p. 38.
relationship between the sacred and the secular is symbolized quite effectively in the role of the priest who gives himself entirely to the sacred. Moreover, the priest's functions are not dependent on his own holiness, but on his consecration (ordination) to his task. He may sanctify the elements without being holy himself and he may declare a person innocent without being innocent himself.\(^1\)

Under other circumstances the conflict between the ideal and the real took the radical form of the auto-de-fe, in which the body was destroyed in order to preserve the spirit (based on 1 Corinthians 5:5). This made it possible to deal with captured enemies in Hispanic America in an ideal as well as a practical way. Such persons could be baptized, with all the formalities required, and then they could be impaled on sharp stakes and shot-through with arrows.\(^2\)

**Masculinity Versus Femininity**

The masculine-feminine opposition is a recurrent phenomenon of all cultures, but in the Hispanic American culture this kind of contrast has assumed dramatic and many sided dimensions.\(^3\)

This characteristic is probably accentuated in Mexico more than in other countries of Hispanic America. Abelardo Villegas has observed the fact that the average Mexican may regard the


European as having more culture, the North American as having more money, but the Mexican as being more masculine (muy macho).\(^1\)

*Machismo* (maleness) expresses itself in a number of different ways which can generally be interpreted as attempts either to demonstrate sexual prowess or to show antagonism toward females. Perhaps the greatest insult to a small boy is to compare him to a girl. The young man must prove to himself, to his friends, and to the world that he is a man. Several idealized qualities go into the make-up of this image: (1) activity to the point of aggressiveness; (2) competition leading to domination; and (3) bravery backed up by conquests or victories.

John MacKay has described certain aspects of this emphasis upon *machismo* as three types of perversions of true *hombria* (masculinity): (1) *el don Juan*; (2) *el snob*; and (3) *el egolatra* (egotist).\(^2\)

These exaggerations of machismo provide confirmation of the importance attached to the dominance of the masculine role in Hispanic America. Probably its remote origin should be traced to the Arabic domination of Spain. The prevalence of men in the patriarchal system of the Islamic world has left behind its indelible imprint in the masculinity of Spaniards and Hispanic Americans.\(^3\)

On the other hand, despite the fact that *hembrismo* calls for women to be passive, self-denying, and long-suffering, it would

---


be a mistake to think that women are mere puppets or dolls in Hispanic America. In most cases the contrary is true. They are expected to be good wives and mothers. In Hispanic America, Mother's Day is celebrated with much loyalty and tenderness. The Madre (mother) idea comes close to the Christian idea of a mother. Conjugal fidelity of the woman to her one husband is an absolute must, even though he may indulge in extramarital relationships. She is thought to be a model of sacrifice and virtue. Her sentimentality shows itself especially in religious piety.

The "Mary" symbol has become central in the Roman Catholic way of life in Hispanic America. In the supernatural realm it is the symbol of the Virgin as the object of life, beauty and tenderness. She also must be perpetually a virgin, sinless, immaculate. Hence, she becomes the symbol of the eternal mother. For men the Virgin is identified with their own mother, the intercessor between them and their stern father and the emotional focus of the security of the home.

In many Hispanic American Roman Catholic Churches the Virgin is presented as the Queen of heaven, while on a nearby altar Christ is presented crucified, expressing pain and agony in his pale and disfigured countenance.

It is true that Christ is Lord of death and the afterlife; but the Virgin is thought to be the Sovereign Lady of the present life, and powerful mediator before her Son.

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1 Lewald, p. 351.  
2 Cleary, p. 42.  
3 Carson, p. 88.  
It should be pointed out here that since Vatican II, winds of renewal (aggiornamento) have blown over Hispanic America and the Roman Catholic Church has put forth a major effort to be in step with history. Unfortunately the renewal that was effected was not thorough enough to produce a return to Christ's pristine gospel.

In the latter part of the colonial period and during the long church-state struggle of the nineteenth century and the first part of the present one, the Roman Catholic Church usually stood on the side of the status quo. During this long period, as Robert J. Alexander points out, the Church in Hispanic America seemed to be much more concerned with maintaining its temporal status rather than in answering to the needs of its flock. As a result, the Roman Catholic Church became alienated from large parts of the population. The Church came to have relatively little influence among the urban workers, and even less among large segments of the middle class and the intelligentsia.

This has been changing in recent decades. Several factors explain this change:

1. The Church has become more concerned with the problems of urban workers

2. Social justice and political democracy have been given a new emphasis

3. A real crisis of authority has polarized the Catholic clergy and laity into liberal and conservative

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4. Changes in liturgy: the use of the vernacular tongue in religious services; a reduced number of images and sculptures in the churches

5. The great support given to Bible study at all levels

6. The brotherly atmosphere and ecumenical attitude encouraged since the Vatican II Council

Hispanic America is in a process of rapid social change that is affecting Roman Catholics. The issues at stake are many, but the most important ones are the following: the social revolution, the growth of Protestantism, and Roman Catholicism's divided house.¹

Hispanic America is the only area in the world where the Protestant Church is growing 3.3 times faster than the population as a whole.² Large segments of Hispanic America's population are receptive to the gospel, but such an hour of opportunity demands an adequate strategy.³

Other significant aspects of Hispanic American Roman Catholic religious life will be reviewed in chapters III and V.


CHAPTER III

SEVENTH-DAY ADVENTIST EVANGELISM IN HISPANIC AMERICA

A brief historical sketch of the nature and influence of Hispanic American Seventh-day Adventist evangelization will be given in this chapter as well as the methodological steps which led to or precipitated its surprising growth.¹

Barbara Ward points out that contemporary Hispanic America has entered a "catastrophic" zone of four basic revolutions: first, the revolution of equality; second, the revolutionary ideal of progress and of material improvement in this world; third, the application of science to the economic processes; and fourth, a biological revolution, namely the sudden, explosive increase of population.²

Ward's observations seem to be accurate with the existing socio-economic situation. However if Hispanic America's reality is to be understood correctly in every dimension we need to recognize a fifth revolutionary factor: religion.

¹Wood, p. 62 states, "the Seventh-day Adventists are to be found almost everywhere in Latin America. They entered through Argentina and Chile in 1890. Today, [1964] 5 percent of the Protestants in South America belong to this group. It claims the largest Protestant following in Bolivia, the Dominican Republic, Peru, and Uruguay, and is the second largest in Ecuador and Panama." See table 1.

### TABLE 1

**PERCENTAGE OF CATHOLICS, PROTESTANTS, AND SEVENTH-DAY ADVENTISTS IN LATIN AMERICA, 1975-76**

<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
<th>Percentage Population</th>
<th>SDA Including Children&lt;sup&gt;a&lt;/sup&gt;</th>
<th>SDA % of Prot.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Catholic</td>
<td>Protestant</td>
<td></td>
</tr>
<tr>
<td>Argentina</td>
<td>25,384,000</td>
<td>83</td>
<td>659,984</td>
<td>2.6</td>
</tr>
<tr>
<td>Bolivia</td>
<td>5,633,800</td>
<td>95</td>
<td>169,014</td>
<td>3</td>
</tr>
<tr>
<td>Brazil</td>
<td>107,145,210</td>
<td>89</td>
<td>11,250,246</td>
<td>10.5</td>
</tr>
<tr>
<td>Chile</td>
<td>10,250,000</td>
<td>83</td>
<td>1,189,000</td>
<td>11.6</td>
</tr>
<tr>
<td>Colombia</td>
<td>24,718,000</td>
<td>90</td>
<td>1,235,900</td>
<td>5</td>
</tr>
<tr>
<td>Costa Rica</td>
<td>1,970,000</td>
<td>95</td>
<td>59,100</td>
<td>3</td>
</tr>
<tr>
<td>Cuba</td>
<td>9,528,000</td>
<td>80</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Dominican Rep.</td>
<td>4,700,000</td>
<td>94</td>
<td>282,000</td>
<td>6</td>
</tr>
<tr>
<td>Ecuador</td>
<td>7,185,000</td>
<td>88</td>
<td>28,710</td>
<td>0.4</td>
</tr>
<tr>
<td>El Salvador</td>
<td>4,110,000</td>
<td>74</td>
<td>180,419</td>
<td>4</td>
</tr>
<tr>
<td>Guatemala</td>
<td>6,129,000</td>
<td>88</td>
<td>429,030</td>
<td>7</td>
</tr>
<tr>
<td>Haiti</td>
<td>4,584,000</td>
<td>78</td>
<td>916,800</td>
<td>20</td>
</tr>
<tr>
<td>Honduras</td>
<td>3,040,000</td>
<td>71</td>
<td>60,800</td>
<td>2</td>
</tr>
<tr>
<td>Mexico</td>
<td>62,300,000</td>
<td>96</td>
<td>1,246,000</td>
<td>2</td>
</tr>
<tr>
<td>Nicaragua</td>
<td>2,318,000</td>
<td>94</td>
<td>92,720</td>
<td>4</td>
</tr>
<tr>
<td>Panama</td>
<td>1,670,000</td>
<td>91</td>
<td>141,950</td>
<td>8.5</td>
</tr>
<tr>
<td>Paraguay</td>
<td>2,650,000</td>
<td>98</td>
<td>26,500</td>
<td>1</td>
</tr>
<tr>
<td>Peru</td>
<td>15,870,000</td>
<td>92</td>
<td>285,660</td>
<td>1.8</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>3,090,000</td>
<td>85</td>
<td>463,500</td>
<td>15</td>
</tr>
<tr>
<td>Uruguay</td>
<td>3,064,000</td>
<td>80</td>
<td>61,280</td>
<td>2</td>
</tr>
<tr>
<td>Venezuela</td>
<td>12,361,090</td>
<td>75</td>
<td>741,660</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>315,620,100</strong></td>
<td><strong>83</strong></td>
<td><strong>19,520,303</strong></td>
<td><strong>6</strong></td>
</tr>
</tbody>
</table>


<sup>a</sup>The number of church members has been multiplied by three.

<sup>b</sup>Decimal points have been eliminated.
Socio-economic factors affect people’s destinies, but ideas are explosive and generate social action. In particular, religious ideas almost always tend to mold cultural ways and life norms. Richard Pattee affirms that Hispanic America is what it is because Catholicism is what it is.

The religious history of Hispanic America could be divided into three major periods: first, pre-Columbian religions; second, the advent of Roman Catholicism; and third, the arrival of Protestantism.

The Protestant reformation in the western world at the beginning of the 16th century, definitely altered the flow of history as it generated in the spiritual sphere a succession of changes which gave the west distinctive characteristics. The Protestant reformation turned out to be more revolutionary than the reformers had imagined. Freedom of the individual, freedom of conscience, freedom of worship, the personal relationship of the believer with God, and the availability of the Holy Scriptures in the vernacular tongue, were all going to become hallmarks of the Reformation.

**Brief Survey of Protestantism in Hispanic America**

As stated earlier, Hispanic America is the only area in the

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world where the Protestant Church is growing 3.3 times faster than the population as a whole.\footnote{Wagner, p. 168.} Risking oversimplification, the growth of Protestantism in Hispanic America could be divided into four periods: (1) individual action (c. 1810-1860), (2) denominational action (1860-1916), (3) systematization (1916-1938), and (4) intensification of effort (1938 to the present).\footnote{See Rudolf Obermuller, Evangelism in Latin America (London: World Council of Churches, 1957), pp. 12-17.}

Prior to the 19th century Protestantism was essentially nonexistent in Hispanic America. Though several attempts were made to establish Protestantism, they all failed.\footnote{Sante U. Barbieri, Land of Eldorado (New York: Friendship Press, 1961), pp. 62, 63, 67.} The French Huguenots tried to establish themselves in the bay of Rio de Janeiro in 1555, and the Lutherans on the upper Peruvian and Ecuadorian coast, particularly around Guayaquil, in 1579, but both attempts were unsuccessful.\footnote{Wood, p. 34.} The Roman Catholic Church, cooperating with Spain and Portugal, took strict measures to defend the new continent against other religious influences. The main instrument to prevent the infiltration was the Holy Office or Tribunal of the Inquisition.\footnote{See Juan Antonio Llorente, Historia Crítica de la Inquisición de España, 2 vols. (Barcelona: Biblioteca Ilustrada de ambos Mundos, 1870-1880); Richard E. Greenleaf, The Mexican Inquisition of the Sixteenth Century (Albuquerque: University of New Mexico Press, 1969); A. S. Turberville, La Inquisición Española (México: Fondo de Cultura
At present, the Protestant population in Latin America is estimated to be 19,520,303, representing 6 percent of the total population (see table 1). Seventh-day Adventists constitute approximately 10 percent of the Protestant population. In the following pages a summary description of the Seventh-day Adventist participation will be given.

Brief Summary of Seventh-day Adventist Evangelism in Hispanic America Before 1890

Probably the most singular example of indigenous evangelism, that proclaimed both the second coming of Christ and Sabbath observance, was practiced in the Argentine pampas during 1815-1822 by Argentine born Francisco Ramos Mexia.¹

The studies made by Clemente Ricci reveal that Ramos Mexia was converted to the Adventist and Sabbath faith aided only by the Bible and the illumination of the Holy Spirit.²

¹Francisco Ramos Mexia (1773-1828), is the most outstanding example in early nineteenth century Argentina of a man with a strong Biblical conviction that resulted in a controversy with the established church. Ramos Mexia was born in Argentina December 12, 1773, and died in his estancia (ranch) "Los Tapiales" in the Province of Buenos Aires, March 5, 1828. His father was a Spaniard and his mother a creole. He was Regent of the Cabildo in Buenos Aires in 1811, and a member of the Observation Committee, which dictated the Provisional Statute which regulated the exercise and attributes of public power. Historian Vicente Fidel Lopez calls him "virtuous missionary of peace and wealth." See Daniel P. Monti, Presencia del Protestantismo en el Río de la Plata durante el siglo XIX (Buenos Aires: La Aurora, 1969), pp. 28-33.

²Clemente Ricci (died 1946) is the highest authority on the work of Francisco Ramos Mexia, as it was Ricci who first brought Mexia's work to light. The primary sources on Francisco Ramos Mexia...
Ramos Mexia believed in Jesus Christ the Son of God, in salvation through a vicarious sacrifice, in the resurrection of the body, and in the Bible as the "highest authority of the universe." He reacted against the dogma of transubstantiation as idolatry. He believed in the universal priesthood of the believers and in the second coming of Christ in glory and majesty.¹

But what most attracts our attention is his belief in the seventh-day Sabbath which he explains through an allegorical interpretation of the expulsion of the traders from the temple by Jesus:

... having made a thing like a branch or whip (lash) of various different branches of the Scripture of truth, that He found in the hands of the merchants, He expelled all, leaving none in the temple, throwing from him the memory of Sunday seven, and reinstating the delicate law of the Sabbath, of the will of the Creator.²

The observance of the seventh-day Sabbath instead of Sunday was the main reason behind the decision to place his books in the Catholic Index of forbidden books by the decree of September 6, 1828.

and the conclusions of Ricci were first published in the magazine La Reforma (Buenos Aires, Argentina) between 1913 and 1929. Some of the basic documents discovered by Ricci can be seen in the Heritage Room of Andrews University and are as follows: (1) Evangelio de que Responde ante la Nación el Ciudadano Francisco Ramos Mexía (8-28-1820) (Francisco Ramos Mexia's account of his faith before de Nation); (2) Comunicación al Gobernador don Marcos Balcarce, with the enclosure: Abecedario de la Religión o del Conocimiento del Orden de Nuestro bien o de Nuestro Mal (11-28-1820). (Communication to Governor don Marcos Balcarce--Alphabet of Religion or the order of knowledge of our good and our evil); (3) Annotations in volumes 3 and 4 of Father Lacunza, La Venida del Mesías en Gloria y Majestad (The coming of the Messiah in glory and majesty).


²Daniel P. Monti, La Preocupación Religiosa de los Hombres de Mayo (Buenos Aires: La Aurora, 1966), p. 54.
If he was not imprisoned and tortured by the Inquisition, it was due to the fact that this "iniquitous tribunal" had been abolished in the province of Rio de la Plata by decision of the Assembly of 1813. However, as Boleslao Lewin correctly states, the abolition of the Tribunal of the Holy Office of the Inquisition "does not necessarily imply the reinstatement of religious tolerance."

This spirit of intolerance which medieval Spain bequeathed to Hispanic America constitutes the background against which we should evaluate the contribution of Ramos Mexia to Adventist evangelism.

Ramos Mexia was a layman who preached with authority announcing the second coming of Christ and the need to keep the Sabbath. His message, like the voice of a prophet in the "lone­liness of the Pampa" declared with irresistible authority, "the Omnipotent has sent me to you--the Omnipotent has placed His hand on my shoulder--and since He took the veil from my face, I have never remained silent." The evangelistic method of Ramos Mexia consisted of free education for the masses, coupled with free circulation of the Scriptures. He emerges not only as a patriot and diplomatic negotiator of peace treaties, but likewise as a spiritual leader, theologian, preacher, writer and evangelist.

This "man of genius," the only known representative of Adventism and Sabbath observance in South America, became not only

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1 Lewin, p. 5.
3 Ibid.
an innovator of the faith, but also a forerunner of the succession of evangelists who would continue the work of evangelism in South America and in all of Hispanic America.¹

From 1890 to 1938

The first Seventh-day Adventist missionaries who arrived in Hispanic America were men of faith, entirely dedicated to the cause of evangelism. They used humble means and a technique that may seem inadequate, but the power of the Holy Spirit worked through them to light a holy flame that no human power has been able to suffocate.²

Uruguay, a small country considered the Switzerland of South America, is a typical case that illustrates the way God uses men to do evangelism.

The Seventh-day Adventist message entered this tiny Hispanic American country through the work of two colporteurs, A. B. Stauffer and E. Snyder.³ Three years later, in November of 1896, Francisco H. Westphal visited the place and held a very short public evangelistic campaign. As a result he organized the first Seventh-day Adventist Church in Uruguay with a constituency of eighteen members.⁴ Among these eighteen converts was found Carlos Gerber, a young farmer of Swiss background who later became the father-in-law of the author.

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⁴Ibid., p. 570.
In 1970, two years before his death, Gerber recalled that in 1896 Westphal preached on three main sermonic themes: the second coming of Christ, tithing, and the gift of prophecy. Westphal’s approach to Seventh-day Adventist evangelism was mainly doctrine centered, and rural-oriented, similar to the approach used by many American evangelists at the end of the century.¹ The content and technique employed in evangelism was influenced by the doctrinal and apologetic style developed by the leaders of the church in North America.²

The first experimental, large scale, attempt to break through with the gospel in the large cities was carried out by Carlyle B. Haynes in the city of Buenos Aires in 1928.³ The evangelistic campaign was programmed to reach a homogeneous group— the English speaking community of approximately 100,000. A team was organized. One of the best auditoriums of the city ( "Prince Jorge") was rented, 4,000 letters were sent out, and the meetings were advertised in the English newspapers of the city. An extension school of evangelism was conducted simultaneously for local ministers. Four nights a week meetings were held— Sunday, Tuesday, Thursday and Friday nights. Thirty-five sermons were delivered in the English language. The opening evening 400 persons attended. By the time Carlyle Haynes sent his report, published August 30, 1928,

²Ibid., p. 224.
"thirty-five or forty deeply interested ones are still in attendance at Sunday night meetings."¹ A public controversy developed between Haynes and a Roman Catholic priest, resulting in the winning of many friends to Adventism. Unfortunately, however, it also resulted in the loss of most of the Catholic attendance at the meetings.²

The number of baptisms in this case is unimportant. The visionary experiment revealed enormous possibilities, but at the same time it showed the limitations of the method employed.

The methodology to appeal to the Hispanic American Roman Catholic was in gestation, but its successful application was reserved for Walter Schubert and his school which was to follow.

Meanwhile the Seventh-day Adventist Church in Hispanic America was growing little by little, inch by inch, and in 1949 "after 55 years of hard work, many struggles and much sacrifice," it reached a membership (in the South American Division of Seventh-day Adventists) of only 50,000 baptized believers.³

Walter Schubert and His Strategy from 1938 to 1954

Walter Schubert is one of the most eminent of Seventh-day Adventist modern evangelists. His name will go down to posterity, because Schubert had the bright ideas of an innovator and the generative potential of a pioneer.⁴

The charismatic personality of Schubert has influenced profoundly the evangelistic behavior of an entire generation of Seventh-day Adventist ministers in Hispanic America and in other areas of the world.¹

Schubert began his ministry as a school teacher in Argentina in 1916 and for forty-six years (until 1962) he served the Seventh-day Adventist Church in different capacities as teacher, minister, administrator, secretary of the Ministerial Association in the South American Division, and as associate secretary of the Ministerial Association in the General Conference of Seventh-day Adventists.²

For thirty years Schubert had wished to be an evangelist but God in His providence trained him in other capacities. Those were thirty years of hard learning. Through a painful "birth," God was making of Schubert an outstanding evangelist. The years between 1946 and 1948 mark the point of transition, the beginning of a new and romantic mission in the life of Schubert and at the same time the starting point for the great SDA evangelistic revival in Hispanic America.

Actually, Schubert's main contribution was twofold. First, he abandoned the "Protestant approach" brought in by the Seventh-day Adventist European and North American ministers, a methodology that had been demonstrated ineffective for the Hispanic American Roman

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Catholics. Second, he introduced a new methodology more in harmony with the temperament and culture of Hispanic Americans.

To evaluate the core of the method designed by Schubert, several aspects of his evangelistic strategy and of the "Protestant approach" will be compared:

<table>
<thead>
<tr>
<th>Subject</th>
<th>&quot;Protestant Approach&quot;</th>
<th>Schubert's Approach</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Terminology</td>
<td>Adventist</td>
<td>More Catholic</td>
</tr>
<tr>
<td>2. Congregational singing</td>
<td>Used</td>
<td>Not used</td>
</tr>
<tr>
<td>3. Public prayer</td>
<td>Used</td>
<td>Not used in the first meetings</td>
</tr>
<tr>
<td>4. Offering</td>
<td>Every night</td>
<td>Once or twice during the campaign</td>
</tr>
<tr>
<td>5. Music and singing</td>
<td>Religious-vocal</td>
<td>Classic-instrumental</td>
</tr>
<tr>
<td>6. Title for the evangelist</td>
<td>Evangelist or pastor</td>
<td>Lecturer</td>
</tr>
<tr>
<td>7. Topical order</td>
<td>Doctrinal-apologetic (eschatological)</td>
<td>Doctrinal-positive (eschatological)</td>
</tr>
<tr>
<td>8. Problem of prejudice</td>
<td>Emphasized</td>
<td>Deemphasized</td>
</tr>
<tr>
<td>9. Antichrist</td>
<td>Open presentation</td>
<td>Indirect presentation</td>
</tr>
<tr>
<td>10. Introductory topics</td>
<td>Doctrinal-prophetic</td>
<td>Social-prophetic</td>
</tr>
<tr>
<td>11. Place</td>
<td>Mainly churches</td>
<td>Mainly auditoriums, theaters</td>
</tr>
<tr>
<td>12. Virgin Mary</td>
<td>Controversial</td>
<td>Non-controversial</td>
</tr>
</tbody>
</table>

1Oliveira, p. 22.

2For a more analytical study of Walter Schubert's methodology see Japas, "Walter Schubert."
Schubert knew by experience that working successfully in evangelism in a country where the population is almost entirely Catholic is not an easy task. Prior to the Vatican II Council (January 25, 1959) which favored ecumenism, Protestantism in Hispanic America carried on its work in an atmosphere of intolerance and, many times, uninhibited persecution. The controversial focus of Seventh-day Adventist preaching in the first quarter of the 20th century was responsible to some extent for the intolerance pretext.

Wood, a Roman Catholic who has been quoted previously, has observed that "Adventists have met much opposition in Latin America because they are so outspokenly anti-catholic. Were their approach more positive and diplomatic, they would undoubtedly have even greater success."

That is what Schubert tried to implement. Whether he completely reached his goals may be debated, but what cannot be ignored is the fact that he advanced steadily in the right direction.

A year prior to the historic Seventh-day Adventist Minneapolis Congress (1888) Ellen G. White wrote

We should not upon entering a new place, build up unnecessary barriers between us and other denominations, especially the catholics, so that they will think we are their armed enemies. We should not create prejudice in their minds unnecessarily, by making a raid upon them.

From 1954 to the Present

The year 1954 seems to be the reference point of a new start in evangelism methodology. Walter Schubert, who had conspicuously

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1 Wood, p. 62.

occupied the Latin American stage, became associate secretary of the Seventh-day Adventist General Conference with headquarters in Washington, D.C. This gave the young national evangelists an opportunity to try out their own techniques.

The school of Schubert made valuable contributions to the progress of the methodology of evangelism. This was evident in the immediate modification of the thematic order. Schubert decided to advance from the known to the unknown, from easy to difficult. His intuition led him in the right path, although his idea of an "easy" subject for the Roman Catholic was debatable. Schubert believed that the second coming of Christ was the most attractive doctrine, easy for the Catholic to accept, and therefore placed it first.

The new school of integral evangelism challenges the validity of this position. Eschatological events are, for the Roman Catholic, remote, and do not have immediate impact in his life. It was necessary, therefore, to begin at some other point. The changes introduced by Schubert caused a revolution in the methodology indeed, but this revolution became radical with the advent of a young generation of evangelists. The new school of integral evangelism moved in a direction of a new sensitivity and flexibility producing greater numerical results and opening unusual possibilities.

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1His appointment was effective May 30, 1954. See Review and Herald, May 31, 1954, p. 113.

2Roy F. Williams, "Evangelistic Crusade in Mexico City," The Ministry, March 1965, pp. 14-18; see also Oliveira, "Adventist
The search for innovation in Spanish American evangelism did not take place in a vacuum. Several factors acted as catalysts. The migration of the masses to the large cities, brought about by industrialization, created the adequate framework for the evangelism of the cities.¹

Worldwide, more favorable religious conditions supported first by the World Council of Churches and later by the Vatican II Council, tempered the climate of intolerance and opened the doors to openmindedness with respect to the Bible. The new generation of native ministers, motivated by the evangelistic fervour of the previous decade, started to experiment with an evangelistic methodology more refined and related to the Hispanic American setting. The attempts of these young evangelists opened new dimensions, unknown until then. The results obtained marked the measure of their success.²

Moving now from the sociological and historical aspects of this study, the following chapter rounds out the contextual background for this project with a discussion of Biblical and theological foundations for evangelism.


CHAPTER IV

BIBLICAL AND THEOLOGICAL FOUNDATIONS

FOR EVANGELISM

In this chapter the essential Biblical foundations of evangelism are examined. An attempt is made to apply these Biblical data to contemporary evangelism and to the mission of the Seventh-day Adventist Church. A final section deals with the Biblical implications that evangelism has with respect to up-dated Seventh-day Adventist strategy in outreach.

It is indeed reassuring to know that there is a scriptural foundation in Matt 28:18-20 on which the entire enterprise of evangelism rests. The implication of this fact is quite obvious. The message which we proclaim, the evangelistic methodology which we select, and the objectives which we pursue should find their justification in the Word of God.

Lewis A. Drummond has pointed out clearly that if the Christian Church would effectively evangelize today "it must do so

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1 Harold Lindsell, An Evangelical Theology of Mission (Grand Rapids: Zondervan, 1970), p. 64.

If evangelism loses sight of theology, it does so at its own peril.

Drummond proposes three reasons for uniting theology and evangelism. First and most important, they are never divorced in the Scriptures. Secondly, "without sound theological contents, evangelism soon degenerates into sentimentalism, emotionalism and gimmicks." The third reason is "the pragmatic fact that God has honoured most profoundly" the ministry of those who do evangelism with a sound biblical foundation.

Two more reasons could be added. First, the absence of or even the imperfect development of a biblical theology is an open door to every kind of heresy. It is evident that when biblical theology analyzes the facts of divine revelation, submitting with humility to the supreme authority of the Holy Scriptures, it provides the evangelist with a sound body of truths to be proclaimed. And even though it is true that evangelism cannot be confused with theology, it reflects it in the communication of the redeeming truths which God has revealed in His Word. Lastly, theology can be a determinant in building up the fruits of evangelistic work.

G. Campbell Morgan remarks with great insight that "evangelism apart from the church is apart from Christ, and is therefore

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2 Ibid., p. 42.
3 Ibid.
no evangelism." The only authentic evangelism is that of Jesus Christ spoken by Christ Himself through His church by the Holy Spirit. Indeed, in His eternal purpose, God determined that "through the Church the manifold wisdom of God might be made known" (Eph 3:10, 21).

While it is true that theology and evangelism are an indissoluble expression of the life of the Church, there remains an aspect of the theological effort of the Christian community that deserves intensive attention. A sound and articulate theology of the Church is referred to here which in the realm of what has been mentioned earlier seems to be a first indispensable step toward a meaningful evangelism. Without a clear theology of the church one's evangelism runs the risk of being weak and unbalanced. In the following pages therefore, the church and its missionary nature will be dealt with.

The Missionary Nature of the Church

It seems that it is not a difficult task to justify an attempt to elaborate upon the missionary nature of the Christian Church because even though much has been written on the subject in recent years it has to be recognized that for Seventh-day Adventists, ecclesiology is still being developed. This presentation will start with what has been mentioned earlier.

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3 All scriptural quotations are from the Revised Standard Version (RSV).
4 See the Selected Bibliography at the end of this project.
been considered the "founding charter" of the church, Jesus' declaration in Matt 16:18: "And I tell you, you are Peter, and on this rock I will build my Church;\(^1\) and the powers of death shall not prevail against it."

So far as the records show, Jesus referred to the church only twice in the course of his ministry. Once in speaking to Peter in Matt 16:18. The second time He referred to it in Matt 18:17: "If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector." He used the word "church" once in its catholic (universal) sense, and once in its local sense.\(^2\)

In Matt 16:18, Jesus makes two main affirmations about the church. It is built by Christ on the rock, and when it goes forth accomplishing Christ's mission, the very gates of Hades shall yield to her. This is a magnificent vision of the church which Christ has founded—impregnable, unconquerable, a militant Church indeed, but marching out to be a triumphant church.

This use of the Greek word Εκκλησία to designate the reality to which early Christians belonged, seems to suggest the idea of "congregation." It seems to be, as Raoul Dederen has clearly pointed out, one of the dominant ideas of the primitive Christian

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\(^1\)Εκκλησία is one of the favorite words of the New Testament, being used some 115 times. But the idea it embodies appears far more frequently than that. See C. E. Autrey, Basic Evangelism (Grand Rapids: Zondervan, 1959), p. 51.

\(^2\)Morgan, p. 29.
The early church considered itself to be the true continuation of God's elected people.

In the New Testament the church of Jesus Christ is presented as the new Israel, established by means of the covenant in the blood of Christ. Thus Peter could write, "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light. Once you were no people but now you are God's people" (1 Pet 2:9, 10).

Images of the Church

The inseparable connection between Christ and the church and between the church and its mission is presented to the New Testament reader in the form of different images, all borrowed from the Old Testament. They are designations which were given to ancient Israel. This seems to imply that the early church felt entitled to bear the titles applied by God to Israel. It also means that God's plans for the world were not ruined by Israel's rejection of the Messiah, but that they will find their fulfillment through the intermediacy of the church. In Christ alone and in the community He founded, God's purposes through Israel of old become increasingly clear.

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2 Ibid.
Since we are more particularly concerned here with the missionary nature of the church, five expressions used by Peter on the above mentioned statement deserve closer attention.

1. "You are a chosen race." Borrowed from Isa 43:20, this expression is used by Peter to underscore the church's dimension of an elected society.\(^1\) In the Christian community, as a chosen and elect nation, emerges the intention of God's plan as an election for service: You are a chosen nation, called out of the world, in order to proclaim the salvific acts of God in the world. In this world the Christian is either an instrument of grace, used by God to proclaim a message of salvation, or an obstacle to God's work. Knowing that he belongs to a chosen family is not sufficient to make the Christian an authentic "child of God." Theological knowledge alone, without the joy that results from a personal relationship with God, and without the testimony of a consecrated life almost always results in frustration, in a life that vegetates but which does not perpetuate itself. Hence, evangelism is the first and most important mission which confronts the church when it is conscious of its divine vocation.\(^2\)

2. "You are a royal priesthood." Borrowed from Exod 19:6 this image is applied by Peter to the church of Christ which He regards as called to be a royal priesthood.

\(^1\)The Greek word genos (race) here means "nation" with the emphasis on origin. See Blauw, p. 129.

This dimension was strongly emphasized by the 16th century reformers who underlined both the doctrine of justification by faith and the priesthood of all believers. "Only the two together could give the gospel to the whole world."\(^1\) Oscar E. Feucht has pointed out that the term "priest" as used in the New Testament does not refer to officiators in a church building but describes all Christians in their role as priests.\(^2\) This principle of the "priesthood of all believers" implies the right and duty of every believer not only to read the Word of God in his vernacular tongue, not only to go directly to the throne of grace, but to take an active part in all the affairs of the church according to his peculiar gift and calling.\(^3\)

The word "priesthood" clearly applies here to the community of believers as a whole. By serving in dedication to God, the church has God as a king, and shares in His royal glory. The priestly serving of God is service in royal freedom. Here priesthood and kingship relate to each other as in Jesus Himself.

3. "You are a holy nation." The community of believers is not only a priesthood, but also a temple\(^4\) of God in the Spirit (2 Pet 2:5) and a divine reality. Christians have been chosen to

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\(^1\)T. A. Kantonen, quoted in Oscar E. Feucht, Everyone a Minister (St. Louis: Concordia, 1974), p. 80.

\(^2\)Feucht, p. 40.

\(^3\)Philip Schaff, Luther as a Reformer in Four Hundred Years (St. Louis: Concordia, 1917), p. 291.

\(^4\)"Temple of the Holy Spirit" and "body of Christ" are two of the most significant images used in the New Testament to describe the Church (Eph 2:21; 1:23; 5:30; 1 Cor 3:16, 17; 12:18).
be different from others. That difference lies in the fact that they are dedicated to God's will and to God's service.

4. "You are a people for God's possession." Peter adds the dimension of "God's people." The image is borrowed from Hos 1:6-11; 2:23. In contrast to the expression "a holy nation" the Greek word laos, which he now uses, is a technical term by which God wants us to know that the dividing wall which separates Israelites and Gentiles has been broken down in Christ. In Hosea it refers only to Israel, but in Peter the prophetic phrase "God's people" is applied to both Jews and Gentiles. The phrase also underlines the idea that the church is a pilgrim people, made of strangers and sojourners (Heb 11:10, 13). No institution, no form, no shrine on earth is its permanent home. Its home is in heaven. The New Testament's concept of the church, indeed, centers in people, Word, Christ and the Holy Spirit, rather than in institutions, buildings and organizations.

As God's people "our task is not to prove that God was in the first century, but to let men know that He is alive in power in the twentieth century." 3

5. "That you may declare the wonderful deeds of Him who called you." Only as the "chosen race," as the "royal priesthood," as the "holy nation," and as "God's people" is the church of God

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1 Feucht, p. 131.

2 Erwin L. Lueker, Change and the Church (St. Louis: Concordia, 1969), p. 106.

called and ennobled to proclaim the wonderful deeds of our Lord Jesus Christ.¹ In Christ a new creation has arisen and the world must hear from the church that this new world has begun. This is what evangelism is all about. Evangelism is not merely the sharing of a body of doctrines, with our fellow human beings, but is an introduction to a way of life, a redemptive experience (Acts 18:25; 16:17; 19:9, 23; 22:4; 24:22). The power to go forward and the direction of advance should come from above, from God.

As eloquently shown by missiologist Gottfried Oosterwal, the mission of the church is not complete until it has actualized five basic objectives:²

1. The church is an instrument, not the goal of God's activity. This means that the aim of the church can never be found in itself, but in the aim of God's own mission.

2. It must increase in holiness and in love, in fellowship and faith, in grace and in the knowledge of Christ.

3. It was organized for service, and must preach the gospel by words and by deeds.

4. The church will be increasingly participating in the great controversy between Christ and Satan. Thus it will grow in its prophetic calling in order to become a better instrument of God's work of judgment.

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¹Blauw, p. 132.

5. The mission of the church is not accomplished by the work of a few, but by all of its members, by the total involvement of every believer.

**Quadruple Dimension of the Church**

In *The Secular City*, Harvey Cox has expressed with great clarity the relations existing between the church of God and the world that surrounds it. The author discusses three basic ideas: the secular city, the function of the church in the secular world, and God's problem for the secular man. In regard to the function of the church in the surrounding world, Cox affirms that the church performs its mission to the extent that it actualizes a quadruple dimension in mission:

1. The church's kerygmatic function. The church has a "broadcasting function," calling it to proclaim that by Jesus God has defeated the "principalities and powers" and has made it possible for man to become the "heir," the master of the world. The church in its evangelistic function is not only the herald of God to a better life, but it is the herald of liberty.

2. The church's diakonic function. This function refers to the act of healing and reconciling, binding up wounds and bridging chasms, restoring health to the organism. *Diakonia* means here the responsibility of the church for bringing back into reciprocity the fragmented pieces of a functioning whole.

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2 Ibid., p. 127.  

3 Ibid., p. 132.
3. The church's koinoniac function. The church's responsibility calls for a visible demonstration of what the church is saying, in its kerygma, and pointing to, in its diakonia. The original motivation in evangelism results from God's nature. The love of God moves us to action. Jesus claimed that Peter's motive for service (John 21:15-18) was to be love rather than duty. The vivifying strength of a church is measured by its disposition to live in koinonia and by its determination to proclaim the kerygma. When the divine conditions are accepted, the way is smoothed for fellowship not only with new fellow believers, but also with God.

4. The church's exorcismic function. It is the church's duty to free the world of its subjugating demons, cultural and spiritual.

The Church as the Body of Christ

One of the most significant images of the church that can be found in the New Testament is that of the "body of Christ." Paul took it up and developed it most efficiently (Eph 1:22, 23). Nygren, discovers this concept in the Old Testament figure of the "suffering servant of the Lord" (Isa. 53). The suffering servant was to make many righteous (Isa 53:11). Likewise, according to Rom 5:19, through the obedience of One many have been made righteous, because "the many" have been incorporated in One and have

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1Ibid., p. 144.
become members of His body; therefore all that happened to that One will also apply to them.1

According to Paul, as the "body of Christ," the church exists not for her own sake, but solely for the glory of God. Her major aim is the salvation of the world (Eph 2:10).2 The evangelistic outreach of the church is not a pious eccentricity. It is rooted in the eternal purpose that God purposed from the foundation of the world to sum up all things in Jesus Christ (Col 1:19, 20).

This world mission of the church, as Charles W. Ranson rightly says, cannot be suspended because of changing historical circumstances, nor must it capitulate in the face of external catastrophe, or flinch before frustration and apparent defeat. It is an unchanging mission because the purposes of God do not change.3

This concept of the church as the body of Christ, more than any other image, underscores the degree to which Christ fills His church with the riches of His glory (Eph 1:18-23).

It is consistent with the fellowship of the Spirit; the two are complementary (Eph 4:4). The church here is characterized by the presence of Christ through His Spirit, but it may not be identified with Him.

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1 Ibid., p. 103.
Christ is the Lord of the church insofar as He is the source of its nourishment, growth, direction, and unity (Eph 3:17-21). As His "body" it is to be full of life, full of the Spirit, full of the presence of Christ. Yet at the same time it will be full of tensions and troubles.

Nevertheless, it is the spiritual body of Christ, the fellowship of the Spirit in which the purpose of God is experienced and shared.¹ This understanding of the church must have a meaning for evangelism today. The main characteristic of a living organism is its ability to reproduce its own kind,² and it is the very nature of the church to be evangelistic and missionary-minded, to be concerned with communicating its own life to others.

The nature of the church and the work of the church are indissolubly united because "the body of Christ" (the church) is not only an instrument of the gospel, but it is also a demonstration of what God's grace can do for the sinner. The Spirit of Christ in the church leads it from conquest to conquest. In this sense all believers are evangelists. By nature and God's design, the church has no other alternative but to be missionary. It goes against its own nature and abandons the purpose of its existence when it ceases to evangelize.

¹Robert F. Handy, Members One of Another (Valley Forge, Pa.: Judson Press, 1959), p. 54.

Evangelism Today: The Biblical Data

As used in the New Testament, the category of ministry is underlined by several important dimension.

First, all ministry centers in Jesus Christ. The entire "body of Christ" is active in ministry. The ministry was given by God and is exercised through the spontaneous use of special gifts (Acts 2:33). These ministries were given in order to meet specific situations (Eph 4:8-10; 1 Cor 12).¹

The same New Testament insists also that ministry is not characteristic of a particular group of the faithful, but that every believer is a minister. To that effect every Christian receives a gift (Rom 12:3; 1 Cor 3:5; Eph 4:7). This gift is granted with the understanding that it will be used to serve others. In the exercise of his gift the believer is to deny his own will (Rom 12:10; Phil 2:3; Eph 5:21).²

In addition to this ministry of all believers, some have been granted a special gift. This is the case, for instance, of the evangelist (2 Tim 4:5; Eph 4:11; Acts 21:8). The word "evangelist" in these three passages has a specific meaning. It refers to a specialized function in the "body of Christ," the church.³ The New Testament image of the evangelist is that of one who goes from town to town, from country to country to spread the

good news of salvation, inviting men and women to repentance and to become a part of Christ's body through baptism.\(^1\)

It should be pointed out that while neither Christ nor Paul are ever called evangelists, both were evangelists par excellence.\(^2\) In the best sense of the word, they were "gospellers," announcers of the good tidings of God, and that is what the evangelist is called to be.

What does the term "evangelist" mean for this writer today? What does it mean to "do the work of an evangelist"?\(^3\) The author conceives evangelism as follows:

1. Evangelism is the proclamation of an event, with which men must reckon (1 Cor 1:17-24). It is also an invitation to a face-to-face encounter with Christ.\(^4\)

2. Evangelism is God's "ministry of reconciliation" that He gave to His church in order to tell mankind that He "was in Christ reconciling the world to Himself" (2 Cor 5:18, 19). The evangelist is a reconciler. He is rolling away the tombstone and giving the dead a chance to hear the Word of God. Since the world needs Christ's salvation more than anything else, the minister's greatest aim will be evangelism.

\(^1\)John McArthur, Jr., The Church, the Body of Christ (Grand Rapids: Zondervan, 1974), p. 116.

\(^2\)Looking at the biblical use of the words "gospel" and "evangelize"—euaggelion and euaggelizō—will show the central place evangelism held in the ministries of Christ and Paul. There are at least 120 references to these two words in the New Testament (Luke 4:43; 1 Cor 1:17). Ellen G. White in Ministry of Healing (Mountain View, CA: Pacific Press Publishing Association, 1909), p. 22 says that "never was there such an evangelist as Christ."

\(^3\)2 Tim 4:5.

\(^4\)White, Evangelism, p. 190.
3. Evangelism is the impact that through His servants the Holy Spirit makes in the human hearts. After leading to repentance, he introduces the sinner to the new life in Christ (John 16:8-11; 2 Cor 5:17). Evangelism is a divine flame of truth. It is "God's fire" burning hearts and lives of men and women with the gospel's flame of salvation.

4. Evangelism is the way by which God through His church bears witness of His love (1 John 4:12-16). In D. T. Niles words, "It is one beggar telling another beggar where to get bread." Because it is a human community, the church can make Christ present to men of every culture. Its social adaptiveness is a strength rather than a weakness. The church performs in this sense, Paul's evangelistic approach "to the Jews I became as a Jew, that I might gain Jews.... I am become all things to all men, that I may by all means save some" (1 Cor 9:20-23).

5. Evangelism is God's saving action channeled through the example of unity of the brethren (Acts 2:44), the service of love (Acts 3:6), and the confident proclamation of the Word (Acts 5:42).

John T. Seamands quite significantly suggests that in fact "there are five gospels in all." There are the gospels of Matthew, Mark, Luke and John. Then there is the fifth gospel, the gospel according to you.

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6. Evangelism is probably God's best gift to the church insofar as her growth is concerned. Church growth occurs when the gift, the evangelist, is used. Still, as G. Peter Wagner rightly points out, "it will not happen if the other gifts are not operating simultaneously."\(^1\) For the minister, this pursuit of church growth should be supreme (Eph 4:11; 2 Tim 4:5).

7. Evangelism is the living communication of the present "truth" (2 Pet 1:12). It will be rooted in "the whole counsel of God" (Acts 20:27). It opens the way for the church to exercise her teaching ministry. Indeed, it is not enough to bring men to a living encounter with God. They have to be taught and confirmed in today's present truth.

The last mentioned definition points to an important aspect of evangelism in the Seventh-day Adventist Church. It is held that to Adventists has been entrusted a special message for the end time. This message, God's final appeal to all peoples, must be heard by all, Christian and non-Christian alike.

\(^1\) C. Peter Wagner, Your Church Can Grow (Glendale, CA: Regal Books, 1977), p. 75.
CHAPTER V

THE NEW SCHOOL OF INTEGRAL EVANGELISM

The third chapter of this project was written with the purpose of establishing the historical and methodological relationship of the new school of evangelism with previous ways of gospel proclamation. The present generation of Hispanic American SDA evangelists does not refuse to acknowledge affinity with the previous school on methodological principles of permanent value, but at the same time moves away from it with innovations and discoveries more in tune with present Hispanic American culture.

Development of strategies for Hispanic American evangelization calls for imaginative pioneering methods. The gospel does not presuppose the superiority of any culture over another, but evaluates every culture according to its own criteria of truth and righteousness and insists on moral absolutes in every culture.¹ Pioneering evangelism in Hispanic America all too frequently brought along with the gospel message an alien culture, and churches and ministries have sometimes been in bondage to culture rather than to the Scripture.

This chapter consists of three parts. The first one is a general description of the new school of evangelism (pp. 54-71) and

deals with characteristics and innovations, aspects of Roman Catholic religiosity and the new school and prejudice. The second part (pp. 71-86) discuss the author's approach to evangelism, while in the third part (pp. 86-99) the Bible Investigation is described.

**Characteristic Innovations of the New School of Evangelism**

As mentioned in chapter III, Walter Schubert among others, made the first move to liberate evangelism from foreign bindings, and thus initiated an advance towards a new methodology, adopting new techniques to meet the demands of the Hispanic American culture. The school of integral evangelism which followed has attempted to complete the work. The innovations introduced since 1954 in evangelism, considered as a whole, give an idea of the dynamic which moves the new school. The list presented here (see table 2), although not exhaustive, gives an idea of the direction followed:

1. Careful preparation of the population. Tied down by the prevailing conditions, the evangelists of Schubert's school preferred to "assault" the city by "surprise" in order to prevent prejudice from interfering with the proclamation. The evangelists of the integral school, on the contrary, "cultivate" the field

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1 Daniel Hammerly Dupuy (1907-1972) is one of the pioneers in Hispanic America evangelistic new approach. He was awarded an honorary doctorate by Andrews University in 1970. He was one of the sharpest thinkers of the SDA Church in South America, and a prolific writer, archaeologist, anthropologist, and evangelist. See also Revista Adventista (Spanish), September 1973, p. 18.

TABLE 2
NEW SCHOOL OF INTEGRAL EVANGELISM—1954-1977
LIST OF SOME OF THE INNOVATIONS INTRODUCED AFTER WALTER SCHUBERT
IN PUBLIC EVANGELISM IN HISPANIC AMERICA

<table>
<thead>
<tr>
<th>Innovations</th>
<th>Year</th>
<th>Evangelist</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Multiple, simultaneous, campaigns</td>
<td>1955</td>
<td>Several</td>
<td>Argentina-México</td>
</tr>
<tr>
<td>Social meetings with the new converts</td>
<td>1955</td>
<td>Several</td>
<td>Argentina, Chile, Colombia</td>
</tr>
<tr>
<td>Short campaign</td>
<td>1957</td>
<td>A. Schmidt</td>
<td>Concepción, Chile</td>
</tr>
<tr>
<td>Social survey</td>
<td>1959</td>
<td>C. Aeschlimann</td>
<td>Posadas-Argentina</td>
</tr>
<tr>
<td>Bible Investigation</td>
<td>1959</td>
<td>S. Japas</td>
<td>Buenos Aires, Argentina</td>
</tr>
<tr>
<td>&quot;Asociacion Argentina de Bienestar Integral&quot;</td>
<td>1960</td>
<td>S. Japas</td>
<td>Buenos Aires, Argentina</td>
</tr>
<tr>
<td>Ceremonies other than baptism</td>
<td>1962</td>
<td>S. Japas</td>
<td>Los Angeles, CA</td>
</tr>
<tr>
<td>Experimental mission (colleges)</td>
<td>1964</td>
<td>E. Alva</td>
<td>Lima, Perú</td>
</tr>
<tr>
<td>Use of the anecdotal as a means of enhancing the lecture and improving attendance</td>
<td>1964</td>
<td>A. Arteaga²</td>
<td>California</td>
</tr>
<tr>
<td>Theme &quot;In Search of Happiness&quot; and others</td>
<td>1965</td>
<td>S. Japas</td>
<td>Buenos Aires, Argentina</td>
</tr>
<tr>
<td>Five Day Plan to Stop Smoking</td>
<td>1965</td>
<td>A. Schmidt</td>
<td>Entre Ríos, Argentina</td>
</tr>
<tr>
<td>Identification of the Campaign with the SDA Church</td>
<td>1965</td>
<td>S. Japas</td>
<td>Buenos Aires, Argentina</td>
</tr>
<tr>
<td>Extensive use of audio-visual aids</td>
<td>1966</td>
<td>E. Benavidez³</td>
<td>California</td>
</tr>
<tr>
<td>Use of Tents</td>
<td>1966</td>
<td>A. Schmidt</td>
<td>Perú</td>
</tr>
<tr>
<td>&quot;Home Week&quot;</td>
<td>1968</td>
<td>R. Pereyra</td>
<td>Lima, Perú</td>
</tr>
<tr>
<td>&quot;Voice of Hope&quot; graduation</td>
<td>1968</td>
<td>C. Aeschlimann</td>
<td>México</td>
</tr>
<tr>
<td>Baptismal classes by ages</td>
<td>1969</td>
<td>C. Aeschlimann</td>
<td>México</td>
</tr>
<tr>
<td>Systematic Student Evangelism</td>
<td>1970</td>
<td>S. Japas</td>
<td>Mayagüez, P.R.</td>
</tr>
<tr>
<td>&quot;Week of Optimism&quot;</td>
<td>1971</td>
<td>R. Pereyra</td>
<td>Trujillo, Perú</td>
</tr>
<tr>
<td>Group Dynamics in Evangelism</td>
<td>1976</td>
<td>C. Aeschlimann</td>
<td>San José, Costa Rica</td>
</tr>
<tr>
<td>Easter Week Evangelism</td>
<td>1976</td>
<td>D. Belvedere</td>
<td>Argentina</td>
</tr>
<tr>
<td>Health Evangelism in a new dimension</td>
<td>1977</td>
<td>S. Ortiz</td>
<td>Puerto Rico</td>
</tr>
</tbody>
</table>

¹This table does not pretend to be exhaustive. The task is open for the historian of public evangelism in Hispanic America to do a more comprehensive and critical research.


carefully using various resources, but all of them attempting to create expectation and arouse interest in religious values. In 1965 this strategy was used extensively in the city of Buenos Aires by the author. Carlos Aeschlimann used it in 1967 in Mexico City with very good results.\(^1\) Other evangelists followed the same method.

2.  Integral and total mobilization of lay-members. The school of Schubert, although it recognized to some extent the importance of lay-member participation in public evangelism, did not make full use of it. On several occasions church members were even asked to stay home to prevent identification of the evangelistic campaign with a particular church.\(^2\) The new strategy, on the contrary, requests that church members be totally involved. In 1964 Aeschlimann used this resource on a large scale in Mexico.\(^3\) The Adventist explosion in Hispanic America is essentially the result of lay-member mobilization and their powerful testimony.

3.  Identification of the Campaign with the Adventist Church. The evangelists of earlier times, conditioned by the prejudice and fanaticism that confronted them,\(^4\) arrived at the conclusion that it would be disadvantageous to identify the evangelistic campaign with the Adventist Church. In fact, usually when a campaign was held in

\(^1\) Carlos E. Aeschlimann (1930— ), Secretary of the Ministerial Association of the Inter-American Division of SDA. For a complete biographic outline and methodological approach, see appendix B.

\(^2\) A number of SDA evangelists could testify to this.

\(^3\) William, pp. 14-18.

\(^4\) See chapter II of this work.
an Adventist Church its identity was hidden. The new school moved in a new direction. In 1965, in the campaign of Buenos Aires, the author initiated a movement which has gained strength in favor of a more open and forthright approach to the proclamation of the gospel. Aeschlimann has held at least three successful campaigns in the name of the Seventh-day Adventist Church.¹

4. The Health Message and Evangelism. Even though the medical doctor and the evangelist have united their gifts for evangelism almost since the beginning of SDA history in Hispanic America, its massive use was reserved for the evangelists of the integral school of evangelism. Daniel Belvedere and Pedro Tabuenca in Argentina in 1976,² and Sergio Ortiz and Juan Anglada in Puerto Rico in 1977 (see appendix C), had a decisive impact on the people when they included the health message in the proclamation.

5. Child Evangelism associated with Public Evangelism. In 1955 Esther de Nestares in Argentina began a movement which grew with unexpected strength in Hispanic America. Even since, child evangelism has been indispensable in every public campaign. In 1974, in Honduras, it was a contributing part of the success.³

6. Ceremonies and Sacraments. Hispanic American evangelists have been slow to recognize the communicative and enriching value

¹The evangelistic efforts were held in Barranquilla, Colombia in 1977, in El Salvador in 1977, and in El Paso, Texas, 1977.


present in the sacraments. In 1962 in the evangelistic campaign conducted by the author in Los Angeles, California, the Lord's Supper was introduced in the evangelistic program.¹

In 1963 in Montevideo, Uruguay, and in 1972 in San Juan, Puerto Rico, the author introduced a funeral service (in memoriam). During the campaign of San Juan a wedding and an ordination were conducted. Thousands of people attended these ceremonies, receiving an extremely favorable impression.²

7. The Short Campaign. Probably more than any one else evangelist Arturo Schmidt has popularized the short three week "harvesting" campaign. This effort is held only in an area where much work has been done in advance, and is simply for the purpose of finishing up and reaping the harvest of souls. The advantage which this type of evangelism offers in special situations can not be ignored. Results have been good in Hispanic America. (See appendix H.)

8. Special Weeks: Easter Week, Home Week, Optimism Week. Easter Week evangelism is one of the newest and most successful strategies. Daniel Belvedere³ (see appendix D), its originator, succeeded to a large degree in easing the deep rooted Roman Catholic Hispanic America prejudice toward Seventh-day Adventism.


²The occasions were ideal for inviting the people of Montevideo, Uruguay to the memorial service which was in honor of their relatives and friends who had died that year in a tragic shipwreck. The San Juan, Puerto Rico memorial service was in memory of thirty-nine Puerto Ricans who died in the Tel Aviv massacre on a visit to the Holy Land during the evangelistic campaign.

³Also see Rubén Pereyra, "El Director entrevista a Daniel Belvedere," El Ministerio Adventista, July-August 1971, pp. 9-10.
Rubén Pereyra (see appendix E) thinks that home and youth are sensitive areas which need to be appealed to with adequate resources. His presentation of both the "Home Week" and "Week of Optimism" have given evidence of vitality.

9. Systematized Student Evangelism. In 1964 professors of the Theology Faculty of Inca Union College in Peru under the leadership of Edmundo Alva, the college president, initiated the Experimental Mission. The program has spread since 1964 to several other SDA theological schools in Latin America. The theology students are organized following the style of a Conference with its churches to look over, administrators, departmental secretaries, and evangelists. Their work is a structurally based program with budgets administrated and directed by the students. The results have been surprising.¹

Another idea which has created growing hope in evangelism originated in the post-secondary schools. In 1970 the author initiated the Antillian College plan, in Puerto Rico, organizing the students into evangelistic teams. Since then, every year at least ten campaigns have been carried out simultaneously by the students. The numerical results and motivations have been remarkable. The work of one of the teams, made up entirely of women, resulted in a new Adventist congregation.²


10. **Bible investigation.** Gilbert Highet has observed that "the Christian church has been best in those periods when it took its mission of teaching most seriously..."\(^1\) It is an evident fact that the communication of the gospel in Hispanic America has depended almost entirely on kerygmatic proclamation. Nonetheless, lately the new school has resorted to the didactic exposition of the Word. Teaching of the Holy Scriptures in evangelism has resulted in permanent benefits. The "Bible Investigation" has made for itself a definite place in Hispanic American evangelism. The author of this project was probably the first one to introduce this innovation in Hispanic America. A more detailed explanation of this technique will be presented later in this chapter.

11. **Massive use of communication media.** The evangelism which attempts to penetrate the great cities will need to appeal through every existing and available means of communication if an impact is to be made on the population. The new school has been successful in using radio, TV, and newspapers to promote meetings and give prestige to the team and sponsoring institutions. It has been equally beneficial to lecture at different cultural institutions of the city, prior to the campaign or during the same. Evangelist Jose Osorio has used this technique successfully. This practice has spread, making the Adventist Church better known in the community. (See appendix G.)

In chapter II of this project outstanding sociological aspects of Hispanic American Roman Catholicism were studied. Nevertheless there are some more specific characteristics in their religion which should be known and analyzed. The evangelist must devise his strategy in terms which best correspond to this knowledge if he expects to be successful in his proclamation.¹

One characteristic of Roman Catholicism in Hispanic America is its great variation from country to country. Thus the difference between Mexican Catholicism and Argentine Catholicism, for example, almost belongs to the study of comparative religions.² A second outstanding characteristic is that Roman Catholics are divided from top to bottom, on matters of principle in regards to religious liberty, relations of church and state, liturgy, abortion, birth control, etc.³ The next major characteristic is that Roman Catholic religiosity has many different levels or degrees of piety.

Most Roman Catholic believers have little acquaintance with the Bible and know very little of Catholic theology.⁴ Since

Vatican II Council the situation has improved somewhat, though in popular thinking the Church is primarily for women and children. Men attend church services mainly for baptisms, weddings, funerals or special occasions.

There is great devotion to the Virgin Mary and her shrines, but this devotion towards the Virgin is based more on family relations than on a theological foundation.

A common expression heard among Roman Catholic believers is "I am a Catholic, but I don't believe in the priests." The dichotomy between clergy and laity is deep and probably insoluble, since it is intimately connected with the hierarchical nature of the Catholic Church.

For the Catholic population, the Bible, and tradition, are both sources of divine revelation: to them the Roman Catholic Church existed, historically speaking, before the Bible. Catholics believe that the Roman Catholic Church approved the canon of the New Testament, therefore the Church is "the mother of the Bible." Each country and town in Hispanic America has a favorite saint.

Catholic apologetics depends basically on ecclesiology, Christ founded the Catholic church upon the "rock" and Peter is that "rock" (Matt.16:13-18). They put emphasis on the fact that Jesus gave the power of "the keys" to Peter and his "successors" and these

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"successors" are the popes. Catholics insist that the Church has the charisma of infallibility; therefore the Church has never erred nor can it ever. Another parallel line of defense is based on the number of believers and the criterion of unity. Catholic apologetics will defend the position that the Catholic church is the true church because it is a unified majority.

In the Catholic worship the mass is central. The heart of the mass is the eucharist and the most important part of the eucharist is the act of consecration (Hoc est corpus meum). Auricular confession constitutes for many Catholics a very important psychological release, while for many other Catholics it is an obstacle in their faith path.

The Hispanic American Roman Catholic believes in the divinity of Christ and in His salvific power and it is there, at the foot of the cross, where the evangelist of the new school finds a meeting point and from there initiates dialogue with his Catholic brother.

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The New School of Evangelism and the Problem of Prejudice

The dynamic which characterized SDA evangelism in Hispanic America after 1954 has been based in methodological principles better adjusted to the psycho-social reality of Spanish American countries and their cultures. One of the problems that strongly impedes the progress of evangelism, apart from the evangelist's own incompetence, is prejudice. The barriers which are built by national, racial, cultural, and religious prejudice hinder the penetration of the Word, making the proclamation of the gospel difficult.

Prejudice arises from suspicion and is nourished by pride. Pride and suspicion generate intolerance, preconceived ideas, and hate. Almost always, prejudice is the result of ignorance or incomplete, distorted information. Whenever men persist in rejecting evidence or ignoring God's logic, there will be prejudice. Prejudice is an outspoken enemy of education and the evangelist must remember that this barrier has to be eliminated.

The evangelist will be successful when he is conscious of the situation in which his mission is developing and at the same time organizes the presentation of the message in a psychological and logical order. The power of the proclamation is based on this premise, but it is catapulted by honest love which the evangelist feels for God and his brethren.

Roman Catholics would readily acknowledge that they have lost millions in Europe and in Hispanic America. Some have simply withdrawn from Rome, but others left Catholicism to join a
Protestant church. Why do Roman Catholics leave their church, especially in Hispanic America? The answer is multiple and the motives many. For some the confessional has often proved to be a stumbling block to both priest and penitent.\footnote{Carson, pp. 7-18. See also Raoul Dederen, "Goody-by to the Confessional?" \textit{The Ministry}, January 1975, pp. 4-6.} The financial element has also been a cause of offence. The money required to pay for masses may be described as alms, but payment is still required. Disillusionment has come to others when they discovered that a certain dogma was not part of the beliefs of the early Church. The simplicity of Protestant worship is a drawing factor in the experience of some.\footnote{"Good Catholics Make Good Adventists. A Former Nun Tells How to Witness to Catholics," \textit{The Ministry}, July 1975, pp. 12-13.}

The supreme factor to which all the others are secondary, is the deep desire that Roman Catholics have for security, salvation, and eternal life. To be certain that one's sins are forgiven and to be sure of eternal life, are the longings which have led thousands of Roman Catholics in Hispanic America to enter the Seventh-day Adventist Church. The emphasis here is not placed on the doctrinal differences; the proclamation deals with the issue of eternal salvation, which is of supreme concern to all.

Millions of other Catholics which have the same concern and desires are influenced and inhibited by their prejudices and preconceived ideas. If the evangelist does not find the formula to eliminate prejudice, the impact of his preaching will be weakened and in some cases nullified.
The following list of prejudices, even though not exhaustive, indicates a broad spectrum, which inhibits receptiveness to the gospel. Seventh-day Adventists are accused of being "Jews," probably due to Sabbath keeping and abstinence from pork. They also think of Adventists as "agents of North America." Nationalism is used to intensify prejudice, but this and some other prejudices have decreased as the Seventh-day Adventist Church has become more indigenous. The advent of "ecumenism,"\(^1\) has greatly contributed to a better understanding of the SDA position.

Devotion to the Virgin is central in the religiosity of the people. Protestants in general have been accused of protesting against the, "blessed Virgin Mary" and the saints. This attitude of the Hispanic American Catholic could be explained partially by the fact that in the Protestant apologetics of the early 20th century there were some attitudes which favored this prejudice.\(^2\) Protestants are also accused of protesting against the Pope and the Catholic Church, of denying Christ's divinity and rejecting the religious festivities dedicated to the Saviour.

What does the evangelist do to eradicate these prejudices? Certain principles are basic. The evangelist should not build up unnecessary barriers between himself and Roman Catholics by making a raid upon them.\(^3\)

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\(^2\) When insisting that the "blessed Virgin" had more children or when trying to show that she was reproved by Jesus, etc.

\(^3\) White, *Evangelism*, p. 144.
In Protestantism and Catholicism there are multitudes of honest and faithful believers (Revelation 18:4). People should be reached by Christ's love and not by tirades against them or their churches. Often this unbiblical approach disturbs the mind of the listener and polarizes positions, preventing the reception of the message (1 John 2:10). To break down prejudice it is most important not to make prominent those doctrinal subjects that are controversial. The evangelist must be wise enough to let them know that he is a believer in Christ and in His divinity. Without this foundation all subsequent proclamation could weaken the power of penetration of the gospel and its ability to save.

It is extremely important for the methodological approach presented in this project to find points of agreement and to advance in love, with conviction and sincerity. The evangelist must find the point of agreement, the common denominator, and remain there until new points of agreement can be found.

The evangelist should be aware that prejudices are real. He will be confronted with them at every stage of his proclamation in the form of religious, social, psychological, national and racial resistance. The evangelist has to clearly establish to his audience that the message which he is preaching is the gospel which has saved his life. The identification of the messenger with the message must be total. This will create confidence which is the first step in destroying prejudice. The evangelist should also remember that conviction, honesty, and love are indispensable ingredients.

\[1\] Ibid., p. 144.
Objectives of the New School of Integral Evangelism in Hispanic America

The theological basis for evangelism was given in chapter IV of this project. With this as a background the new school of integral evangelism defines its own evangelistic objectives within the Hispanic American context.

The first objective is to confront the contemporary Hispanic American society with the gospel message. The Seventh-day Adventist Church should not ignore this evangelistic challenge.¹ If the Church fails in her most prominent task, the doom of judgment will fall upon her. Or, as Gabriel Marcel put it, "I am obliged to bear witness because I hold as it were a particle of light; and to keep it to myself would be equivalent to extinguishing it."²

The next objective is to secure decisions for Christ as Saviour and Redeemer and to incorporate those new converts into the community of the believers. The main evangelistic task is the salvation of persons. God commands a fervent searching of the lost "in order to find them."³

A third objective of Seventh-day Adventist new evangelism is a total participation of church members in a total strategy of penetration (Acts 1:8), but there will be no total penetration of the world "until the men and women comprising our Church membership

¹Ibid., p. 18.
²Quoted in Worrell, Resources for Renewal, p. 114.
³Donald A. McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, 1976), p. 46.
rally to the work, and unite their efforts with those of minister and church officers."^^

A very important objective for the new school in Hispanic America is to achieve new mission sensitivity and new methodological flexibility. The content of the Gospel is not to be compromised. However, it has to be remembered that Hispanic America lives in an era of amazing cultural and technological changes. This reality is imposing upon the evangelist the necessity of finding relevant and effective new ways to approach people. Openness to the new without automatic rejection of everything which was done in the past is to characterize the new integral school of evangelism. The necessity of an in-depth study of people (sociology and anthropology) and how to reach them (psychology and missiology) with the Gospel message will call for the best in thought, action and openness.

The evangelist will be fundamentally motivated by God's love (2 Cor 5:14). The Gospel is a revolution on the march, nourishing its dynamism from divine fire. The evangelist needs, besides knowledge, "God's fire" in his heart.2 Methodology is important, but it must be saturated with love for souls. Although one will appeal to human resources to motivate evangelism, one must still recognize that success is born from a communion with God and the power of the Holy Spirit. The "flame" which burns inside the evangelist's heart is a very important factor which guarantees

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advance. The evangelist who equates success with external results, this being his only motive of action, could become a promoter but never an evangelist a la Pauline.¹

The next objective is to create a sense of urgency which should govern every salvific dimension of the Church. The sense of urgency in this evangelistic witnessing measures the honesty and depth of religious conviction. People are converted not so much by the force of the argument as by the image of sincerity and fervor which God's messenger communicates. Evangelism is a living flame of truth!²

And finally, Seventh-day Adventist integral evangelism in Hispanic America is goal-directed. Evangelism is more than merely proclaiming the Gospel. This evangelism is dependent upon a constant process, a continual action using all the possibilities of the church in witnessing, teaching and outreach.³

The Author's Approach to SDA Evangelism as Illustrated by the San Pedro Sula, Honduras, Campaign

No individual who knows the Lord Jesus Christ and His work could deny the fact, that the Christian is true to his calling when he is engaged in evangelizing the world about him.

Archbishop Temple remarks that, "the Church is the only organization on earth which does not exist for the sake of its

¹Autrey, La Teología del Evangelismo, p. 29.
²White, Evangelism, p. 694.
³Wagner, p. 93.
members." In fact, the Church has a fivefold task to perform: the educational ministry, the pastoral ministry, the prophetic ministry, the social ministry, and the evangelistic ministry.

In recent years there has been a tendency among some theologians to downgrade public evangelism, but in Hispanic America a new and challenging day is dawning for gospel outreach.

In 1976 SDAs represented 10 percent of all Protestants in Latin America, while in 1964 they were only 5 percent. This is a significant achievement which might be attributed mainly to the evangelistic strategy which has prevailed in the church during these years.

A detailed description of the methodological variants and diverse techniques which the evangelists of the new school of integral evangelism have used, go far beyond the limits of this project. Nevertheless, in the author's description of his own methodology, particularly in reference to the San Pedro Sula campaign, the reader will detect here and there the general methodological principles which are the substratum of the new school of evangelism.

In the author's opinion, his 1974 evangelistic campaign in San Pedro Sula, Honduras, more than any other campaign that he has directed in the past, represents and exemplifies his current thinking on strategy, methodology and evangelistic techniques.

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2 McGavran, p. 34.
Some participants regarded it as different—different in philosophy, in approach and in results. At the close of the campaign the entire group of forty-two team members was invited by the influential wealthy Arab community to a farewell supper at the Orthodox Church Cultural Center. They presented to the evangelist a gold medal in gratitude for what had been done for the city. This is probably an unprecedented event in the history of Adventist evangelism in Hispanic America.

The major significance of this campaign was not the number baptized (435) as much as the total impact made on the city, on the SDA Church, and on the team. "Adventist" became a familiar word in San Pedro Sula. Radio, TV, newspapers and homes were wide open in an unprecedented and amazing way.

San Pedro Sula is the second largest city in Honduras. It is the industrial heart of the country and has grown considerably during the last years. The Seventh-day Adventist presence in the city has been small. In February of 1974 there was only one church listed with 285 members, about half of them active. In comparison the Assemblies of God had fourteen churches, the Jehovah's Witnesses eleven, and the Baptists two. Catholicism is the predominant

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1Juan Navarro, Letter to the editor, Συνέδριος, January 1975, pp. 7-8.


4Ibid., pp. 15, 25, 33. See also table 3.
## TABLE 3

SAN PEDRO SULA, HONDURAS

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Membership January 1</th>
<th>Baptisms</th>
<th>Transfers</th>
<th>Apostasies</th>
<th>Total Membership December 31</th>
<th>Efforts</th>
<th>Evangelists</th>
<th>Ministers</th>
<th>Churches</th>
<th>Companies</th>
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<tr>
<td>1930</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>12</td>
<td>...</td>
<td>...</td>
<td>A. Lutz</td>
<td>...</td>
<td>1</td>
</tr>
<tr>
<td>1940</td>
<td>12</td>
<td>41</td>
<td>3</td>
<td>4</td>
<td>46</td>
<td>...</td>
<td>...</td>
<td>A. Lutz</td>
<td>...</td>
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<tr>
<td>1950</td>
<td>46</td>
<td>48</td>
<td>3</td>
<td>8</td>
<td>83</td>
<td>...</td>
<td>...</td>
<td>E. Lopez</td>
<td>...</td>
<td>2</td>
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<tr>
<td>1960</td>
<td>83</td>
<td>57</td>
<td>6</td>
<td>3</td>
<td>181</td>
<td>...</td>
<td>...</td>
<td>D. Garcia</td>
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</tr>
<tr>
<td>1965</td>
<td>131</td>
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<td>8</td>
<td>183</td>
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<td>1970</td>
<td>183</td>
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<td>9</td>
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<td>...</td>
<td>...</td>
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<td>1973</td>
<td>309</td>
<td>18</td>
<td>24</td>
<td>18</td>
<td>285</td>
<td>...</td>
<td>...</td>
<td>G. Chavanz</td>
<td>1</td>
<td>2</td>
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<tr>
<td>1974</td>
<td>285</td>
<td>591</td>
<td>...</td>
<td>5</td>
<td>871</td>
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<td>S. Japas</td>
<td>G. Chavanz</td>
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<td>2</td>
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<tr>
<td>1975</td>
<td>871</td>
<td>145</td>
<td>8</td>
<td>10</td>
<td>998</td>
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<td>A. Garcia</td>
<td>A. Garcia</td>
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<td>15</td>
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<tr>
<td>1976</td>
<td>998</td>
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<td>245</td>
<td>701</td>
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<td>...</td>
<td>C. Tellez</td>
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<td>50</td>
<td>22</td>
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<td>454</td>
<td>...</td>
<td>...</td>
<td>C. Tellez</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>1978</td>
<td>454</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>G. Bonilla</td>
<td>3</td>
<td>7</td>
</tr>
</tbody>
</table>

religion, but the real philosophy of the city is materialistic, probably due to the commercial activity that constitutes its life.

Planning and Organizing the Campaign

A major evangelistic campaign needs to be carefully planned, organized, and operated if the objectives sought are to be reached. The planning for the San Pedro Sula campaign was done in December of 1973 at the Andrews University campus. James W. Zackrison, appointed president of the SDA Honduras Mission, made the preliminary contacts to engage the author of this project in an evangelistic campaign in conjunction with a Field School sponsored by Andrews University. The organizational plans were laid out in February of 1974 in the form of timetables and committees. The basic planning was done by an executive committee composed of the SDA Honduras Mission president, the mission evangelist, and the author. But since the campaign involved the SDA Central American Union, theology students from the SDA Central American Union College and an Andrews University Field School of Evangelism, a coordinating committee including all these organizations was set up as indicated in figure 3.

Campaign Motivation and Philosophy

It was determined from the beginning that the campaign's motivation would be God's love and the salvation of souls. "Credit" would be given to the team as a whole. Only team or group goals were established: 200 baptisms during the eight weeks of the public evangelistic campaign and a total of 500 by December 31, 1974. No personal goals were set for individual workers, except as they set
Fig. 3. Administrative exhibit--line of authority in the evangelistic campaign of San Pedro Sula.
their own. The forty-two components of the team were divided into six smaller teams, each one under the direction of an experienced minister. Each team decided to set baptismal goals for each one of its members. Team members helped each other to solve problems in bringing prospects to decision, according to the gifts God had given them. The results were beyond expectations: 314 individuals were baptized during the first eight weeks, 114 over the original goal. This new approach in evangelism involved team spirit and the concept of meeting the needs of the people. The whole program of San Pedro Sula was geared to satisfy people's major needs—security and love, and Christ has both.

This new approach to SDA evangelism opted for openness. It mentioned right away the names of its sponsoring institutions. From the beginning of the campaign it was made clear to all in San Pedro Sula through the radio program "The Voice of Hope" that this was a program sponsored by the Adventists, Andrews University, and the Adventist Educational Center of Honduras. It was not polemic, but a positive, gradual and respectful proclamation of gospel truths. It respected the personality of the listener and presented the biblical truths in down-to-earth, practical terms which were easily understood.

As a result there was almost no opposition from religious sources. The strategy selected, applied in the setting of San Pedro Sula, was open communication with all religious groups. All

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Protestant ministers of the city were contacted and invited to participate in the campaign as they saw fit. The Catholic bishop of the city was also visited and informed of the campaign goals. This made a favorable and positive impact for Adventism. Most of them showed kindness and presented no opposition to the program.

Preparing the City, the Church, and the Team

Most Christians will agree that a person accepts Christ and the gospel truths only as the Holy Spirit speaks to his heart. Yet they often overlook the fact that the Holy Spirit frequently best speaks to that person through human agents who cooperate intelligently with him, because, as White says, "the secret of success is the union of divine power with human effort."¹

A major evangelistic campaign can best be done in at least three different phases, the first one being preparation. An ideal preparation of the territory should begin one year before the first program is presented. Under special circumstances three months or six weeks would be an acceptable length of time.

In San Pedro Sula, SDA members and team members alike went out on the streets at different hours to stop people and ask them what they would like to hear. The purpose of this poll was to discover their actual problems, hopes and interests. From that research, a rather objective profile of the San Pedro Sula people developed. The introductory subjects were planned and arranged upon

these results. The Five Day Plan to stop smoking effectively directed by Robert Folkenberg and Dr. Frank McNiel attracted the elite of the city and many were connected with the next meetings. About 100 people stopped smoking, including TV personality Tony Low who made available, free of charge, five minutes on TV every noon for fifty days. One extra night was added to the Five Day Plan to give the evangelist an opportunity to present a message on the Power of the Will. This presentation tied the Plan directly to the public meetings and resulted in a number of baptisms.

The local church members did the basic ground-work among the laboring classes. The basic approach was the "missionary mailman" program that used a special twenty lesson Course called "When God Speaks" from the Voice of Hope radio program. The night before the meeting started in the air-auditorium, a graduation of 661 students of the Voice of Prophecy was held. The following day, the team fanned out all over the city to deliver diplomas to the graduates and invite them to the meetings.

SDA Mission president James W. Zackrison, held a week-long revival in the local SDA Church before the meetings began, on the topic "Dare to be a Saint." He also prepared a ten year church growth study under the direction of Gottfried Oosterwal, chairman of the Department of Mission at Andrews University, just in time to orient the leaders of the campaign on what Adventism had actually been doing in San Pedro Sula. The support given to the campaign

by Zackrison was unconditional and resulted in cohesiveness and proficiency.

City Businessmen's Committee

A fundamental aspect of what is called new integral evangelism was practiced in the San Pedro Sula campaign. Too often SDA's have left an image of sectarian and exclusive people living as in an island, totally isolated from the community. The methodological approach of this study dares to integrate non-Adventists into the group. The new evangelism starts from the biblical principle of one Lord and one Church. We are all one in Christ and the task for the evangelist, in this case, is to help people see where that oneness lies. This approach does not separate. It unites. It attempts to work with whole communities, whole families. It attempts to eliminate the difference between "Adventist" and "non-Adventist." This kind of Adventist ecumenical action or approach stands for the Adventist message. It has nothing to do with "structural ecumenism." It is not a compromise of doctrines; it is an evangelistic approach based on biblical principles.

A direct result of this approach has been the organization of a non-Adventist committee composed of businessmen and other professionals in the city of San Pedro Sula. After a short visit by the author in March 1974, many entities in the city organized a committee of twenty-five persons to meet weekly in the Chamber of Commerce offices to plan and execute the plans for the campaign.

The names of the members of this committee and material related to the San Pedro Sula Campaign, 1974, have been deposited in the Heritage Room of Andrews University.
The president of the SDA Honduras Mission and the public relations man for the campaign formed a part of the committee and met with these businessmen for three months prior to the opening night. All this resulted in:

1. Openings for the Gospel message in the highest stratum of the San Pedro Sula society. The invocation prayer for the opening night was offered by one of the best known businessmen in the city.

2. Hardly any religious prejudice on the part of civil and religious authorities.

3. Thousands of dollars of free advertising in the leading newspaper of the country, "La Prensa."

4. Free radio time--5 minutes every day for fifty days.

5. Free TV time--5 minutes every day for fifty days on a program seen by 30,000 people daily.

6. Most city schools, Protestant and Catholic alike, and many cultural centers invited the author to lecture on different subjects as shown in table 4, p. 82.

Advertising and Public Relations

The public meetings ran for eight weeks, five nights a week. Simultaneously, meetings were held in two places for the first six weeks. The sixteen meetings planned by the city businessmen, were held in the San Pedro Cultural Center, and the other meetings in the airatorium.

1No meetings were held on Monday.
<table>
<thead>
<tr>
<th>Date</th>
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<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>July 26</td>
<td>Reyes School (Colegio Reyes)</td>
<td>200</td>
</tr>
<tr>
<td>&quot;</td>
<td>Cursillistas San Vicente (Roman Catholic)</td>
<td>200</td>
</tr>
<tr>
<td>&quot;</td>
<td>Fesitran</td>
<td></td>
</tr>
<tr>
<td>August 1</td>
<td>Evangelical Institute (Ins. Evangélico)</td>
<td>350</td>
</tr>
<tr>
<td>&quot;</td>
<td>Cursillistas San Vicente (Roman Catholic)</td>
<td>200</td>
</tr>
<tr>
<td>&quot;</td>
<td>Jose Chahin Home</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Minerva</td>
<td>60</td>
</tr>
<tr>
<td>&quot;</td>
<td>San Vicente (children)</td>
<td>400</td>
</tr>
<tr>
<td>&quot;</td>
<td>Evangelical Institute (Ins. Evangélico)</td>
<td>60</td>
</tr>
<tr>
<td>&quot;</td>
<td>Spain Club, Hotel Sula (Club España)</td>
<td>25</td>
</tr>
<tr>
<td>&quot;</td>
<td>Instituto Debe y Haber</td>
<td>500</td>
</tr>
<tr>
<td>&quot;</td>
<td>Instituto María Auxiliadora (Roman Catholic)</td>
<td>500</td>
</tr>
<tr>
<td>&quot;</td>
<td>Escuela Nazarena (Evangelical)</td>
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<td>450</td>
</tr>
<tr>
<td>&quot;</td>
<td>Orthodox Center (Centro Ortodoxo)</td>
<td>300</td>
</tr>
<tr>
<td>&quot;</td>
<td>Alcoholic Anonymous (Alcohólicos Anón.)</td>
<td>300</td>
</tr>
<tr>
<td>&quot;</td>
<td>Tegucigalpa</td>
<td></td>
</tr>
<tr>
<td>September 2</td>
<td>Reyes School (Boys)</td>
<td>400</td>
</tr>
<tr>
<td>&quot;</td>
<td>Reyes School (Girls)</td>
<td>400</td>
</tr>
<tr>
<td>&quot;</td>
<td>Canahuati Toufick Home</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Roberto Handal Home</td>
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</tr>
<tr>
<td>&quot;</td>
<td>Colprosuma (Teachers of the Department of Education)</td>
<td>300</td>
</tr>
<tr>
<td>&quot;</td>
<td>Evangelical School Pablo Menzel</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>Nuila y Mendez (Motel)</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>La Salle School (families gathering)</td>
<td></td>
</tr>
</tbody>
</table>

The evangelist lectured 176 times during the San Pedro Sula, Honduras, campaign (an average of three lectures a day).
The advertising was done by radio, TV, newspapers, window posters, sound cars, and word of mouth. The owner of the two leading newspapers of the country gave, as was stated earlier, many thousands of dollars worth of free advertising space.

Two Roman Catholic schools brought their students by omnibus to meet the evangelist on his arrival at the airport. The arrival in San Pedro Sula was covered by TV and the press. The evangelist was given a "Distinguished Visitors" citation by the highest authority of the city. Three of the leading Arab businessmen were there. Invitations were sent to all Protestant ministers in the city to interview the evangelist, and many took advantage of the opportunity. As stated before, an interview with the Roman Catholic bishop produced encouraging results.

Common law marriage is practiced by many in Honduras. During the campaign over 100 couples were married by the city clerk's office. This fact brought Adventist beliefs and philosophy favorably to the attention of city officials.

A high point in public relations was the invitation to speak at the Orthodox Church Center. The most influential Arab families of the city were present as the evangelist presented today's need for more solid home structures and religious training.

The expertise of David G. y Poyato and James W. Zackrison in public relations made it possible for them and their committees to implement the ideals and philosophies of the new school of integral evangelism in this field.
The Order of Topics--A New Emphasis

The campaign of San Pedro Sula did not begin with a pre-established thematic-order as usual in Hispanic America's evangelism. As previously mentioned, a sociological approach was implemented in order to discover the people's needs and preferences.

The campaign's introductory subjects centered on the results of this inquiry. The subjects were as follow:

First Week
- Let's Save our Homes
- Will We Lose Our Children?
- Marriage and Love
- God in This Hour of Uncertainty
- Youth and the Key for Success

Second Week
- The Secret of Happiness
- Courtship and Love
- The Power That Changed My Life
  (The Bible Investigation began here)

This type of approach requires special training and adaptability on the part of the supporting team because they need to be open to the requirements of a flexible program. This gives the evangelist a free hand to sense the mood of the audience at any given moment and select his topics to fit into the picture. Rather than attempting to force the audience to a rigid, pre-set series, a more relaxed atmosphere is provided. Actually this imposes on the evangelist the task of making new decisions. This kind of dynamic, or risk, or involvement in any given evangelistic situation is partially what gives this evangelism its new form.

It is the conviction of the author that the introductory subjects should be planned as an answer to the actual needs of those to whom the message is going to be addressed.
Experience has shown that modern man is looking not so much for general solutions to community or world problems as to solutions to his own personal troubles. The general religious apostasy seen today in the cities has left a void in the soul. Disillusioned and wounded by the lack of faith and inconsistency in their own spiritual leaders, men and women are wandering in the streets with a hidden hope of finding something that will satisfy their thirst for God, no matter how non-traditional the way may be.

It appears that in Hispanic America people are longing for an encounter with God, to them an "unknown God," whom they intuitively believe to be loving and father-like. The author is convinced that a sociological and at the same time highly spiritual approach with practical Christian applications made by a lecturer who identifies himself as a Christian, will produce the best results.

The presentation of the message during the two month period of public meetings was divided into three parts:

1. General subjects dealing with human problems. These were used as introductory sermons during the first two weeks and also intercalated later after every new and difficult decision that the audience was asked to make.

2. Decision sermons were also intercalated and aimed at specific decisions at least once a week. The topics of the San Pedro Sula campaign pursued at least three objectives: first, proclamation of Christ as Lord and Saviour; second, teaching of Christ's doctrines; and third, an invitation to belong to Christ's church. In each stage of this approach a progressive, psychological and Christian appeal was made in order to get decisions.
3. The "Bible Investigation," a series of twenty-one biblical lessons given in classroom style by the evangelist using visual aids and teaching methodology.

Bible Investigation in the Context of the San Pedro Sula Campaign

The Bible Investigation which will be described now constitutes the heart of the evangelistic approach proposed in this project. It was first used by the author in the city of Buenos Aires in 1959 and the experiment was repeated in Montevideo, Uruguay in 1963; in Washington, D.C., U.S.A. in 1966; in Madrid, Spain, in 1969; in San Juan, Puerto Rico, in 1972; in Santo Domingo, Dominican Republic, in 1972; and in San Pedro Sula, Honduras, in 1974, among other places. In every case, with the variants pertinent to the situation, the Bible Investigation proved a source of great possibilities for modern evangelism. Several evangelists of the new school are using this method successfully.

The primary advantage of this technique could be summarized by stating that when the Holy Scriptures is placed in the hands of the listener and he himself reads it, it becomes something like a time bomb. God's message found in the Bible will redeem the soul that is open to God's influence. Contrary to what happens in the introductory lectures where the evangelist acts as a lecturer, in the Bible Investigation he becomes a teacher or professor who is helping the audience to "discover" or "decipher" God's mystery revealed in His Book.

1 See appendix G for the twenty-one Bible Investigation series, pp. 174-210.
A third advantage is that both the physical and the spiritual distances which exist between the lecturer and his audience are decreased, since during the Bible investigation the evangelist and the audience are identifying and sojourning together for the discovery of divine truth which emerges as the investigation advances. If the required didactics for the given situation is used and the evangelist appeals to the psychological principles which govern human behaviour, the audience will fall in love with the Book and its Author.

Ethical and Psychological Principles

It is necessary to remember that Gospel truth does not belong to us, but we belong to it. While truth is immutable, human beings are constantly being changed. People change not only in their way of thinking, but in the language with which they communicate these thoughts. The historical and psychological differences in people's language should be taken into consideration when the evangelist teaches Bible truths.

It is not sufficient for the evangelist to teach Bible truth in a stereotyped, cold presentation. The message of the Bible should be made extremely attractive so that listeners will recognize it as the Truth. No evangelist does justice to the Christian message he proclaims if he presents it in a careless, cold, or illogical way. It is not enough to love Bible truths in order to communicate them efficiently; it is necessary to also love the people to whom the evangelist dares to teach them. To love people means to know their history, their background, to be sensitive to
their feelings, to respect their culture and their personalities. The evangelist must place himself on the mental level of his audience. It has been demonstrated illogical and hazardous to try to reach Roman Catholics in Hispanic America by ridiculing or ignoring their beliefs. The gospel proclamation should be adapted to the needs and sensitivity of the listeners insofar as it is possible without sacrificing any principle.

**Pedagogical Principles**

In teaching the Bible class the evangelist should remember that he is now a teacher. Hence, he should resist the tendency to present the subject in the form of a lecture. Insofar as possible he should ask dialectical questions and he himself suggest the answers to them. This, and the dynamic tone in which the program is conducted, involves students in the class spirit. The evangelist should not forget that the Bible must talk. Do not use the Bible as a whip, but try to allow it to heal, not wound, the student's heart. It is the love of Christ that draws people to Him. Show respect in the way the Bible is used, because "never should Scripture be quoted in a jest, or paraphrased to point a witty saying."¹

The evangelist here will avoid affectation, arrogance, and dogmatic postures. He will be respectful of other beliefs but at the same time steady and fervent in the presentation of the Gospel. The speaker's reading and speaking must be clear and distinct and he will teach profound lessons by using a simple and intelligible

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language. If the teaching is dynamic and progressive the student will be captivated by the unusual and his imagination stimulated to the maximum. The student is not driven, but kindly led to fall in love with the Bible and Jesus Christ.

Order of Subjects

The order of subjects followed by SDA evangelists in Hispanic America has traditionally been eschatologically centered. The prophecies of Daniel and Revelation, Matt 24, Mark 13, and Luke 21 were planned to point out the proximity of the Second Coming of Christ in the framework of the anti-Christ.

In San Pedro Sula a list of topics based on Matt 16:13-18 was used for the Bible Investigation. This approach better responded to the ecclesiological concern raised by Roman Catholics. It is the author's opinion that Catholic believers are more receptive to the proclamation when it is presented in conjunction with the topic of Christ and the Church of Christ. The possibilities for topical arrangement of biblical truths is broad and each evangelist should choose the one that best fits the setting, his own personality and objectives.

The history of Hispanic American evangelism indicates that the different styles of topical arrangements used--soteriological, ethical-philosophical, ecclesiological, and eclectic--have contributed in larger or lesser scale to the progress of the evangelistic mission.

The author organized his topics for the San Pedro Sula campaign in the following way:^1

^See appendix H for the Bible Investigation series. Also see the tape recording on introductory topics and the Bible Investigation in the Heritage Room of Andrews University.
1. I Love This Book (The Bible)
2. I Love Christ (Bible centered topic)
3. Jesus Christ is My Lord (Prophecies on Christ)
4. I Believe in the Blessed Virgin Mary
5. Jesus is the Messiah (Seventy Weeks of Daniel)
6. Jesus Christ Died for Me (Christ's vicarious death)
7. Jesus Christ is my High Priest (Intercession of Christ in the heavenly sanctuary)
8. He Will Come Again
9. He Will Come Soon
10. The Church of My Lord Jesus Christ
11. Saint Peter and the Rock (Matt 16:13-18)
12. The Power of the Keys
13. The Universal Priesthood of Believers
14. I Want to be a Member of Christ's Church
15. The Betrayal of Christ (Apostasy of the Church)
16. The Law of Christ
17. The Day of Christ (Sabbath--first)
18. The Day of Christ (Sabbath--second)
19. The Restoration of Christ's Kingdom
20. One Christ and One Church (2,300 days of Daniel)
21. Christ's Vineyard (Christ's Church and you)

Procedures and Objectives

The Bible Investigation was developed in five stages, each of them with definite objectives and procedures.\(^1\) The first stage

\(^1\)See figures 4-8, pp. 95-99.
attempted to build the confidence of the audience in the objectives of the program. A major effort was made to destroy or lessen the intensity of prejudice and stimulate the first decisions by the audience in reference to those topics of previous agreement. In order to arrive at a happy meeting point, a religious vocabulary and a list of subjects familiar to the Roman Catholic was used. The progress was made in unity as brothers, sharing the blessed hope and faith of our Lord Jesus Christ, advancing from the simple to the more difficult. The first decision requested from the audience was that of love and service to Jesus.

It is necessary to point out that the audience was not being manipulated or deceived. This is an open and frank approach in all its dimensions. The evangelist must approach the Catholic with respect and love, since the listener is a human being and a Christian. It is possible for the evangelist to have more theological knowledge, but this fact makes him yet more responsible before God and before his Catholic brothers. The evangelist has a love debt toward his Catholic listener, and one of the best ways to clear up the account is with kindness so that the gospel message which he tries to communicate will reach his Catholic brother by way of "contagion" rather than by way of simple information.

In the second stage confidence continues to be built; the Bible and its central subject, Christ, becomes the supreme object of interest of the audience. The most difficult transition will have been made when this objective is reached. The prejudice which affirms that Adventists protest against the Catholic church must be
eliminated. This can be done presenting the subject of Christ's Church based on Matt 16:13-18. The decision which is sought at this stage deals with the preparation which every Christian must make for the second coming of Christ. We insist on the order of decisions. The first one refers to the relation which every human being must have with Christ to be saved. In this decision the Catholic brother renews or updates his determination to be a Christian. In the second decision the Catholic becomes a more sensitive believer in the second coming of Christ. In this stage three studies are presented: The Second Coming of Christ, the Signs of His Coming and the subject of the Church of Christ is initiated. From that point on until the end of the series different aspects of the Church are presented.

The third stage begins the presentation of those subjects which differ from the Catholic dogma. It is a delicate stage which requires from the evangelist and his team tact, love and stability. One mistake here could mean a collapse. As in previous stages the audience's trust in Christ and His word continues to be built. At this point of the investigation doubts are being raised, and listeners find themselves asking new questions. Biblical truth cannot be built upon error. The best technique known by the author to eliminate error is by uprooting it. We are not talking of shaming or attacking the person practicing error. The objective is to let the person see the biblical picture by himself and when the

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1 The author's approach to this subject is expressed in the Bible Investigation outlined in appendix H, pp. 174-210.
truth is accepted by the conscience, error is left unmasked. It is in this stage where the evangelist attempts to advance from what is easy and unknown to what is difficult and unknown. At the same time two new decisions are expected to be made: to be a witness of Christ and to accept baptism as seal of the testimony to be given.

The fourth stage of the chosen strategy continues to build confidence, to increase doubts, and to advance from the easy and unknown to the difficult and unknown. If the plan has been followed according to the established objectives, at this point a massive turnover towards Christ and His doctrine can be expected since the old spiritual foundations of human doctrines and traditions will be near collapse. In this stage the truth will shine with more intensity, facilitating the Holy Spirit's producing the fifth and most essential decision--the decision to obey God's law with all its implications. Studies 15, 16, 17, and 18 lead the individual to accept God's Sabbath.

Here we come to the fifth and last stage. The campaign ends with the evidence that in the church of God of the last days the forgotten truths are restored. The confidence which has been built up results in total obedience. In previous stages the listener has gone through the experiences of an encounter with Christ, of the joy of knowing that Christ will return, of finding Christ's church and His Sabbath, and now he decides to join God's church.
Preparation for Baptism

Preparation of prospects for baptism in San Pedro Sula began before the public campaign even started. With the missionary "mailman" program most of the candidates had already gone through the Voice of Hope course and also received in their homes and in the after meetings a series of twenty lessons called "The Faith of Jesus." This means that most of the people who were eventually baptized studied at least twenty lessons plus what they learned at the meetings. An attempt was made to study with the family as a whole. As a result, entire families were united with the church and this contributed to the stability of the new churches and companies established as a result of the campaign. This first baptismal service was made a special occasion, attracting the largest crowd of the entire campaign.

Closing Night

On the closing night a special service was held that included testimonies by leading figures of the city in regards to the campaign. Speakers included the head of the Chamber of Commerce, the president of the leading Catholic school, and a businessman of the steering committee. It was an amazing sight to see all these people extolling the virtues of an Adventist evangelistic campaign and asking us to please continue the work. San Pedro Sula was different because a total impact by Adventism was made on that city. To God be the glory!

For a more explicit comment on group evangelism see Leo R. van Dolson, "Target-Group Evangelism," The Ministry, February 1976, pp. 20-22.
OBJECTIVES

1. Build up the Confidence
2. Satisfy Needs
3. Avoid Prejudice
4. Appeal for First General Decision

PROCEDURES

1. Introductory Subjects
2. Bible Investigation #1, 2, 3, 4, 5, 6, 7
3. Advance from Easy to Difficult (inductive)
4. Advance Together in Love
5. Be Fervent and Sincere in Your Approach
6. Offer Truth and Salvation

Fig. 4. First Bible Investigation step.
OBJECTIVES

1. Build Confidence
2. Avoid Prejudice
3. Satisfy Needs
4. Appeal for Second Decision

PROCEDURES

1. Bible Investigation #8, 9, 10
2. Express Love and Security in Christ
3. Advance Together in Spirit and Truth
4. Use Adequate Religious Vocabulary
5. From easy known to unknown (inductive)

Fig. 5. Second Bible Investigation step.
OBJECTIVES

1. Build up Confidence
2. Avoid Prejudice
3. Satisfy Needs
4. Appeal for Third and Fourth Decisions

PROCEDURES

1. Bible Investigation #11, 12, 13, 14
2. Stimulate Doubts
3. Advance in Love and Faith
4. Find God's Revealed Truth Together
5. From Easy Unknown to Difficult Unknown (inductive)

Fig. 6. Third Bible Investigation step.
OBJECTIVES

1. Build up Confidence
2. Avoid Prejudice
3. Satisfy Needs
4. Find God's Revealed Truth Together
5. Appeal for Fifth Decision

PROCEDURES

1. Bible Investigation #15, 16, 17, 18
2. Stimulate Doubts
3. From Easy Unknown to Difficult Unknown (inductive)
4. Advance in Love and Faith

Fig. 7. Fourth Bible Investigation step.
OBJECTIVES - PROCEDURES

1. Bible Investigation #19, 20, 21
2. Offer Truth and Salvation
3. God's Church for This Time is Presented
4. Confidence Becomes Obedience
5. People Become Seventh-day Adventists
6. Love, Faith and Joy in Christ, Final Results

Fig. 8. Fifth Bible Investigation step.
CHAPTER VI

A PARTIAL EVALUATION OF THE AUTHOR'S
EVANGELISTIC METHODOLOGY

An instrument was designed to evaluate the reaction of various groups to the author's approach to SDA public evangelism in Hispanic America. It had twenty-nine sections with a total of 148 questions dealing with important aspects of the author's evangelistic methodology. It was administered as follows:

1. The questionnaire was sent out to team members (hereinafter called "team") who had participated in the San Pedro Sula, Honduras, campaign (1974) and also to team members of the Cayey, Puerto Rico, campaign (1976). A total of fifty responses out of sixty-two, or 80.6 percent, were received.

2. The questionnaire was also distributed to SDA church members who were members of the church before the campaign began (hereinafter called "older members") and to the new converts (hereinafter called "new converts"). In order to obtain maximum possible returns, the author re-visited both Cayey and San Pedro Sula. As a result 268 responses were collected as follows:

<table>
<thead>
<tr>
<th>Older members</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cayey</td>
<td>84</td>
</tr>
<tr>
<td>San Pedro Sula</td>
<td>83</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>167</strong></td>
</tr>
</tbody>
</table>

100
New converts

Cayey  
San Pedro Sula  
Total  

29  
72  
101  

3. Other SDA ministers and SDA church members who were exposed to the author's approach in Argentina, Dominican Republic, the United States, and Spain were also asked to fill out the questionnaire. One hundred and fifty-two responses were received. The total responses collected from all these groups are 470.

The following pages will be devoted to a brief analysis of selected items of the information gathered by means of the questionnaire. The questionnaire itself appears in appendix I. Appendix I, questionnaires 1-7 provide the total number of answers to each item by each one of the respondent groups.

Since the questionnaire was applied only to all available old and new members, and not to all of the ones who had been connected with the respective campaigns, their answers are of only relative value. However, they are the best possible answers that could be obtained in 1978 since the other "older members" and "new converts" are no longer available.

The percentages in some of the tables below will not always add up to 100 percent under each category. Some of the respondents failed to check one or more answers.

Table 5 compares age percentages. It shows for example, that in San Pedro Sula the 16 to 20 group had the largest number of "new converts" representing 26.3 percent. Although Cayey does not
<table>
<thead>
<tr>
<th>Ages in Years</th>
<th>Older Members</th>
<th>New Converts</th>
<th>Team</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>San Pedro Sula</td>
<td>Cayey</td>
<td>San Pedro Sula</td>
</tr>
<tr>
<td>1. Under 15</td>
<td>6 7.2</td>
<td>6 7.1</td>
<td>14 19.4</td>
</tr>
<tr>
<td>2. Between 16-20</td>
<td>17 20.4</td>
<td>8 9.5</td>
<td>19 26.3</td>
</tr>
<tr>
<td>3. Between 21-30</td>
<td>19 22.8</td>
<td>14 16.6</td>
<td>10 13.8</td>
</tr>
<tr>
<td>4. Between 31-50</td>
<td>24 28.9</td>
<td>40 47.6</td>
<td>17 23.6</td>
</tr>
<tr>
<td>5. Between 51-65</td>
<td>10 12.0</td>
<td>10 11.9</td>
<td>6 8.3</td>
</tr>
<tr>
<td>6. Over 65</td>
<td>4 4.8</td>
<td>5 5.9</td>
<td>4 5.5</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>80 83</td>
<td>70 28</td>
<td>29 20</td>
</tr>
</tbody>
</table>
reveal the same situation, it is a recurrent phenomenon that most new converts come from the younger age groups (16-30). This has been observed in many evangelistic campaigns in Hispanic America. It seems that the younger generation is more open and receptive to the gospel proclamation.

The proportion of the sexes represented in table 6 is typical and corresponds to empirical observations done in Hispanic America. Among old and new members the scales lean clearly in favor of females.

Table 7 analyzes marital status and indicates a surprisingly low percentage of divorces. In Cayey it was 3.5 percent for "older members" and 10.3 percent for "new converts" while in San Pedro Sula there was none.\(^1\) In this latter place, the percentages of single "older members" was 50.6 percent, and the single rate for "new converts" was 55.5 percent. It is of interest that the rate of single persons is higher than that of married persons.

This large number of singles in SDA Hispanic American churches is a blessing and at the same time a problem. It is the church's duty to search for means to firmly establish this younger generation of believers in the biblical message. The church can not and should not ignore the social and educational implications of this reality.

In table 8 the "new converts" column of San Pedro Sula shows that sixteen persons, or 22.2 percent, have "business or industrial employment." The "professional" (M.D., lawyers, etc.) and "independent business" together constitutes 6.8 percent. The San

\(^1\)Cayey, Puerto Rico, is enclosed within the circle of the American socio-cultural environment.
<table>
<thead>
<tr>
<th>Sex</th>
<th>Older Members</th>
<th></th>
<th>New Converts</th>
<th></th>
<th>Team</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>San Pedro Sula</td>
<td>Cayey</td>
<td>San Pedro Sula</td>
<td>Cayey</td>
<td>San Pedro Sula</td>
<td>Cayey</td>
</tr>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>1. Male</td>
<td>28</td>
<td>33.7</td>
<td>34</td>
<td>40.4</td>
<td>19</td>
<td>63.3</td>
</tr>
<tr>
<td></td>
<td>32</td>
<td>44.4</td>
<td>12</td>
<td>41.3</td>
<td>11</td>
<td>55.0</td>
</tr>
<tr>
<td>2. Female</td>
<td>53</td>
<td>63.8</td>
<td>44</td>
<td>52.3</td>
<td>11</td>
<td>36.6</td>
</tr>
<tr>
<td></td>
<td>38</td>
<td>52.7</td>
<td>17</td>
<td>58.6</td>
<td>8</td>
<td>40.0</td>
</tr>
<tr>
<td>Total</td>
<td>81</td>
<td>78</td>
<td>70</td>
<td>29</td>
<td>30</td>
<td>19</td>
</tr>
</tbody>
</table>
### TABLE 7
MARITAL STATUS OF RESPONDENTS

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Older Members</th>
<th>New Converts</th>
<th>Team</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>San Pedro Sula</td>
<td>Cayey</td>
<td>No.</td>
</tr>
<tr>
<td>1. Single</td>
<td>42</td>
<td>19</td>
<td>22.6</td>
</tr>
<tr>
<td>2. Married</td>
<td>30</td>
<td>56</td>
<td>66.6</td>
</tr>
<tr>
<td>3. Divorced</td>
<td>--</td>
<td>3</td>
<td>3.5</td>
</tr>
<tr>
<td>4. Widowed</td>
<td>1</td>
<td>4</td>
<td>4.7</td>
</tr>
<tr>
<td>5. Separated</td>
<td>3</td>
<td>1</td>
<td>1.1</td>
</tr>
<tr>
<td>Total</td>
<td>76</td>
<td>83</td>
<td></td>
</tr>
</tbody>
</table>
Pedro Sula campaign was aimed to make an appeal to the more sophisticated middle class components of that society. The results indicated in table 8 shows that a small breakthrough was made.

Bert Elkins, president of the SDA Honduras mission, told this author (1978) of an important businessman in San Pedro Sula who became an SDA during the campaign (1974) and gave the church enough money to compensate for all the expenses of that campaign. He is now a strong lay leader of the church. Another interesting recurrent phenomenon in Hispanic American culture is reflected in table 8. It shows for example that "housewives" (the ones with no outside employment) had the highest percentage in San Pedro Sula (26.5 percent) in the "older members" category. In Cayey the percent is even higher both among "older members" (30.9) and "new converts" (34.4).

Hispanic America has managed until the present to keep a system where the wife and mother stays in the home and is the center of attraction and cohesion of the family. No one knows with certainty how long this trend will last. Due to this fact it should be remembered that in public evangelism subjects related to the family, children, and happiness are fundamental since they meet the needs of a large percentage of the community. These topics have a tendency also to elicit a favorable response from the audience since they appeal to deeply rooted feelings in Hispanic America. Results in table 9 show that the topic on "Marriage and the Home" scored high especially in Cayey.
## Table 8
### Present Employment of Respondents

<table>
<thead>
<tr>
<th>Present Employment</th>
<th>Older Members</th>
<th></th>
<th>New Converts</th>
<th></th>
<th>Team</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>San Pedro Sula</td>
<td></td>
<td>San Pedro Sula</td>
<td></td>
<td>San Pedro Sula</td>
<td></td>
</tr>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>1. Business or industrial</td>
<td>12</td>
<td>14.4</td>
<td>8</td>
<td>9.5</td>
<td>16</td>
<td>22.2</td>
</tr>
<tr>
<td>2. State</td>
<td>2</td>
<td>2.4</td>
<td>6</td>
<td>7.1</td>
<td>3</td>
<td>4.1</td>
</tr>
<tr>
<td>3. Professional</td>
<td>3</td>
<td>3.6</td>
<td>5</td>
<td>5.9</td>
<td>3</td>
<td>4.1</td>
</tr>
<tr>
<td>(M.D., lawyer, etc.)</td>
<td>4</td>
<td>3.6</td>
<td>2</td>
<td>2.3</td>
<td>2</td>
<td>2.7</td>
</tr>
<tr>
<td>5. Housewife with no outside employment</td>
<td>22</td>
<td>26.5</td>
<td>26</td>
<td>30.9</td>
<td>12</td>
<td>16.6</td>
</tr>
<tr>
<td>6. Unemployed</td>
<td>14</td>
<td>16.8</td>
<td>5</td>
<td>5.9</td>
<td>13</td>
<td>18.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>56</td>
<td>52</td>
<td>49</td>
<td>17</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Introductory Subjects</td>
<td>Older Members</td>
<td>New Converts</td>
<td>Team</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----------------------</td>
<td>---------------------</td>
<td>-------------------</td>
<td>-----------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>San Pedro Sula</td>
<td>Cayey</td>
<td>San Pedro Sula</td>
<td>Cayey</td>
<td>San Pedro Sula</td>
<td>Cayey</td>
</tr>
<tr>
<td></td>
<td>Weighted Scores</td>
<td>Weighted Scores</td>
<td>Weighted Scores</td>
<td>Weighted Scores</td>
<td>Weighted Scores</td>
<td>Weighted Scores</td>
</tr>
<tr>
<td>1. Juvenile Delinquency</td>
<td>3.82</td>
<td>3.89</td>
<td>3.85</td>
<td>3.88</td>
<td>3.56</td>
<td>3.88</td>
</tr>
<tr>
<td>2. Courtship</td>
<td>3.83</td>
<td>3.91</td>
<td>3.82</td>
<td>3.85</td>
<td>3.57</td>
<td>3.94</td>
</tr>
<tr>
<td>3. Marriage and the Home</td>
<td>3.83</td>
<td>3.93</td>
<td>3.83</td>
<td>3.91</td>
<td>3.59</td>
<td>4.00</td>
</tr>
<tr>
<td>5. Human Suffering</td>
<td>3.60</td>
<td>3.85</td>
<td>3.80</td>
<td>3.78</td>
<td>3.42</td>
<td>3.72</td>
</tr>
<tr>
<td>6. God and Man</td>
<td>3.85</td>
<td>3.94</td>
<td>3.95</td>
<td>3.89</td>
<td>3.73</td>
<td>3.88</td>
</tr>
<tr>
<td>7. Youth and Success</td>
<td>3.81</td>
<td>3.87</td>
<td>3.84</td>
<td>3.75</td>
<td>3.76</td>
<td>3.77</td>
</tr>
<tr>
<td>8. Secret of Child Rearing</td>
<td>3.87</td>
<td>3.87</td>
<td>3.87</td>
<td>3.84</td>
<td>3.70</td>
<td>3.68</td>
</tr>
<tr>
<td>11. Christ and Second Coming</td>
<td>3.92</td>
<td>3.98</td>
<td>3.93</td>
<td>3.85</td>
<td>3.84</td>
<td>3.94</td>
</tr>
<tr>
<td>12. What Is the Bible</td>
<td>3.52</td>
<td>3.94</td>
<td>3.95</td>
<td>3.90</td>
<td>3.85</td>
<td>3.94</td>
</tr>
</tbody>
</table>
Why Did They Become Members of the SDA Church?

As has been said before, this questionnaire was prepared to evaluate the main aspects of the evangelistic methodology and techniques used by the author of this project, taking the San Pedro Sula campaign (1974) as a pilot. The data compiled from the Cayey (1976) campaign is used as a means of correlating the San Pedro Sula responses.

The questionnaire has thirty-seven explicit questions which attempt to discover the reasons or ways in which the 101 "new converts" that responded were helped by the evangelistic approach. Tables 10, 11, 12, and 13 will show variants and reactions which are to be discussed in the next paragraphs.

### TABLE 10

**REASONS WHICH INFLUENCED THE RESPONDENTS TO ATTEND THE MEETINGS**

<table>
<thead>
<tr>
<th>Reasons</th>
<th>San Pedro Sula No.</th>
<th>Cayey No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A relative invited me</td>
<td>27</td>
<td>9</td>
</tr>
<tr>
<td>2. A friend invited me</td>
<td>16</td>
<td>4</td>
</tr>
<tr>
<td>3. I had a dream and went</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>4. The TV program</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>5. I read a handbill</td>
<td>13</td>
<td>2</td>
</tr>
<tr>
<td>6. A colporteur invited me</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>7. I was a student of the Voice of Hope</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>8. I heard it over the radio</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>9. The tent caught my attention</td>
<td>14</td>
<td>5</td>
</tr>
<tr>
<td>10. I heard the announcement of the &quot;Bible Investigation&quot;</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>11. The Five-day Plan to Stop Smoking</td>
<td>1</td>
<td>-</td>
</tr>
</tbody>
</table>
The figures on table 10 contradict some of the assumptions defended by many of the new school evangelists and confirmed others. Only seven (9.7 percent) from San Pedro Sula and two (6.9 percent) from Cayey said they had been attracted by the Voice of Hope radio school. In the meantime, forty-three (59.7 percent) from San Pedro Sula and thirteen (44.7 percent) from Cayey said they attended the meetings because "a relative" or "a friend" invited them. These last scores confirm a long standing opinion sustained by many leaders of the SDA Church in Hispanic America: a good measure of the success of an evangelistic campaign depends upon the lay members.

Table 11 points out some interesting facts. In the column representing San Pedro Sula the five factors which contributed most to helping people take their stand for the gospel message were: (1) The "Bible Investigation" 29.1 percent, (2) the "Bible Instructor" 19.4 percent, (3) "One of the meetings" 18 percent, (4) "The visit of the evangelist" 13.8 percent, and (5) "A church member" 12.5 percent. Indeed all these factors are conducive to success when unity, religious fervour and brotherly love are identified with the desire to save people. However, when these factors are few or missing, the rarified atmosphere will anticipate collapse.

It should be observed in table 12 that only 66 out of 101 respondents indicated their previous religious preference. This represents a 65.3 percent of the total. Of these, thirty-nine (54.1 percent) in San Pedro Sula and twenty (58.4 percent) in Cayey said they were Roman Catholics. These figures suggest that the audience present in the evangelistic meetings analyzed here belonged
### TABLE 11
FACTORs THAT HELPED THE "NEW CONVERTS"
TAKE THEIR STAND FOR THE TRUTH

<table>
<thead>
<tr>
<th>Factors</th>
<th>San Pedro Sula</th>
<th>Cayey</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The ushers</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>2. The Bible Instructor</td>
<td>14</td>
<td>3</td>
</tr>
<tr>
<td>3. One of the meetings</td>
<td>13</td>
<td>6</td>
</tr>
<tr>
<td>4. The Bible Investigation</td>
<td>21</td>
<td>15</td>
</tr>
<tr>
<td>5. A church member</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td>6. A dream I had</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>7. The religious songs</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>8. The visit of the evangelist to my home</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>9. The baptismal ceremony</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>10. Private Bible reading</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>11. Reading Steps to Christ</td>
<td>1</td>
<td>-</td>
</tr>
</tbody>
</table>

largely to the Roman Catholic faith. The fact that a high percentage of the "new converts" (89.3 percent) that indicated their previous religious preference had been Roman Catholic speaks in favor of the methodology employed which was designed to reach the Roman Catholic community with the gospel proclamation.

Table 13 shows that a high percentage of "new converts" indicated that the campaign helped them "very much" to become SDA Church members.

#### Elements that Attract a Predominantly Roman Catholic Audience

Seventeen important questions which deal with methodology and techniques used by the author were formulated. These techniques
## TABLE 12

PREVIOUS RELIGIOUS PREFERENCE OF THE RESPONDENTS

<table>
<thead>
<tr>
<th>Previous Religious Preference</th>
<th>New Converts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>San Pedro Sula</td>
</tr>
<tr>
<td></td>
<td>No.</td>
</tr>
<tr>
<td>1. Roman Catholic</td>
<td>39</td>
</tr>
<tr>
<td>2. Methodist</td>
<td>--</td>
</tr>
<tr>
<td>3. Baptist</td>
<td>--</td>
</tr>
<tr>
<td>4. Lutheran</td>
<td>--</td>
</tr>
<tr>
<td>5. Pentecostal</td>
<td>2</td>
</tr>
<tr>
<td>6. Presbyterian</td>
<td>--</td>
</tr>
<tr>
<td>7. Jehovah's Witness</td>
<td>--</td>
</tr>
<tr>
<td>8. Other - None - Orthodox - Spiritualist</td>
<td>2</td>
</tr>
</tbody>
</table>

## TABLE 13

HOW MUCH DID THE CAMPAIGN HELP THE "NEW CONVERTS" TO BECOME SDA

<table>
<thead>
<tr>
<th>City Names</th>
<th>Very Much</th>
<th>Much</th>
<th>Much</th>
<th>Little</th>
<th>Not at All</th>
<th>Weighted Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>San Pedro Sula</td>
<td>53</td>
<td>6</td>
<td>2</td>
<td>--</td>
<td>--</td>
<td>3.83</td>
</tr>
<tr>
<td>Cayey</td>
<td>22</td>
<td>2</td>
<td>-</td>
<td>--</td>
<td>--</td>
<td>3.91</td>
</tr>
<tr>
<td>Total</td>
<td>75</td>
<td>8</td>
<td>2</td>
<td>--</td>
<td>--</td>
<td>3.87</td>
</tr>
</tbody>
</table>
were intended to appeal to a predominately Roman Catholic audience. Table 14 contains the total figure of 101 "new converts," respondents from San Pedro Sula and Cayey, plus twenty-one "new converts" from other campaigns mentioned in the questionnaire making a total of 122.

As the figures of table 14 are considered carefully, it is rather interesting to notice that three of the items which scored the highest weighted scores were numbers 2, 3, and 16 ("Christ Centered Subjects," the "Bible Investigation," and the use of "understandable terminology"). Another interesting finding is the high score of number 12 "The Opening Prayer." This high score (3.88) confirms the longstanding opinion of the author, that in certain Catholic and Protestant environments where it is customary to begin religious services and even some social gatherings with an invocation, the evangelist should do the same.

In this case the invocation offered should be brief, general in content and not sectarian. If the thoughts are carefully chosen and communicated with sincerity and conviction, the Catholic and Protestant brothers will receive the prayer with appreciation and gratitude. On the other hand, it might seem very strange and even contradictory to the listener, that a religious ceremony conducted in a church building may begin and end without a prayer. It has to be recognized however, that there may be circumstances in which it may be necessary to dispense with prayer.
<table>
<thead>
<tr>
<th></th>
<th>I liked It Very Much</th>
<th>I liked It</th>
<th>I liked It a Little</th>
<th>I Disliked It</th>
<th>Weighted Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Absence of attacks on the Catholics</td>
<td>63</td>
<td>20</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>2.</td>
<td>Presentation of Christ-centered subjects</td>
<td>72</td>
<td>6</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>3.</td>
<td>The Bible Investigation</td>
<td>85</td>
<td>4</td>
<td>2</td>
<td>--</td>
</tr>
<tr>
<td>4.</td>
<td>Inductive method (the listener discovers the truth by himself)</td>
<td>76</td>
<td>12</td>
<td>--</td>
<td>1</td>
</tr>
<tr>
<td>5.</td>
<td>Personality of the evangelist and motivation of the listener</td>
<td>76</td>
<td>5</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>6.</td>
<td>Technique of advancing from the known to the unknown</td>
<td>72</td>
<td>11</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>7.</td>
<td>Usage of anecdotes in relation with the subject</td>
<td>60</td>
<td>19</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>8.</td>
<td>Exaltation of Christ and respect shown to the Virgin Mary</td>
<td>70</td>
<td>23</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>9.</td>
<td>Introduction of religious subjects from the beginning</td>
<td>57</td>
<td>25</td>
<td>2</td>
<td>--</td>
</tr>
<tr>
<td>10.</td>
<td>The use of gifts as an incentive to increase attendance</td>
<td>58</td>
<td>31</td>
<td>2</td>
<td>--</td>
</tr>
<tr>
<td>11.</td>
<td>Ecumenical attitude of inviting non-SDA religious personalities</td>
<td>58</td>
<td>23</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>12.</td>
<td>Opening prayer in each program</td>
<td>86</td>
<td>9</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>13.</td>
<td>Inclusion of sacraments and ceremonies</td>
<td>55</td>
<td>22</td>
<td>3</td>
<td>--</td>
</tr>
<tr>
<td>14.</td>
<td>Use of public relations</td>
<td>46</td>
<td>23</td>
<td>2</td>
<td>--</td>
</tr>
<tr>
<td>15.</td>
<td>Respect for all individuals and religions</td>
<td>72</td>
<td>11</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>16.</td>
<td>Use of understandable terminology</td>
<td>75</td>
<td>6</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>17.</td>
<td>Thematic arrangement: Christ-centered themes first</td>
<td>70</td>
<td>15</td>
<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>
Sections 24, 25, and 27 of the questionnaire were written to investigate the degree to which the author's methodology and the organization system used by him contributed to the success of the San Pedro Sula Campaign. Likewise those questions were intended to help in identifying aspects that needed to be improved or replaced. Table 15 indicates that the item which received the highest mark was the "Bible Investigation" with a weighted score of 3.92. Other aspects which clearly characterized the author's approach have been singled out by the respondents as can be seen in table 15. The fact that the "Bible Investigation" received so enthusiastic approval is encouraging. The ecumenic spirit that is breathed everywhere has created unexpected possibilities for gospel proclamation and Bible teaching. This table expresses the opinion of 195 respondents that were exposed to that campaign. Of these, seventy-two are "new converts," eighty-three "older members," thirty "team" members and ten other persons.

The evangelists of the new school have used different techniques and a varied list of topics to teach the Word of God but the results have always been satisfactory when the Gospel message has been presented with love, conviction, and clarity.

The results to questions 18 and 19 came as a big surprise to the author. One possible interpretation is the fact that in public relations many aspects remain unknown to the public even though they are significant for the success of the campaign.
### TABLE 15

**CHARACTERIZATION AND EVALUATION OF THE AUTHOR'S METHOD USED IN SAN PEDRO SULA**

<table>
<thead>
<tr>
<th></th>
<th>Very Important</th>
<th>Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
<th>Weighted Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Progressive presentation of religious subjects</td>
<td>122</td>
<td>24</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Identification with the SDA Church</td>
<td>114</td>
<td>29</td>
<td>8</td>
<td>--</td>
</tr>
<tr>
<td>3</td>
<td>Publicity (newspapers, TV, radio, handbills)</td>
<td>106</td>
<td>37</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>4</td>
<td>Team organization</td>
<td>102</td>
<td>29</td>
<td>4</td>
<td>--</td>
</tr>
<tr>
<td>5</td>
<td>Relevance and validity of subjects</td>
<td>97</td>
<td>35</td>
<td>--</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>The Bible Investigation and the way of teaching it</td>
<td>142</td>
<td>11</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>7</td>
<td>Friendliness of the speaker and mode of communicating it</td>
<td>141</td>
<td>13</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Child evangelism and the method used</td>
<td>79</td>
<td>49</td>
<td>4</td>
<td>--</td>
</tr>
<tr>
<td>9</td>
<td>Team's unity and cooperation</td>
<td>86</td>
<td>47</td>
<td>2</td>
<td>--</td>
</tr>
<tr>
<td>10</td>
<td>Spirit and team's consecration</td>
<td>122</td>
<td>22</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>11</td>
<td>Material and moral help of lay members</td>
<td>97</td>
<td>34</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>12</td>
<td>Financial aid of the conference</td>
<td>87</td>
<td>34</td>
<td>2</td>
<td>--</td>
</tr>
<tr>
<td>13</td>
<td>Artistic support (choir, music, film)</td>
<td>105</td>
<td>32</td>
<td>4</td>
<td>--</td>
</tr>
<tr>
<td>14</td>
<td>Visitation of prospects in their homes</td>
<td>115</td>
<td>24</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>15</td>
<td>Evangelist's leadership</td>
<td>113</td>
<td>15</td>
<td>2</td>
<td>--</td>
</tr>
<tr>
<td>16</td>
<td>Five-day Plan to stop smoking</td>
<td>96</td>
<td>31</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>17</td>
<td>Daily TV and radio talks</td>
<td>92</td>
<td>46</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>18</td>
<td>Public relations which prepared the field</td>
<td>79</td>
<td>48</td>
<td>3</td>
<td>--</td>
</tr>
<tr>
<td>19</td>
<td>Participation of city leaders in the promotion</td>
<td>81</td>
<td>45</td>
<td>3</td>
<td>1</td>
</tr>
</tbody>
</table>
Near the conclusion of the San Pedro Sula campaign the team was requested to indicate in written form their opinion of the positive and negative values of the campaign. Most of the responses were extremely appreciative of the public relations work done.

The Bible Investigation as it was Evaluated by San Pedro Sula Respondents

This Bible Investigation order of subjects was intended as a means of reaching Roman Catholics and the middle class people of Hispanic America. These two objectives were made clear to the respondents so that when checking the corresponding items they would be aware of them. The answers received indicate these five main preferences:

#10 - Presentation of the Sabbath and the Adventist Church 3.90
# 3 - Inductive method 3.89
# 1 - General theme of the series 3.88
# 2 - Sequence of subjects 3.86
#4, 9, 17 3.85

Numbers 6 and 7 scored the lowest in the list. These items deal with distinctive doctrines or standards of the church such as tithe which were not presented in the public meetings but instead in the homes by Bible instructors.

Table 16 expresses the opinion of 195 respondents who were exposed to this approach in San Pedro Sula. The groups of respondents were the same as in table 15.
<table>
<thead>
<tr>
<th></th>
<th>I Liked It Very Much</th>
<th>I Liked It a Little</th>
<th>I Disliked It</th>
<th>Weighted Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. General theme: Christ's Church in Matthew 16:13-18</td>
<td>119</td>
<td>15</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>2. Sequence of subjects: Christ, Christ's Church, The Church's Apostasy, Restoration of Truth, etc.</td>
<td>119</td>
<td>16</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>3. Inductive method (the listener finds the truth by himself, especially in relation to Antichrist)</td>
<td>117</td>
<td>11</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>4. Participation of the audience using the Bible and finding the texts</td>
<td>131</td>
<td>15</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>5. Transition from the lectures to the Bible investigation using the evangelist's conversion story in the transition</td>
<td>95</td>
<td>25</td>
<td>2</td>
<td>--</td>
</tr>
<tr>
<td>6. Omission of subjects (tithe, church standards, etc.)</td>
<td>66</td>
<td>47</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>7. System used to collect donations (envelopes given out only twice during the campaign)</td>
<td>68</td>
<td>48</td>
<td>8</td>
<td>--</td>
</tr>
<tr>
<td>8. Testimonies of those attending, at the end of the series</td>
<td>101</td>
<td>29</td>
<td>2</td>
<td>--</td>
</tr>
<tr>
<td>9. Way of presenting difficult subjects such as Antichrist, and the change of the Sabbath</td>
<td>120</td>
<td>10</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>10. Presentation of the Sabbath and the Adventist Church through the parable of the &quot;Vineyard&quot;</td>
<td>120</td>
<td>13</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>11. Didactic use of blackboard, feltboard, black light, etc.</td>
<td>96</td>
<td>31</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>12. Altar calls made in relation to decision topics</td>
<td>91</td>
<td>25</td>
<td>3</td>
<td>--</td>
</tr>
<tr>
<td>13. Use of Bible words in their original language (Greek and Hebrew) to clarify truths</td>
<td>88</td>
<td>39</td>
<td>4</td>
<td>--</td>
</tr>
</tbody>
</table>
14. Printed lessons given at the end of each meeting  & 99 & 26 & 1 & -- & 3.77  
15. Control of registered attendance & 81 & 43 & -- & 1 & 3.63  
16. Psychological impact of calling "brethren" those attending & 105 & 21 & 1 & 1 & 3.79  
17. The use of congregational religious songs preceding the Bible Investigation & 121 & 20 & -- & -- & 3.85
The results obtained as appears in table 17 indicate that all the groups (with the exception of Cayey) were not enthusiastic with this approach. A new strategy that has been applied by many evangelists of the new school consists in using a whole week (after the main part of the campaign is over) to introduce subjects on Christian stewardship. The results have been satisfactory.

Ideas on the Future of SDA Evangelistic Methodology in Hispanic America

The questionnaire ends with section 29 where ideas and opinions are requested in regard to what should be part of SDA evangelism in Hispanic America. The total computerized results appear in table 18 (total sample, 470 responses).

One hundred twenty-seven respondents out of 470 wrote down some comments on evangelistic outreach and methodology. Seventy-nine of those comments are expressions of gratitude to the work done in San Pedro Sula and Cayey. Of the remaining forty-eight some very definite recommendations and ideas were presented.

1. Sixteen responses coincide in declaring that the evangelist should remain in the city a longer time than he habitually does in order to give the new converts a better foundation.

In relation to this fact it should be remembered that an important objective of the new school of integral evangelism (pointed out on p. 69) deals with incorporating new converts into the community of believers. Unfortunately this objective was not fully implemented in San Pedro Sula's campaign, as it was impossible for the evangelist and the team to stay on for more than eight weeks.
TABLE 17

REACTION TO THE OMISSION OF SUBJECTS SUCH AS TITHE AND CHURCH STANDARDS (QUESTION #6) IN THE BIBLE INVESTIGATION, BY SEVEN DIFFERENT GROUPS

<table>
<thead>
<tr>
<th>Name of the Groups</th>
<th>I Liked It</th>
<th>I Liked It-a</th>
<th>I Dis-liked It</th>
<th>Weighted Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Much</td>
<td>Little</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. San Pedro Sula older members (83)</td>
<td>35</td>
<td>15</td>
<td>1</td>
<td>3.61</td>
</tr>
<tr>
<td>2. San Pedro Sula new converts (72)</td>
<td>19</td>
<td>20</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>3. Cayey older members (84)</td>
<td>54</td>
<td>8</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>4. Cayey new converts (29)</td>
<td>17</td>
<td>7</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>5. Team San Pedro Sula (30)</td>
<td>8</td>
<td>12</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>6. Team Cayey (20)</td>
<td>11</td>
<td>9</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>7. Administrators (20)</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>
# TABLE 18

IDEAS FOR SDA EVANGELISM IN HISPANIC AMERICA  
(TOTAL SAMPLE)

<table>
<thead>
<tr>
<th></th>
<th>Very Important</th>
<th>Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
<th>Weighted Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Identify the campaign with the SDA Church from its beginning</td>
<td>285</td>
<td>60</td>
<td>41</td>
<td>9</td>
<td>3.57</td>
</tr>
<tr>
<td>2. Increase of monetary funds for the campaign</td>
<td>216</td>
<td>107</td>
<td>27</td>
<td>1</td>
<td>3.53</td>
</tr>
<tr>
<td>3. Increase involvement of Church members</td>
<td>311</td>
<td>45</td>
<td>4</td>
<td>1</td>
<td>3.84</td>
</tr>
<tr>
<td>4. Deeper subjects and more Christ-centered</td>
<td>310</td>
<td>47</td>
<td>2</td>
<td>--</td>
<td>3.86</td>
</tr>
<tr>
<td>5. Give preference to Bible Investigation</td>
<td>330</td>
<td>50</td>
<td>--</td>
<td>1</td>
<td>3.86</td>
</tr>
<tr>
<td>6. Combine better the health message with evangelization</td>
<td>285</td>
<td>76</td>
<td>8</td>
<td>--</td>
<td>3.65</td>
</tr>
<tr>
<td>7. Aim to reach the rich and the high class</td>
<td>249</td>
<td>88</td>
<td>16</td>
<td>7</td>
<td>3.60</td>
</tr>
<tr>
<td>8. Work for religious leaders with adequate techniques</td>
<td>256</td>
<td>81</td>
<td>14</td>
<td>2</td>
<td>3.67</td>
</tr>
<tr>
<td>9. Increase number of converts by doing preparatory work</td>
<td>300</td>
<td>49</td>
<td>5</td>
<td>--</td>
<td>3.83</td>
</tr>
<tr>
<td>10. More thorough preparation of new converts</td>
<td>349</td>
<td>30</td>
<td>2</td>
<td>--</td>
<td>3.91</td>
</tr>
<tr>
<td>11. Coordinate church human resources for evangelism</td>
<td>334</td>
<td>38</td>
<td>1</td>
<td>1</td>
<td>3.88</td>
</tr>
</tbody>
</table>
Table 3 (p. 74) shows a large number of apostasies, which probably resulted from lack of adequate follow up. This type of situation is unfortunately not uncommon, and a problem which needs to be dealt with seriously. The church cannot continue to lose hard-won converts simply because the evangelist and his workers are forced to hurry on to other places.

2. Eleven responses deal with lay members. They stressed the idea that church members can help in a more efficient way if they are organized and trained in advance of the campaign.

3. Five respondents gave support to the idea of using more time in radio and TV for Gospel proclamation.

4. Five insisted that the church be spiritually prepared for involvement in the campaign. Prior to the evangelistic thrust the church must be committed and united through prayer with Christ.

5. Two comments indicated the urgency of having more and better church buildings.

6. The last four recommendations suggested that future evangelism should deal more consistently with child evangelism and health evangelism.

It was further suggested that there be more audience participation in music and more religious films.

These responses are a challenge and they require further study and analysis. Church leaders, evangelists, and ministers would equally benefit by looking over these results to see if some of these ideas can be implemented.

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1 This project does not deal with this concern in detail due to its particular emphasis in the first major phase of evangelism.
CHAPTER VII

CONCLUSION

The author shall never forget a visit he made to the Waldenses' sanctuary in northern Italy in 1970. The Waldenses have suffered inhuman and cruel persecutions in past centuries. Many attempts were made to destroy their faith and their existence as a community of believers. Nonetheless that iniquitous work was made impossible because of God's protection and their unconquerable commitment to the Gospel's calling and mission. All of them at the same time were missionaries, and it was an impracticable enterprise to conquer them.

In the nineteenth century, the Waldenses were blessed through an English army officer, Major General John Charles Beckwith\(^1\) who sent them a message. A quotation from that old epistle was painted in big letters on the interior wall of Torre Pellice's museum by grateful descendants of those Waldenses. That sentence was seen by this author on his visit to that place. It read, "Voi sarette missionari o non sarette nulla" (You will be missionaries or you will be nothing.)

\(^1\)John Charles Beckwith, an English man, was born in October 2, 1789. Later he was appointed a lieutenant-colonel at the battle of Waterloo (June 18, 1815). He came to the Waldensian valleys for the first time in 1827. See Alexis Muston, History of the Waldenses (London: Blackie and Sons, 1875), p. 373.
Like the Waldenses Seventh-day Adventist contemporary evangelists in Hispanic America are in need of the permanent baptism of the Holy Spirit and a constantly renewed sense of their divine calling. Successful witnessing is sharing Christ in the power of the Holy Ghost. If we are not willing to be missionaries, we may find ourselves being nothing.

The consideration of an up-dated and renewed evangelism made evident in this study indicates that the new school's ideal of evangelism is projected in three main dimensions. It has a christological dimension since it proclaims the salvific act of God in Christ. It is based in the church of Christ which is not only the object of divine grace, but essentially the instrument by which this saving divine grace is communicated to the world. Finally, it projects itself toward the world, since the special good news which the church proclaims has the human race as its objective.

**A New Strategy for a Changing People**

It has been said in this project that evangelism is the sharing of God's message. This message is the good news of the saving act of God in Christ, and this is an old message. But within the structure of communicating this old good message there is room for the new.

In a sense the words "new" and "integral" that have been used in this work are inadequate to describe properly the strategy,
methods, and techniques used by many Seventh-day Adventist Hispanic American evangelists. As chapter I pointed out, there is no one perfect and unique method by which the gospel news may be presented.

The contemporary evangelist in Hispanic America is confronted with the challenge of change. Therefore it is essential for him to be aware of this fact and face change with an up-dated language, an appropriate methodology, and the eternal, inalterable gospel of Christ.

To have effective evangelism, leading individuals and families to make commitments to Jesus Christ, the individual, the family, and the group must be considered within their context. Each individual has his own personal history and his peculiar needs, hence the evangelist is required to meet people in the context of their needs and in the arena of their struggles.¹

A More Simple, More Natural and More Sensible Approach

The author of this project is aware that once in a while his own gospel proclamation has been veiled by human enthusiasm and defective methodology. Many evangelists have shown off their theological vocabulary and dressed up the gospel with eschatological words and symbolic images which people could hardly understand. Some procedures borrowed from secular approaches and intended as attendance incentives have also been used in Seventh-day Adventist evangelistic meetings, giving a distorted and very

unfavorable image of the Seventh-day Adventist Church. This kind of approach has netted the evangelists some sound and sharp criticism.¹

From the first pages of this project the idea has been stated that the new integral evangelist will approach his Hispanic American Roman Catholic brethren with sympathy and love, in order to understand their problems and share with them the simple facts of salvation in Jesus Christ.

Obviously it would be false to refer to the gospel message as "simple." God's truth is profound and so deep that no man can exhaust it. But the evangelist must state facts clearly in beautiful, direct, and understandable language.

The center and circumference of gospel proclamation should be Christ. Pioneers of Seventh-day Adventist evangelism in Hispanic America initiated their evangelistic work presenting a series of biblical doctrines. The generation of evangelists that followed the pioneers, attempted to make the doctrines Christ-centered.

Now, the new school of evangelism attempts to advance the methodological approach one more step--the Bible doctrines must evolve naturally and spontaneously during the presentation of episodes of Christ's life and teachings.

The order of subject presentation recommended by the author for almost every situation requires that Christ--His divinity, His humanity, His messiahship, His redemptive sacrifice, His resurrection, His

His heavenly priesthood ministry—be presented before any other subject.

The confidence of the Roman Catholic listener is strengthened when he sees that the evangelist believes in Jesus Christ, in the Holy Trinity, in the Holy Spirit, in the church of Christ, in the blessed Virgin Mary, and in the apostles. And at the right time, when the evangelist is advancing in his presentation to a more difficult subject, the Roman Catholic listener will be spiritually prepared to recognize the relationship.

In this framework the use of the Holy Bible is central. In the new strategy the Bible must be taught only after the evangelist has a real and profound experience with God. In its final analysis the methodology, even when based on right and sound principles, is of little consequence if devoid of the dynamic, moving power of God's Spirit.

A New Commitment to God in Christ

When the evangelist commits himself entirely to the gospel proclamation, God will explode in him and through him in a new and more effective evangelism.

An evangelist who exclusively depends upon human activity, whose goals continually demand better techniques, whose work is not based upon divine grace and the baptism of the Holy Spirit, is doomed to failure. The problem is that when the best methods are confronted with the opposition of sin, human evangelism which is not
dependent on a divine-human relationship, experiences the impact of frustration and frequently finds refuge in cynicism.¹

The New Urgency of the Evangelistic Task

According to statistics, about two-thirds of the world's population has yet to be evangelized. It is a scandal that so many human beings have been neglected; it is a rebuke to evangelists and to the whole Church. The Seventh-day Adventist Church has received from Christ the mission of preaching the gospel message. No genuine member of the Church may withdraw himself from this duty. Christ's love and his commandment urge all genuine Christians to extend to others the best of all gifts—salvation in Christ.

The evangelist is submerged into a world and this world is in need of a "divine man" and a "divine remedy." By God's grace the Seventh-day Adventist evangelist possesses both: the "divine man" is Jesus and the gospel is the "divine remedy." But this possession in the form of theoretical knowledge is not sufficient for the salvation of lost men. The proclamation of God's message is of no account without the presence and blessing of God's Spirit. Only when the gospel touches human hearts accompanied by God's fire, is the conscience enlightened and the life transformed.

In such dramatic days when time is running out, it is the task of the Church and of the evangelists to anticipate and help prepare for the final establishment of the kingdom of Jesus Christ, the Lord.

¹Ford, La Gran Minoría, p. 11.
APPENDICES
APPENDIX A

LIST OF SUBJECTS DELIVERED BY CARLYLE B. HAYNES
IN THE CITY OF BUENOS AIRES, ARGENTINA, IN 1928
FIVE GREAT BIBLE ADDRESSES

by

Carlyle B. Haynes
of New York

which you must not miss, and to which you are cordially invited

They will be held in

PRINCE GEORGE'S HALL
Sacramento 1230

Here are

The Dates and the Subjects

Sunday, April 8
The Coming World Government and the Manner of its Establishment as Foretold in the Ancient Bible Prophecies

Tuesday, April 10
The Coming Man of Destiny and Ruler of the World. When Will He Come? Why Will He Come? How Will He Come?

Thursday, April 12
A Changing World Order--Signs of an Impending Over-turning of the Present World Order

Friday, April 13
The Millennium. Will the Church Convert the World or the World Convert the Church? Will There be a Thousand Years of Peace?

Sunday, April 15
The Bible: Is it a True Book? Is it the Word of Men, or the Word of God? Can its Inspiration Be Determined with Certainty?

Every meeting begins at 8:30 o'clock

EVERY SEAT IS FREE
The Second Week of the Bible Meetings

in

Prince George's Hall
Sarmiento 1230

It has been found necessary to continue these great meetings. One week was not enough

Carlyle B. Haynes
will deliver
these
Additional Addresses

Here are
The Dates and the Subjects

Sunday, April 15
The Bible: Is it a True Book? Is it the Word of Men, or the Word of God? Can its Inspiration be Determined with Certainty?

Tuesday, April 17
Spiritualism: Its Origin and Power. Is it Good or Evil? Can the Living Communicate with the Dead? Is Sir Arthur Conan Doyle, the Creator of Sherlock Holmes, Being Out-Sherlocked and Outwitted by the Most Efficient and Most Highly Organized Criminal Conspiracy of All Time?

Thursday, April 19
Angels: Do Such Beings Exist? Are They Departed Spirits of Dead Men? Can We See Them? Do They Now Visit the Earth?

Friday, April 20
The Course of History About to Culminate in the Establishment of an Imperial World Government, the Ultimate Nation, as Foretold in Ancient Prophecy. How Long Will it Last?

Sunday, April 22
The Giant Masquerade Which Counterfeits the Gospel of Christ and Substitutes That Counterfeit for the Genuine; or, Christ and Anti-Christ

Every Meeting Begins at 2:30 O'clock

Every Seat is Free
THE THIRD WEEK OF THE BIBLE ADDRESSES
in
PRINCE GEORGE'S HALL
Sarmiento 1230
by
CARLYLE B. HAYNES

HERE ARE
THE DATES AND THE SUBJECTS

Sunday, April 22
The Giant Masquerade Which Counterfeits the Gospel of Christ and substitutes That Counterfeit for the Genuine; or Christ and Antichrist

Tuesday, April 24
Daniel's Long Prophecy of 2,300 years, Covering a Mathematical Demonstration that Jesus Was the Promised Messiah, Together with His Intercessory Priesthood in Heaven Now.

Thursday, April 26
The Judgment of the Church: The Present Work of Our High Priest in the Heavenly Sanctuary

Friday, April 27
Who Made the Change of the Sabbath: Is it Saturday or Sunday, the Seventh Day or the First Day? Does it Make any Difference Which Day We Keep?

Sunday, April 29
Who Made the Change of the Sabbath from the Seventh Day of the Week to the First? Is Sunday Observance of Purely Pagan Origin and Entirely Without Divine Authority? When, Why, How, and by Whom the Change was Made

EVERY MEETING BEGINS AT 2:30 O'CLOCK

EVERY SEAT IS FREE

YOU AND YOUR FRIENDS ARE MOST CORDIALLY INVITED
THE FOURTH WEEK OF THE BIBLE ADDRESSES
in
PRINCE GEORGE'S HALL
Sarmiento 1230
CARLYLE B. HAYNES

Here are
THE DATES AND THE SUBJECTS

Sunday, April 29
Who Made the Change of the Sabbath from the Seventh Day of the Week to the First? Is Sunday Observance of Purely Pagan Origin and Entirely Without Divine Authority? When, Why, How, and by Whom the Change Was Made

Tuesday, May 1
The Sabbath of the New Testament, Kept by Christ, by His Apostles and by the Early Christian Church: Which Day Was It?

Thursday, May 3

Friday, May 4
The Great Prophecy of the Seven Seals and the Four Horsemen of Revelation

Every Meeting Begins at 2:30 o'clock

EVERY SEAT IS FREE

YOU AND YOUR FRIENDS ARE MOST CORDIALLY INVITED

Music Leader D. F. Haynes
FIFTH WEEK OF THE BIBLE ADDRESSES
Being Given by
CARLYLE B. HAYNES

This Fifth Week's Meetings Will all be Held in

, L A C A S A S U I Z A
Rodriguez Pena 254

Here are
THE DATES AND THE SUBJECTS

Sunday, May 6
The Return of Elijah the Prophet Foretold for the Present Generation.
Has He Come, and Is He Here Now?

Tuesday, May 8
Seventh or First Day? Can Either Be Traced Down from Creation? Have
Changed Calendars Brought in Hopeless Confusion? Is it Possible to
Locate the Identical Seventh Day from Creation, the Bible Sabbath?

Thursday, May 10
Why Did God's Ancient People Demand the Crucifixion of Their Promised
Messiah? Why Was Jesus Put to Death?

Friday, May 11
Is God Particular? Does God Mean What He Says, or May We Accommodate
Our Obedience to Him to Our Own Convenience?

Sunday, May 13
Heaven, Hell and Purgatory. Is Man Mortal or Immortal? Is Death the
End. Does Man Possess a Soul Which Can Live Apart from His Body?

Every Meeting Begins at
2:30 o'clock

EVERY SEAT IS FREE
YOU AND YOUR FRIENDS ARE MOST CORDIALLY INVITED

Music Leader D. F. Haynes
THE SIXTH WEEK OF THE BIBLE ADDRESSES

Being Given by
CARLYLE B. HAYNES

in
PRINCE GEORGE'S HALL
Sarmiento, 1230

Here Are
THE DATES AND THE SUBJECTS

Tuesday, May 15
Death. Where Then?--To Heaven or Hell? Is Man Conscious or Unconscious in Death? Can the Dead Communicate with the Living?

Thursday, May 17

Friday, May 18
Heaven. Will the People of God Spend Eternity There or on This Earth? What Is the Reward of the Righteous, and Where Is the Home of the Saved?

Sunday, May 20
Studies in the Prophecies of the Revelation. The Great Threefold Message Which, According to These Prophecies, Is to be Proclaimed to All the World Just Now.

Every Meeting Begins at 2:30

EVERY SEAT IS FREE

YOU AND YOUR FRIENDS ARE CORDIALLY INVITED

Music Leader

D. F. Haynes
Here Are
THE DATES AND THE SUBJECTS

Sunday, May 20
Studies in the Prophecies of the Revelation. The Great Threefold Message Which, According to These Prophecies, Is to be Proclaimed to all the World Just Now.

Tuesday, May 22
The Prophecy of the Beast, His Image and His Mark

Sunday, May 27
The Most Certain Sign of the Second Coming of Our Lord in the Present Generation, a Sign Foretold in the Bible and Now Being Remarkably Fulfilled.

Tuesday, May 29
Theft and Robbery in the Church. What is the Bible Method of Financing the Church?

Thursday, May 31
What Is Christian Conversion? How Does God Make Bad Men Good?

Friday, June 1

Sunday, June 3
Baptism, What Is the Proper Mode, Immersion, Sprinkling, or Pouring? And is Either Necessary?

Every Meeting Begins at 2:30 O'clock

EVERY SEAT IS FREE

YOU AND YOUR FRIENDS ARE CORDIALLY INVITED
THE CLOSING WEEK OF THE BIBLE ADDRESSES
of
CARLYLE B. HAYNES
in
PRINCE GEORGE'S HALL
Sarmiento 1230

Here Are
THE DATES AND THE SUBJECTS

Sunday, June 3
Baptism. What is the Proper Mode, Immersion, Sprinkling, or Pouring? And Is Either Necessary?

Tuesday, June 5
The Bible Method of Meeting the High Cost of Living and at the Same Time Insuring Perfect Health.

Thursday, June 7
The Return of the Jews, Will They Go Back to Palestine? Is The Zionist Movement a Fulfillment of Ancient Bible Prophecies, or a Movement Growing Out of a Complete Misunderstanding of God's Purpose?

Friday, June 8
The Continuation of the Protestant Reformation

Sunday, June 10
The Present Truth for the Present Generation

Every Meeting Begins at 2:30 o'clock

EVERY SEAT IS FREE

YOU AND YOUR FRIENDS ARE CORDIALLY INVITED

Music Leader
D. F. Haynes
APPENDIX B

BIOGRAPHICAL SKETCH AND METHODOLOGY OF EVANGELIST CARLOS E. AESCHLIMANN
CARLOS EDY AESCHLIMANN HERNANDEZ

BIOGRAPHICAL SKETCH AND METHODOLOGY

Personal Data

Born April 3, 1930, in San Carlos, Republic of Chile.
Parents: Alfredo J. Aeschlimann Bosch
Marfa Dolores Hernandez de Aeschlimann
Married to Elsa Lorena Bishop--June 22, 1953.
Children: Susana Ester de Lopez--She lives in McAllen, Texas,
with her husband and son.
Carlos Alfredo, medical student at Loma Linda University.

Studies

Grade School: At Adventist schools in Argentina.
Secondary: Adventist schools in Santiago and Chillan, Chile.
Theological course: River Plate College, Argentina.
Andrews University Extension Course, at Sao Pablo, Brasil.
Loma Linda University, one year: Theology and psychology.

Activities in the Adventist Church

Bible Instructor 1952-1953 La Plata, Argentina
Church pastor 1954-1958 La Plata, Tucuman, Salta, and
Corrientes, Argentina
Mission evangelist 1959-1961 Posadas, North Mission
Conference evangelist 1962-1965 Buenos Aires, Argentina
Union evangelist 1965-1967 Austral Union, Buenos Aires
Union evangelist and
Union secretary 1967-1972 Mexican Union
Union president 1972-1975 Central American Union
Inter-American Division
Ministerial Secretary 1975- Miami, Florida

Inspiration to Become an Evangelist

The Lord used four men who influenced his life:
His father, whose ministry was an example and an inspiration for him.
Pastor Walter Schubert inspired him holding weeks of prayer and in
ministerial institutes in which he participated.
Pastor Juan Tabuenca with whom he worked during his first two years.
Pastor Jose Tabuenca who oriented him in a definite way toward
evangelism.

Some of the More Important Evangelistic Campaigns
Conducted in South America

<table>
<thead>
<tr>
<th>Place</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>La Plata, Argentina</td>
<td>1954</td>
</tr>
<tr>
<td>Tucumán,</td>
<td>1955, 1956</td>
</tr>
</tbody>
</table>
### Some Important Evangelistic Campaigns Conducted in Interamerica

<table>
<thead>
<tr>
<th>Place</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salta, Argentina</td>
<td>360</td>
</tr>
<tr>
<td>Tandil, &quot;</td>
<td>40</td>
</tr>
<tr>
<td>La Plata, &quot;</td>
<td>135</td>
</tr>
<tr>
<td>Mar del Plata, &quot;</td>
<td>60</td>
</tr>
<tr>
<td>Morón, &quot;</td>
<td>50</td>
</tr>
<tr>
<td>Caseros, &quot;</td>
<td>35</td>
</tr>
<tr>
<td>Los Polvorines,&quot;</td>
<td>50</td>
</tr>
<tr>
<td>Bahía Blanca, &quot;</td>
<td>140</td>
</tr>
<tr>
<td>Córdoba, &quot;</td>
<td>100</td>
</tr>
<tr>
<td>Formosa, &quot;</td>
<td>20 - 1285</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Place</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>México City No. 1</td>
<td>600</td>
</tr>
<tr>
<td>México City No. 2</td>
<td>540</td>
</tr>
<tr>
<td>México City No. 3</td>
<td>550</td>
</tr>
<tr>
<td>Mérida, Yucatán, México</td>
<td>575</td>
</tr>
<tr>
<td>Juarez, Chi., Mexico</td>
<td>150</td>
</tr>
<tr>
<td>Tuxtla Gutierrez, México</td>
<td>340</td>
</tr>
<tr>
<td>Poza Rica, México</td>
<td>50</td>
</tr>
<tr>
<td>Bogotá, Colombia</td>
<td>580</td>
</tr>
<tr>
<td>Guatemala City, Guatemala</td>
<td>120</td>
</tr>
<tr>
<td>La Ceiba, Honduras</td>
<td>50</td>
</tr>
<tr>
<td>Panamá City</td>
<td>500</td>
</tr>
<tr>
<td>San José, Costa Rica</td>
<td>440</td>
</tr>
<tr>
<td>San Juan, Puerto Rico</td>
<td>150</td>
</tr>
<tr>
<td>Barranquilla, Colombia</td>
<td>240</td>
</tr>
<tr>
<td>Zacatecoluca, El Salvador</td>
<td>140</td>
</tr>
<tr>
<td>Small Crusades</td>
<td>300 - 5465</td>
</tr>
</tbody>
</table>

**Total** 6750

### Major Writings

- Hacia una Vida Feliz (Toward a Happy Life) 145 pages
- Salvemos el Hogar (Let Us Save the Home) 225 "
- Perfiles de una Personalidad Dinámica (Profiles of a Dynamic Personality) 80 "
- Soluciones a los Problemas del Hombre Moderno (Solutions to the Problems of Modern Man) 98 "
- Enfoque Dinámico de los Problemas del Hogar, la Niñez y la Juventud (Dynamic Approach to the Problems of the Home, Childhood and Youth) 300 "
- Soluciones Modernas a los Problemas Modernos (Modern Solutions for Modern Problems) 165 "
- La Fe de Jesús - Pacific Press, 1975 (The Faith of Jesus) 62 "
- Amigos de Jesús - Pacific Press, 1975 (Friends of Jesus) 92 "

At least 50 articles in different Latin American Periodicals
Radio and Television

600 radio programs of five minutes duration: LA VOZ DEL HOGAR
(The Voice of the Home)
25 TV programs, some 15 minutes and others of 7 minutes duration.

Interviews

Dr. Misael Pastrana Borrero, President of Colombia.
Licenciado Daniel Oduber, President of Costa Rica
Licenciado Sepúlveda, Vice-President of Guatemala
Scores of Cabinet Ministers, Ambassadors, Bishops, etc.

Most Spectacular Public Lectures

At the Elliptic Assembly Hall of the National Congress of Colombia
in July, 1971, before an audience of 3,500 people. Among the
attendance were the elite of society, government and military
of Colombia. The topic was: HOPE FOR THE DECADE OF THE SEVENTIES.

Main Assembly Hall of the National Congress of Panama. The meeting
was for authorities, diplomats, press and society of Panama.
Attendance, 1,000 people. Topic: HOPE FOR A WORLD IN CRISIS.

Evangelistic Methodology of Carlos Edy Aeschlimann

Generally he uses three types of evangelistic campaigns:

1. The Large Campaign: Generally conducted in the capital of a
   nation or another important city. This type of campaign requires
   fairly large budget and not less than 25 workers. It always
   takes the form of a multiple campaign involving the total area
   of the city. The evangelist is the head of a team of lecturers.
   It lasts between 8 and 12 weeks.

2. The Medium-sized Campaign: Conducted with 12 to 20 workers.
   The plan is more or less the same as for the large one.

3. The Short Campaign for Revival and Harvesting: Conducted
   with 5 to 10 workers. It lasts between 10 and 30 days. The
   field is well prepared beforehand. The purpose of this
   campaign is to obtain decisions and to harvest.

As Ministerial Secretary of the Inter-American Division, pastor
Carlos E. Aeschlimann conducts one large or medium effort and
three to five short campaigns every year.

Consecutive Steps in an Evangelistic Campaign

1. Planning. Usually the evangelist makes a general plan five
   years in advance, selecting the places where he intends to
   conduct his campaign.
Plans for a specific campaign are made one year in advance. After visiting the place and discussing matters with the leaders, a complete and detailed plan of the whole campaign is worked out.

2. Preparation of the Field. Before starting the crusade a careful preparation of the field has to be made. The philosophy is that when the meetings begin there should be hundreds in attendance who already know all or almost all the doctrines. This cultivated public will render a fast and abundant harvest. The more important methods to prepare the field are:

a. Missionary Mail Men: They hand deliver Bible lessons to thousands of students.
b. Cottage meetings: Hundreds become interested attending these meetings.
c. Baptismal classes: They prepare tens of candidates.

The preparation of the field also includes the broadcasting of a radio or television program in which the evangelist is the lecturer.

3. Impact in the City. The evangelist arrives two weeks before the beginning of the meetings and develops an intense program of lectures in well-reputed cultural centers. He pays visits to dignataries, cabinet ministers, diplomats, etc. He also gives radio and television interviews, and press conferences.

4. The Public Effort

5. Follow-up Work. An associate evangelist or the church pastor, with a smaller team, continues the campaign for two or three months more after the evangelist leaves.

6. Consolidation. It is expected that the church pastor and one or two assistants will continue to work for a full year confirming and consolidating the results of the crusade.

Main Objectives or Purposes of an Evangelistic Effort

An evangelistic crusade has several main purposes and objectives:

1. To strengthen the work of the church in a needy city.
2. To win hundreds of souls for Christ.
3. To organize several new churches and companies.
4. To function as a school of evangelism for the team of workers.
5. To obtain a spiritual and missionary revival among church members.
6. To give prestige to evangelistic endeavors in the Union and local field.
The Concept of a Multiple Campaign

When a crusade is large and is carried on in an important city, then three or four other series are conducted simultaneously. Furthermore all the churches and congregations in the surrounding area participate, directly or indirectly, in the campaign.

A team of evangelists is organized. The chief evangelist delivers two or three lectures per week in every one of the more important places. The other lectures are given by associate evangelists.

In the neighboring churches and companies auxiliary campaigns are conducted by members of the team.

Reasons for Using the Multiple System

1. In a large crusade too much is at stake to put everything in one bucket, that is, to risk everything at one place. It is much better to have two or three important places in order to ensure good final results for the campaign.

2. In large cities it is difficult to gather people at just one given place. For this reason we have to go where people live.

3. Right from the beginning emphasis is placed on the concept of a team of speakers. In this way the public becomes accustomed to and develops appreciation for the general program and not for one personality.

4. It is more convenient to get all the churches and congregations in the area involved in the evangelistic program, in this way avoiding resentments.

5. The whole city is covered and all the churches are encouraged.

General Organization of the Campaign

1. Central Governing Committee. The local field president is the chairman and the main leaders of the campaign are members of this committee. It works out the great overall aspects of the campaign and makes the great decisions.

2. Local Executive Committee. The evangelist is the chairman. Team leaders, chairmen of committees and maybe a capable lay member, are the members of this committee.

3. Teams. The group of workers is divided into teams with its leaders. The team leader assigns the tasks, reviews the work done, assists and gives orientation to his group of workers. He also solves all routine problems.
4. The Important Assistants

General coordinator of the campaign. He is the chief of staff, or personnel. He solves almost all the problems.
Associate Evangelists. They are the evangelist's assistant preachers.
Team Leaders.
Administrator. He keeps the accounts, does the buying, and takes care of the expenses.

5. Committees

Propaganda. In charge of distribution of all propaganda.
Public and press relations
Ushers
Special programs and music
Finances
Pastoral, to care for and guard new converts.
Prayer and spiritual revival

Topics

We follow the system of logical and psychological topical units. We also use the Bible Class plan, and at the end organize a large dynamic baptismal class, sometimes divided into groups.

Topical Units

<p>| | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1.</td>
<td>Introductory Subjects</td>
</tr>
<tr>
<td>2.</td>
<td>Basic Christian Doctrines</td>
</tr>
<tr>
<td>3.</td>
<td>The Plan of Salvation</td>
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<tr>
<td>4.</td>
<td>Second Coming of Christ and Closing Events</td>
</tr>
<tr>
<td>5.</td>
<td>The Law and the Sabbath</td>
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<tr>
<td>6.</td>
<td>The Church</td>
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<tr>
<td>7.</td>
<td>The Hereafter</td>
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<tr>
<td>8.</td>
<td>Distinctive Topics</td>
</tr>
<tr>
<td>9.</td>
<td>Intensive General Review</td>
</tr>
<tr>
<td>10.</td>
<td>Decision - Altar Call</td>
</tr>
</tbody>
</table>

Dynamics of the Bible Class and Baptismal Class

1. Bible Class. All who attend are enrolled. Every one receives a card with his/her name and a number. Every night when the person comes to the meeting the card is marked and a Bible is put in his hands. The subject is presented in the form of a class. Bible references are given and the audience looks up the texts in their Bibles. Bibles are kept in the meeting hall, but at the close of the crusade, in a special ceremony, they are given to the people.
2. Baptismal Class. During the last weeks meetings are held every night. All doctrines are reviewed by using a series entitled "Twenty Steps to Salvation." People present are divided into small groups, as if they were Sabbath School classes. The preacher speaks only 20 minutes, then classes are organized. Team members or outstanding lay members are the teachers. If the attendance is very large and it is inconvenient to divide into classes, then the speaker presents the subject in one general class.

Propaganda

The philosophy followed is to spend less on traditional propaganda, and put the emphasis on requesting church members to bring interested people and visitors to the meetings. The following are the main instruments or propaganda:

- Special invitations
- Handbills (one per week)
- Posters with general information to be posted at stores, etc.
- Letters--delivered by mail or by church members
- Articles in: Newspapers, radio and TV
- Incentives for church members who bring visitors
- Incentives for attending people who bring visitors

Program for an Evangelistic Meeting

The idea is to present a well organized, varying, and attractive program.

- Film or slides
- Greetings, welcome and announcement
- Special music
- Lecture
- Final announcements
- Benediction

Personal Work

The basis for success is careful personal attention to people attending the meetings. During the introductory lectures a summary of the subject is offered, and then taken to the homes by members of the team. It is explained to the public that the Bible course has two parts: the public section which is presented during the lecture, and the personal section, explained in the homes. The workers arrange Bible studies and visit the homes regularly to explain the doctrines, answer questions and obtain decisions.

Auxiliary Series

To each church and congregation in the area a worker of the team is assigned to carry out the following activities:
148

He is present every Sabbath.
He organizes one or two baptismal classes.
He gives two lectures each week in that place.
He prepares for baptism all juniors, young people and interested persons living in the area.

School of Evangelism

Since the preparation and training of the workers who are engaged in the crusade is one of the main purposes of the campaign, a school of evangelism is always organized. When college students participate, it is necessary to have formal classes for them. The following is offered in these classes:

- Personal evangelism
- Public evangelism
- The art of obtaining decisions
- Effective preaching
- The successful church pastor
- Principles of basic psychology for pastors

Participation of Lay Members

In the modern evangelistic series, the active and integral participation of lay members is considered essential. It is explained clearly that the campaign will be carried out by the church and for the church. Success or failure will depend greatly on the attitude of the church. In other words, the greatest burden for the meetings should rest on the church and its members.

For all committees lay members are appointed.
In every meeting one lay member has a part in the program.
The field is prepared by the lay members.
Well trained lay members give Bible studies in the same way as the team workers.
The church provides a good share of the campaign budget.
Lay members assume responsibilities in taking care of, confirming, and establishing the new converts.
The lay members participate in the final success of the campaign.

Finances

Budget. The budget is prepared by the evangelist, the president, and the treasurer of the local field.

Financial resources. Funds for the campaign come from: (a) The Division, (b) The Union, (c) The local field, (d) The local church, (e) Offerings taken in the meetings, (f) Special donations.

Handling of funds. A special bank account is opened. An administrator is appointed, who with the help of an assistant, does all the buying and paying. A weekly report is rendered to the evangelist, and a final report is prepared and given to the conference.
Baptisms

The first baptismal ceremony is conducted two weeks after the beginning of the campaign. Interested and well prepared persons are baptized and a strong call is made. Names received are taken care of immediately by the workers.

Henceforth every two weeks a baptismal service will be held until the end of the crusade.

The baptismal candidates are approved by the church board. The workers are present to give explanations about their candidates. Usually the evangelist does not attend this church board meeting.

The baptismal ceremony is well planned. It should be moving, solemn, impressive and short. At each baptism a call is made and the names of those who respond are obtained.

Consolidation of the New Members

A committee of consolidation is appointed. Members of this committee are the church elders, deacons, and Sabbath School teachers. Each one of the new converts is put in the charge of one of the consolidation committee members who has the responsibility to see that he attends church on Sabbath and is visited each week to establish him in the truth.

Follow Up Work

The crusade is not finished when the evangelist leaves. Generally one of the associate evangelists or the church pastor, with some workers, goes on with the campaign for one to three more months, conducting three meetings each week and a baptismal service every two weeks. Furthermore, until the end of the year the visitation program and preparation of candidates must continue.

Identification

When a crusade is conducted in a public place, the sponsor is some well known entity of the church, like "The Voice of Hope," El Centinela, or "The International Temperance Association." When a crusade is conducted in one of our churches, it is done in the name of the church and the evangelists identify themselves as ministers.
APPENDIX C

BIOGRAPHICAL SKETCH AND METHODOLOGY OF EVANGELIST SERGIO EDUARDO ORTIZ
Name of evangelist: Sergio Eduardo Ortiz Zapata

Nationality: American citizen  Country of birth: Ecuador

Biographic data: Born in Guayaquil, Ecuador, February 25, 1941.  
Married to Aura Lizardo on July 20, 1969.  
They have two children.

Experience in the Church:

1967-1968 - Bible Instructor in Puerto Rican Adventist Conference  
1969 - District pastor in Arecibo, Puerto Rico  
1970-1973 - Pastor in New Orleans, Louisiana  

Evangelistic Campaigns and Results:

<table>
<thead>
<tr>
<th>Place</th>
<th>Baptisms</th>
<th>Other Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Juan Díaz, Puerto Rico</td>
<td>75</td>
<td>1 church was established</td>
</tr>
<tr>
<td>Las Marías, &quot; &quot;</td>
<td>111</td>
<td>1 church was established</td>
</tr>
<tr>
<td>Hormigueros, &quot; &quot;</td>
<td>100</td>
<td>1 church was established</td>
</tr>
<tr>
<td>San Sebastián,&quot; &quot;</td>
<td>311</td>
<td>3 churches were established</td>
</tr>
<tr>
<td>Hatillo &quot; &quot;</td>
<td>110</td>
<td>1 church was established</td>
</tr>
<tr>
<td>Lajas, &quot; &quot;</td>
<td>80</td>
<td>1 church was established</td>
</tr>
<tr>
<td>Quebradillas,&quot; &quot;</td>
<td>70</td>
<td>1 church was established</td>
</tr>
</tbody>
</table>

Methods used:

Indirect  
Clinical exams

Contributions:

Abbreviated manual of evangelism for lay members
June 2, 1978

Elder Salim Japas
Beechwood E-46
Andrews University
Berrien Springs, Michigan 49103

Dear Elder Japas:

It is a pleasure for me to send you a speedy reply, filling out the questionnaire that you sent me. I take the opportunity to thank you for including my name on the list of those who evolved evangelism in Hispanic America.

I want to be brief, enumerating the points which have characterized our program. I will attempt to use familiar terms; you can include them in your thesis, using your terminology.

I. Entering by Surprise

A. We have learned to set up and organize the tent, including the electrical system, in half a day.

B. Contrary to the public relations strategy of other evangelists, we do not make ourselves known to the public until the day preceding the meetings, after having prepared the territory quietly and individually. This has resulted in a blessing. One retired worker, having observed a dozen evangelists, called this strategy "Ortiz strategy." We used it for the first time in Quebradillas, Puerto Rico, in 1974.

II. Health Program

We have decided not to have an evangelistic series without a health program. We have discovered that health topics are of more interest to the public than social ones. In the beginning I gave the health talks. Later we worked with M.D.'s, nutritionists, and lately the health secretary of the conference. Here are some of our topics.

A. Five-Day Plan to reduce weight and maintain the figure

B. Nervous tension

C. Essential vitamins for the body's balance

D. Adequate diet

E. Five-Day Plan to stop smoking
F. Heart stress test  
G. Electrocardiogram  
H. Diabetic check  
I. Cancer detection for women  
J. Glaucoma check  
K. Hemoglobin check  
L. Dental hygiene  

We began including these health topics in our evangelistic program in Church No. IV of Mayaguez, Puerto Rico in 1974.

III. Change of name from "Evangelistic Campaign" to "The Program of Genuine Aid for Family Integration." (Since our campaigns are also educational and preventive programs.) It was first used in 1973, in Arecibo, Puerto Rico.

IV. Series of Six Christ-centered Studies Prior to Doctrinal Subjects.

We emphasize that the person must recognize his sinful state and need of a Saviour. We do this with the first six basic studies; then we follow with the doctrinal subjects by the Bible workers in the people's homes. This technique was first used in 1973, in Arecibo, Puerto Rico.

V. Not Announcing the Close of the Meetings

After the initial series, the evangelist remains two more months strengthening the new believers. Even after the departure of the evangelist, the public is never told that the campaign has ended. This technique was first practiced satisfactorily in Utuado, Puerto Rico, in 1973.

VI. Stewardship Week

A stewardship week is conducted for the new believers two weeks after the last baptismal service. This was done in Lares, Puerto Rico in 1975.

VII. One Handbill Only

Studies done by other evangelists reveal that multiple handbills are a waste of money. If satisfied by a good program, those attending the first two weeks of the campaign will recruit others.
VIII. A School of Evangelism for Lay Members, Conducted Simultaneously with the Campaign

I hope this will be of help to you. Feel free to exclude any part which might be a repetition or unimportant.

May God add His blessings to you, is my sincere desire as a worker in the evangelistic lines.

Sincerely,

Sergio Ortiz
APPENDIX D

BIOGRAPHICAL SKETCH AND METHODOLOGY OF EVANGELIST DANIEL BELVEDERE
Name of evangelist: Daniel Belvedere

Nationality: Argentinian  Country of birth: Argentina

Biographic data: 40 years of age; married and has three children.

Degrees: B.A. in Theology, River Plate College; MSPH, Loma Linda University; candidate for the degree of M.A. in religion at Andrews University.

Experience in the church:

Adventist minister for eighteen years, now ministerial secretary and evangelist of the Austral Union, South America. Former professor at River Plate College.

Evangelistic campaigns and results

The last seven campaigns were the most fruitful ones:

<table>
<thead>
<tr>
<th>Place</th>
<th>Date</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moreno, Argentina</td>
<td>1972</td>
<td>123</td>
</tr>
<tr>
<td>Bragado, &quot;</td>
<td>1972</td>
<td>133</td>
</tr>
<tr>
<td>Olavarria, &quot;</td>
<td>1973</td>
<td>148</td>
</tr>
<tr>
<td>Santiago del Estero, Argentina</td>
<td>1973</td>
<td>228</td>
</tr>
<tr>
<td>Santa Fe &quot;</td>
<td>1974</td>
<td>251</td>
</tr>
<tr>
<td>San Miguel, &quot;</td>
<td>1975</td>
<td>289</td>
</tr>
<tr>
<td>Montevideo, Uruguay</td>
<td>1976</td>
<td>241</td>
</tr>
</tbody>
</table>

In all these campaigns the results listed belong strictly to the three month period of each campaign.

Philosophy of evangelism:

It is not the task of specialists, but of the whole church.

Contributions:

Initiated the program "Easter Evangelism"
Promoted Tent-evangelism, lately air tents
Preparation of booklets for pastors and laymen on how to conduct evangelistic crusades

"Easter Evangelism" Plan:

A study of the practices of the average Catholic would seem to indicate that during Easter Week he is inclined towards religious matters.

During Easter week he attends mass, confesses, takes part in Holy Communion and enjoys film programs related to Easter.
Structure of the program:

1. Basically in two parts, when the work is done by lay members:
   a. "Easter week"
   b. Biblical topics following

2. When this program is carried out by pastors or evangelists, it could be divided into three basic phases:
   a. Preparatory topics following Schubert's style, beginning a week and a half prior to "Easter week"
   b. Four topics of "Easter week"
   c. Bible investigation classes

3. Another variants used by pastors is:
   a. the four subjects of "Easter week"
   b. Meetings Wednesday, Sabbath and Sunday, or only Sabbath and Sunday, or a series of 30-45 consecutive nights.

4. The young people have used "Easter week" to initiate their "Voice of Youth" projects, followed by one or two weekly meetings or with branch Sabbath Schools, usually held by lay members.

Development of the program each night:

Essentially it is divided into three parts:

1. Opening program. Designed to eliminate some of the tensions, fears, and prejudices which naturally exist in Catholics. It consists of non-doctrinal music and slides, preparing a religious atmosphere. It could also include appropriate poetry.

2. Short sermon. Thursday night, the topic on God's love; Friday, Jesus died for us; Saturday, why did Christ have to die for us; Sunday, repentance, confession and forgiveness.

3. Slide program on the life and death of our Lord Jesus Christ. Thursday covers from the proclamation of His birth until His triumphant entry into Jerusalem; Friday from the triumphant entry to Gethsemane; Saturday from Gethsemane to the cross; Sunday from the cross to His ascension.

Results from this program

In our experience, handbills advertising evangelistic meetings have brought between 7-10 people for every 1000 handbills. On "Easter week" 67 people responded from every 1000 handbills.
This program made it possible for the Southern Conference in Argentina to gather more than 10,000 non-SDAs in the different preaching centers during Easter nights. Besides it brought about a healthy awakening among the lay members, including young people, who not only conducted "Voice of Youth" series, but experimented reconversions as a result of their participation in the evangelistic work. The desire to take up the ministerial vocation was awakened in some of them.
APPENDIX E

BIOGRAPHICAL SKETCH AND METHODOLOGY OF EVANGELIST RUBEN PEREYRA
Name of evangelist: Rubén Pereyra

Nationality: Uruguayan Country of birth: Uruguay

Biographic data:

Born in Rivera, Uruguay in 1933 of an Adventist family. Graduated from Chile Union College 1953; currently at Andrews University working toward M.A. degree in religion.

Experience in the church:

Pastor evangelist from 1954-1962
Union evangelist and ministerial association secretary, 1964-1969
South American Division evangelist and ministerial association secretary, 1970 until now.
Editor of El Ministerio Adventista from 1970 until now.

Evangelistic campaigns:

An average of two major campaigns per year while Union evangelist.
One major campaign per year as Division evangelist.
Major goals to open new work in dark places.

Contributions:

"Home Week" and "Week of Optimism" as an introduction to the Bible Investigation. Three month campaign beginning with seven meetings a week during the first three weeks, followed by six days a week during the rest of the campaign.

Compilation of material related to the "Home Week" and "Week of Optimism" in three volumes.

RUBEN PEREYRA

METHODOLOGY

(From a lecture presented on May 27, 1978 to SDA pastors in the Theological Seminary, Andrews University.)

1. No one should consider himself complete in evangelism.

2. Each environment is different and the approach should be different.

3. We are always apprentices.

4. I entered the ministry January 1, 1954.
Pastor evangelist, 1954-1958
Union evangelist, 1962-1965
South America Division evangelist, 1967-1969

5. I feel discouraged frequently, but I have come to the conclusion that the salvation of souls is the most important work, the most difficult and beautiful vocation. Evangelism is a miracle.

6. Evangelism is taking people where they are and leading them where we want them to be.

7. There are different evangelistic methods, depending upon where people are found.

Protestant

Catholic

Pagan

Atheist

Spiritist

But they all pass through this point

The mistake has been in applying one method to everybody.

Hammerly indicated that the steps to follow to create confidence and reach a decision are:

Methodology Lecturer Bible Christ Church Decision

eschatology soteriology ecclesiology

8. Other evangelists use a doctrinal series and baptize at the end.

Lecturer

Doctrines

Lecturer

Doctrines on Christ

Other doctrines
9. Cleveland introduced this method in South America and Daniel Belvedere is using it successfully. It consists of having three or four simultaneous series in parallel form.

Christ
Law
Society
Church
State of the dead

A subject on Christ is presented, followed by one on the Law and then another on the Church, then another on Christ, and Social alternating.

Christ Church Home Dead Bible

In the thematic order, subjects of high social interest are inserted.

10. A difference must be established between the argumentative method and the practical faith.

One must not only present arguments in favor of the truth, but must also appeal to the conscience.

When I present the Sabbath doctrine I do it stressing its social dimension. This is the first part of favorable Sabbath presentation.

We tell them "Try out the Sabbath blessings!"

We follow the same technique for other doctrines.


A. The thematic order should be flexible.

We should be free to make the necessary changes as it seems advisable.

We should depend to some extent on the reaction of the people. The most difficult plan is the flexible one.
B. It is easy to go wrong in a long campaign. Communion with God is basic if God's power is desired.

C. There is a fundamental subject which is of interest to all--"The Home" (One finds out the people's preference with a poll).

We start out a long campaign with a week dedicated to the Home (parents, spouses, youth, teachers, entire families).

The week is concluded on Saturday with a special Mothers' Program.

Gifts:  A. The newest mother  
B. The oldest mother  
C. The mother who has the most children

These mothers are interviewed publicly. This is of advantage for those sponsoring the program.

D. Then comes "Optimism Week"

   There are eight topics:
   1. The world and its problems  
   2. We are not orphans  
   3. We are not going adrift (the Second Coming of Christ and the Resurrection)  
   4. Our hardest problem has a solution (sin)  
   5. Leaving the Prison Cell (Repentance, Confession, Forgiveness)  
   6. We can start all over again (Confession)

E. Bible Investigation

   The series is continued  
   The series is not concluded

F. Social Gathering

G. A choir of the new believers is organized.

Techniques are used to transfer the peoples' attachment from the evangelist to the pastor who will continue after the evangelist
leaves. In a gradual way the associates who will remain are introduced.

Preparation of the soil. There are several methods:

1. Saturation of the city
2. One-to-one contact
3. Surprise

I don't believe in massive enrollments in Bible study lessons. It is preferable to have fewer and more selective prospects, and the results will be better.
APPENDIX F

BIOGRAPHICAL SKETCH AND METHODOLOGY OF
EVANGELIST ARTURO E. SCHMIDT
Name of the evangelist: Arturo E. Schmidt

Nationality: Argentinian. Country of birth: Argentina

Biographical data:

Graduate of River Plate College (1943), with Theology and Business Administration Majors. Post graduate studies at Andrews University, U.S.A. in Applied Theology (1961-62). Several workshops in Sociology in different institutions of South America and Europe.

Experience in the church:

1944-46 Treasurer in Argentina
1947-53 Pastor and evangelist in Argentina
1954-57 Pastor-evangelist and Ministerial Secretary, Paraguay Mission.
1957-60 Pastor-evangelist and Ministerial Secretary, Southern Chile Conference.
1961-62 Andrews University (study leave)
1962 Ministerial Secretary, Inca Union, Peru
1962-70 Ministerial Secretary, South America Division, Uruguay
1970-75 Ministerial Secretary, Euro-Africa Division, Switzerland
1975- Ministerial Secretary, General Conference, Washington, D.C.

Evangelistic Campaigns

I will only mention long-term campaigns, which resulted in 200-500 baptisms in each. The top result was 1,500 baptisms.

Places where the campaigns were held:

1954 - Asunción, Paraguay
1955 - Villa Rica, Paraguay
1956 - Luque, Paraguay
1957 - Concepción, Chile
1958 - Talcahuano, Chile
1959 - Chillán, Chile
1960 - Punta Arenas, Chile
1962 - Santo Domingo, Dominican Republic
1963 - Arequipa, Perú
1963 - Cochabamba, Bolivia
1964 - Rosario, Argentina
1965 - Paraná, Argentina
1966 - Lima, Perú
1966 - Trujillo, Perú
1967 - Concepción, Chile
1968 - Quito, Ecuador
1968 - Santiago, Chile
1969 - Arequipa, Perú
1970 - Los Angeles, California, U.S.A.
1971 - Lisbon, Portugal
1971 - Porto, Portugal
1972 - Avignon, France
1972 - Paris, France
1972 - Liege, Belgium
1973 - Torino, Italy
1973 - Rome, Italy
1973 - Palermo, Italy
1974 - Cologne, Germany
1974 - Hamburg, Germany
1974 - Lorenzo Marquez, Mozambique
1974 - Valencia, Spain
1975 - Madrid, Spain
1976 - La Coruña, Spain
1977 - Medellín, Colombia

Methods employed

1. Extensive campaigns from 3-4 months, every night.
2. Harvesting campaigns of one month, every night.
3. Short revival campaigns of 9 days, two meetings daily.

Innovations

1. Health subjects at the beginning of each campaign.
2. The Five-Day Plan to stop smoking in each campaign.
3. Anti-alcoholism Plan - seven classes during the campaign.
4. Sunday morning meetings for different social groups: married women, married men, single youth; dealing with subjects of interest for each group.

In an organized and systematic way, implant basic SDA principles in people's minds, while the health and social topics are presented.

5. Daily, the audience studies one lesson from "The Bible Speaks" course and brings it to the meeting, receiving the previous one already corrected. They study their lesson at home by themselves; the Bible instructor answers questions and supervises their study.

6. The Five-Day Plan to stop smoking, anti-alcoholism plan, plan to stop drugs and other social subjects presented by radio and T.V. during the campaign simultaneously.

Contributions

Articles in denominational publications especially on evangelism and pastoral work.
Use of TV and radio during meetings.

Articles on social and health subjects.

Thesis on "Justification by faith" a summary of Ellen G. White's writings on the subject.
DIFFERENT TYPES OF EVANGELISTIC CAMPAIGNS

SHORT EVANGELISTIC CAMPAIGNS

1. One Week — (8 meetings) — "Easter Week" — "Family Week" — "Health Week"
   (a) Place: Any place, including the church building
   (b) Type of Preaching: Sermon
   (c) People to Reach: Everybody, non-Adventists
   (d) Advertising: One handbill with all the topics
   (e) Order of Subjects: Passion of Jesus Christ
   (f) Audio-visual Materials: Slides or film on the Life of Christ

2. One Week — (16 Meetings — 2 Meetings a day) — "Week of Revival"
   (a) Place: Church building
   (b) Type of Preaching: Sermon
   (c) People to Reach: Children of Adventists, relatives of Adventists, backsliders, and interested persons already attending Adventist church services.
   (d) Advertising: One handbill with all revival topics.
   (e) Order of Subjects: Revival and doctrinal subjects
   (f) Audio-visual Materials: Slides or film on the Life of Christ

3. Three to Six Weeks — (21 to 42 Meetings)
   (a) Place: Church building
   (b) Type of Preaching: Sermon
   (c) People to Reach: Children of Adventists, relatives of Adventists, backsliders, interested persons already attending Adventist church services, persons taking Voice of Prophecy and other Bible correspondence courses, persons who know the Bible and have spiritual interest, members of Evangelical and Protestant churches.
   (d) Advertising: Small scale advertising on radio and newspapers, handbills with topics for not more than one week.
   (e) Order of Subjects: Current prophecies, doctrinal and spiritual subjects
   (f) Audio-visual Materials: Travelog slides, slides or film on the Life of Christ
LONG EVANGELISTIC CAMPAIGNS

4. Ten to Twelve Weeks -- (90 Meetings) and Eight Weeks Follow Up

(a) Place: Public hall, theater, school or tent
(b) Type of Preaching: Lecture
(c) People to Reach: Persons with Christian background, Catholics, Orthodox, Evangelicals, Protestants, people who do not manifest interest in religion, people addicted to tobacco, alcohol, etc., people who do not attend any religious services, and all that are mentioned under No. 3.
(d) Advertising: T.V., radio, newspapers -- strong advertising -- one handbill for each night for the first 20 meetings and then weekly handbills.
(e) Order of Subjects: Health, social subjects, family, current prophecies, Christ, law, mystery of life and death, Sanctuary, and distinct Seventh-day Adventist doctrines.

5. Twenty-Four Weeks or More -- (180 or More Meetings) -- and Follow Up

(a) Place: Public hall, theater, school or tent
(b) Type of Preaching: Lecture
(c) People to Reach: Persons who do not have Christian background such as Moslems, Jews, and other non-Christian religions and all those mentioned in items No. 3 and 4.
(d) Advertising: T.V., radio, newspapers -- strong advertising -- one handbill for each night for the first 20 meetings and then weekly handbills.
(e) Order of Subjects: Same as No. 4 but more detailed and spread out.
APPENDIX G

BIOGRAPHICAL SKETCH AND METHODOLOGY OF EVANGELIST JOSE OSORIO BRAÑA
Name of evangelist: Jose Osorio Braña

Nationality: Spanish  Country of birth: Spain

Biographical data:

Studied at Spanish Adventist Seminary and later at Seminaire Adventiste du Salève, Collonges, France.

Experience in the church:

Experience in the Spanish Conference: communication, temperance, evangelism, and a total of nine years of pastoral work. Now Colombo-Venezuela Union Evangelist.

Evangelistic campaigns and results:

Long campaigns:

<table>
<thead>
<tr>
<th>Place</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cali, Colombia</td>
<td>489</td>
</tr>
<tr>
<td>Caracas, Venezuela</td>
<td>575</td>
</tr>
<tr>
<td>Bucaramanga, Colombia</td>
<td>1100</td>
</tr>
<tr>
<td>Barranquilla, Colombia</td>
<td>375</td>
</tr>
</tbody>
</table>

Short campaigns:

<table>
<thead>
<tr>
<th>Place</th>
<th>Duration</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caracas, Venezuela</td>
<td>1 week</td>
<td>115</td>
</tr>
<tr>
<td>Bogotá, Colombia</td>
<td>1 week</td>
<td>125</td>
</tr>
<tr>
<td>Barquisimeto, Venezuela</td>
<td>1 week</td>
<td>107</td>
</tr>
<tr>
<td>Bucaramanga, Colombia</td>
<td>1 week</td>
<td>101</td>
</tr>
<tr>
<td>Curaçao</td>
<td>4 weeks</td>
<td>125</td>
</tr>
</tbody>
</table>

Contributions:

Radio broadcast to prepare territory

Material prepared for evangelistic campaigns and classes of evangelism

Visual aids are used to help the public understand the subject: religious movies, black light, and blackboard.
APPENDIX H

BRIEF OUTLINE OF THE AUTHOR'S TWENTY-ONE BIBLE INVESTIGATION SUBJECTS
I LOVE THIS BOOK

I. The Bible Has Made Me What I Am

A. I love this Book for it has made me what I am.

1. With this subject we begin the most meaningful, exciting and involved chapter of our series.

2. I imagine you would like to know how I became acquainted with the Bible.

3. The story of my encounter with the Bible begins in a far away country called Syria, in the Middle East. At the beginning of this century, in the city of Homs, an ancestor of mine called Hanna Khabbaz founded an evangelical school in which the Bible was the textbook. After the first World War, a disciple of Hanna Khabbaz traveled to Argentina. There he met my parents, and he shared his faith in the Word with them.

One day my father bought me a Spanish edition of the Holy Scriptures. I read it earnestly for forty days and the Lord changed my life.

II. It Talks to Me About My Best Friend

A. I love this Book because it talks to me about Jesus, my best friend. John 15:11-17 (expand briefly on the assurance and the peace that comes from this relationship).

B. The central theme of the Bible is Jesus, my Lord.

1. Let us see, for example, the last verse of the Bible, Revelation 22:21

2. The first verse of the New Testament (Matthew 1:1)

3. Let us now look in the middle of the Bible (Isaiah 7:14, Matthew 1:23)

\[
\begin{array}{c|c}
\text{IMMANU} & \text{EL} \\
\hline
\text{with us} & \text{God} \\
\text{God for us} & \text{El = God, the Father} \\
\text{God with us} & \text{Immanu-El = Jesus, the Son} \\
\text{God in us} & \text{Lanu-El = The Holy Ghost}
\end{array}
\]
4. The first verse of the Bible - Genesis 1:1

EL
↑
GOD

ELOHIM
↑
PLURAL

- In the beginning "God" (Elohim) Created (bara)
- Genesis 1:26 "Let us," "in our"
- It suggests plurality of beings in the divine unity
- (John 1:1-3, 14)

III. God's Word to Rehabilitate Man

A. I love this Book because it is used by the Holy Spirit to renew the life of man.

B. I have read many books.

Sometimes I did not have money to buy a car or furniture, I did not have money to buy a piano or a washing machine, but there was always money to buy books.

I love some of these books, but I love my Bible best. Why? Because it is different. There is a Plus in it. It contains Jesus, and He is the power to transform my life and yours.

I am certain of this because I have seen it hundreds of times in the experience of hundreds of people.

C. I will tell you about the experience of L. B. In 1962 I met him in Bakersfield, California. He had spent nine years in the San Quentin prison. He was a drug-pusher. But one day, as he was about to commit suicide, he heard a voice that said to him, "Look for a Bible and read it." He read the Bible and there he found Jesus who changed his life!

D. Blessings for those who read the Bible (Revelation 1:3).

Tomorrow we will start a most thrilling adventure as we study the Bible!
Bible Investigation No. 2

I LOVE CHRIST

I. Christ is the Son of God

A. Enrico Caruso, a famous singer, was in New York. The Broadway Theater manager's son said to him:

"Is it true, Mr. Caruso, what my father has said?"

"And what has your father said?"

"That you have the most beautiful voice in the world, and that you are the best singer ever known."

"You have not heard me sing, have you?"

"No, sir."

"Then you will come tomorrow night to listen to me."

"Oh no, Mr. Caruso, I will not be able to."

"Why not?"

"Because I am a child, and I go to bed at the same time the show begins."

"And would you like to listen to me?"

"Oh yes, Mr. Caruso."

"In that case, tomorrow you will come to the Waldorf Astoria Hotel and I will sing for you alone."

Next day, at the appointed time, the boy was there with his father, to whom Caruso said:

"I am not going to sing for you, but for your son only."

The father left while the child sat on an armchair. Caruso began to sing. In the second part of Tosca, tears began to run down the boy's cheeks. He rushed to the singer and gave him a kiss, and with a shaky voice he said:

"Daddy has not said it all... it is far more beautiful... much more beautiful!"

B. I cannot express with words how joyful, how strengthening, how positive is the experience that one gets in meeting Jesus.
C. The best I can tell you is, "Taste and see that the Lord is good."

D. Peter declared Him "Son of God" (Matthew 16:13-18).

E. The leaders of the Jews wanted to kill him because "He made himself God," they said.

\[\text{John 10:24-33} \quad \text{Mark 2:1-12} \quad \text{BLASPHEMY}\]

II. He is Eternal from all Eternity

A. If Jesus is God, He must be eternal. There are at least three key texts which indicate it:

\[\text{John 8:53-59} \quad \text{John 17:5} \quad \text{Isaiah 9:6}\]

<table>
<thead>
<tr>
<th>CREATION</th>
<th>ABRAHAM</th>
<th>CHRIST</th>
</tr>
</thead>
<tbody>
<tr>
<td>4000 B.C.</td>
<td>2000 B.C.</td>
<td>31 A.C.</td>
</tr>
</tbody>
</table>

(Isaiah 9:6) (John 17:5) (John 8:53-59)

"Christ is the pre-existent, self-existent Son of God. . . . In speaking of his pre-existence, Christ carries the mind back dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God" (Evangelism, p. 615).

III. Being God, He Made Himself Man

A. The wonder of love is that being God He made Himself man (Philippians 2:4-11).

1. **FORM** (morphē): it suggests all the essential characteristics and attributes of God in power, dignity, authority, excellence.

2. **ROBBERY** (harpagmon): taking something which does not belong to us by right.
3. HUMBLED (ekenosen): to empty oneself. He became man so that we may become "children of God."

B. God was in Christ reconciling the world unto Himself (2 Corinthians 5:19).

C. In Him dwelleth all the fulness of the divinity (Colossians 2:8-9).

FULNESS (plerōma): This implies the meaning of no limitations of time, space, or power. Each one of God's attributes--dignity, authority, excellence, and power--belong also to Christ.

IV. I Worship Him

A. The ultimate of every encounter with the "Son of God" is worship (John 9:24-38).
JESUS IS MY GOD

I. A Difficult Question

A. Jesus is the Christ (Matthew 22:41-45).

1. In the first place we will determine the meaning of the following words:

   JESUS = SAVIOUR (Matthew 1:21)
   CHRIST = MESSIAH (John 1:38-42)

2. Here Jesus is quoting from Psalms 110:1. He uses it as an evidence of His divinity.

3. "The Lord said unto my Lord."

   said YHWH to ADONI
   (Tetragrammaton)

Vowels in the Hebrew language started being used in the sixth century with the masoretic reform.

Every time the copyist came to the NAME of God, he stood up and worshipped. Then he would take a new quill and write the Name. When he read out loud, and came across the Name, he did not pronounce it. He stopped, bowed down, and then read "ADONAI" (Lord). The believers knew that it meant the NAME. That is how the true pronunciation was lost.

In a figurative sense we can also say that the "NAME" of God or the "Image" of God which man had at the beginning has been lost.

But Jesus came to show us God (John 14:1-11).

II. The Mystery of Love

A. How did God do it?

1. How could a just God, the first person, take the sin of guilty men, the second person, and put them on Christ, the third person?

   The answer is in God's love for us (John 3:16).
"Could we with ink the ocean fill,  
And were the skies of parchment made;  
Were every stalk on earth a quill,  
And every man a scribe by trade;  
To write the love of God above  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Tho' stretched from sky to sky (by F. M. Lehman  
from the song "The Love of God")

Choose a song with a similar message; have a soloist  
sing it first, then the congregation.

III. The Time of His Coming

A. The Messiah (Christ) would be born in Bethlehem  
(Matthew 2:1-11).

B. He would go to the Temple (Haggai 2:4-7, Malachi 3:1).

C. He would come before Judah lost its identity as a nation  
(Genesis 49:10).

The scepter would not be removed until the Messiah came.

Basically, Judea ceased to have its own kings after the  
year 6 A.D. and in 70 A.D. Jerusalem was destroyed.

D. Christ came to talk to us about God and His love for us  
(Hebrews 1:1-3).
I BELIEVE IN THE VIRGIN

I. Blessed Among Women

A. I call her blessed because:
   3. The Virgin Mary herself said she would be called "blessed" (Luke 1:48).

B. I love her because:
   1. Her name means LOVED
      
      MRYT = Egyptian
      MIRYAM = Hebrew
      Maryam = Aramaic
      Ἄριμ = Greek
      LOVED
   2. Because she is the mother of my Lord Jesus Christ (Luke 2:1-14).
   3. She was the "treasure chest" where God kept my Saviour (Matthew 1:18-21).
   4. Jesus, the son of the Virgin, does for me what no one else can (Acts 4:8-12).
   5. What must we do to be saved?
      Call on Him (Matthew 14:22-32).

II. How Could She Be a Virgin?

A. Let us analyze the following texts:
      "espoused"
      "I know not a man"
"The Holy Ghost shall come upon thee"
"The power of the Highest shall overshadow thee"

2. Matthew 1:18-25

"Before they came together"
"Put her away privily"
"Took unto him his wife"
"Knew her not till"

The word "till" indicates what happened until she gave birth to Jesus. It does not tell us what happened after (2 Samuel 6:23).

III. The Day of the Virgin

A. In some Catholic convents it is habitual to dedicate Saturday to the Virgin. This custom has its origin in the Gospel.

1. Mary at the foot of the cross (John 19:25-27).


IV. The Virgin's Commandment

A. At the marriage in Cana of Galilee (John 2:1-5).

B. Jesus tells us:

To love one another as He has loved us (John 13:34-35).
Bible Investigation No. 5

JESUS IS THE CHRIST

I. When the Time is Come

A. After His baptism Jesus began preaching "the time is fulfilled" (Mark 1:1-15).

What "time" was He referring to?

B. Paul talks about the same "time" in Galatians 4:4-5.

C. Prophecy is God's voice in our times (2 Peter 1:19-21).

II. The 70 weeks of Daniel

A. According to Blaise Pascal (1623-1662), "The prophecies are the strongest proof of Jesus Christ. It is for them also that God has made most provision; for the event which has fulfilled them is a miracle existing since the birth of the church to the end" (Thoughts, New York: P. F. Collier and Son Co., 1910, p. 239).

B. Read Daniel 9:24-27.

<table>
<thead>
<tr>
<th>457 B.C.</th>
<th>408 B.C.</th>
<th>A.D. 27</th>
<th>A.D. 34</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 weeks</td>
<td>62 weeks</td>
<td></td>
<td></td>
</tr>
<tr>
<td>49 years</td>
<td>434 years</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

First decree of Artaxerxes  Baptism of Jesus  Stone of Stephen  Scattering of Christians  Gospel to Gentiles  Conversion of Paul (?)

C. Important facts that must be taken into account:

1. "Each day for a year" (Numbers 14:34, Ezekiel 4:6).

2. Decrees (Ezra 6:14)
   - Cyrus, 537 B.C.
   - Darius, 520/519 B.C.
   - Artaxerxes, 458/457 B.C.

Note: The date of the birth of Christ was fixed erroneously by Dionysius Exiguus by making it coincide with 753 U.C.


III. He Draws Us to Himself

A. "... if I be lifted up ... will draw all men unto Me (John 12:23-33).
Bible Investigation No. 6

CHRIST DIED FOR ME

I. Who Killed the Lord?
   A. The sermon of Peter on the day of Pentecost according to Acts 2:1-15, 22-24.
   B. He died of mental anguish (John 19:23-37).
   C. He died because of our sins which He carried on the cross (1 Peter 2:21-25).

II. Vicarious Death of Christ
   A. There are at least three purposes which motivated Christ to die:
      1. For our justification (2 Corinthians 5:21)
      2. To destroy the devil (Hebrews 2:14-15)
      3. To set free the "captives" of the devil (Isaiah 49:24-25)

III. He is the Hope of Our Resurrection
   A. Once resurrected, He became the warranty of our salvation (1 Corinthians 15:20-26).
   B. Those who were resurrected with Christ (Matthew 27:46-53).
   C. They were taken to heaven as first-fruits (Ephesians 4:8).
   D. Now Christ holds the "keys" of "hell" and of "death" (Revelation 1:18; 3:7).

IV. Our Only and Sufficient Mediator
   A. He is our only Mediator (1 Timothy 2:3-6).
   B. And He did all this because of His love for us (John 3:16).
   C. How shall we respond to His love?
Bible Investigation No. 7

JESUS IS MY PRIEST

I. Where is Christ Now?
   A. Stephen, the protomartyr, saw Him on the "right hand of God" (Acts 7:51-60).
   B. Paul affirms the same fact (Hebrews 1:1-4).
   C. He ascended to heaven to present Himself for us before the presence of God (Hebrews 9:24).

II. He is My Priest
   A. God called Him according to the order of Melchizedek (Hebrews 5:5-14).
   B. Who was Melchizedek? (Hebrews 7:1-3).
      1. He was a King and a Priest
      2. His name is King of Justice
      3. He was King of Salem (Peace)
      4. Neither his origin, nor his death are known
      5. He is a type of Christ
   C. Christ is King and Priest in the heavenly sanctuary (Hebrews 8:1-4).
   D. There must be a temple-sanctuary in heaven (Revelation 11:19; 15:5-8).
   E. There He is our advocate (1 John 1:7-10; 2:1-6).
   F. He is our perfect intercessor (Hebrews 7:24-28).

III. By Faith in Him
   A. I stand at the door and knock (Revelation 3:20-21).
   B. If Christ dwells in us, we will be able to understand His love; otherwise we will not (Ephesians 3:17-19).
THE SECOND COMING OF CHRIST

I. The Two Comings of Christ

A. Peter tells us of the sufferings and the glories of Christ (1 Peter 1:8-16).

<table>
<thead>
<tr>
<th>1st Coming</th>
<th>2nd Coming</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sufferings</td>
<td>Glories</td>
</tr>
</tbody>
</table>

B. In the first coming Christ was an innocent victim (Isaiah 53:3-7).
C. Christ is the true "Lamb of God" (John 1:29-34).
D. Jesus invites us to come to Him (Matthew 11:28-30).

II. The Nature of His Second Coming

A. The second time "without sin" (Hebrews 9:27-28).
B. Jesus Himself will come (Acts 1:1-11).
   1. In a corporal form (Luke 24:30-45).
   2. With the angels (Matthew 24:27-31).
   3. Christ's manifestation (epiphanieia) is visible (Titus 2:13).

III. The Purpose of His Second Coming

A. To resurrect the just dead (1 Thessalonians 4:13-18).
B. To impart immortality (1 Corinthians 15:51-55).
C. For the redemption of the body (Romans 8:18-23).

IV. Let Us Get Ready

A. Those who love Jesus will purify themselves (1 John 3:1-3).
I. An Important Question
A. When will His coming be? (Matthew 24:1-3).
   1. The day and the hour nobody knows (Matthew 24:29-36).
   2. But we may know something related to the time of His coming (1 Thessalonians 4:1-8).

II. Signs of His Coming
A. The gospel shall be preached to all the world (Matthew 24:14).
B. Apostasy would come into the church (2 Thessalonians 2:1-12).
C. There will be scoffers in the religious world (2 Peter 3:1-14).
D. There will be wars in the world (Matthew 24:6-14).
E. Growing immorality (2 Timothy 3:1-5).
F. Anxiety in the laboring world (James 5:1-8).

III. In Which Group Shall We Wait for Him?
A. The two groups:
   1. The wicked (Revelation 6:14-17).
   2. The just (Isaiah 25:9).
I. The Foundation of the Church


B. Here ekklesia refers to the congregation.

C. Jesus loves His Church with an eternal love (Ephesians 5:23-32).

1. He loves it not because of the number; the Christians were few at the beginning (Luke 12:32, Matthew 18:20). They were first 12, then 70, later 500.

2. Not because of their wealth or wisdom (1 Corinthians 1:26-29).

3. He loves it because it is His Church.

II. The Objectives of the Church

A. To be the receiver of the Truth (1 Timothy 3:15).

B. What is the Truth?

1. Jesus is the Truth (John 14:6). The Church should proclaim a Christology and a soteriology that are in accordance with the Truth.

2. The Word of God is the Truth (John 17:17). The Church must have clear concepts of revelation and inspiration.

3. The Law of God is the Truth (Psalms 119:142). The Church must share a criteria of holiness that is in accordance with the Truth.

III. What Happened to the Jews?

A. They were the receivers of the Truth (Romans 3:1-2, 9:1-5).

B. Reasons why God had to leave them and establish the Church:
1. They rejected Jesus (John 15:22-25).
2. They rejected the Word (Acts 13:45-46).
3. They rejected the Law of God (Mark 7:5-13).

C. Then the majority persecuted the minority:
1. They called them sectarians (Acts 9:1-3).
2. They called them heretics (Acts 24:14).
Bible Investigation No. 11

THE FOUNDATION OF THE CHURCH

I. Peter and the Rock

A. "Upon this rock I will build my Church" (Matthew 16:13-18).

B. What is this rock?

1. The way Peter defined it (Acts 4:8-13, 1 Peter 2:1-9).


"Upon this rock" said Jesus, "I will build my Church." In the presence of God, and all the heaven intelligences, in the presence of the unseen army of hell, Christ founded His Church upon the living Rock. That Rock is himself, His own body, for us broken and bruised. . . . " (E. G. White, The Desire of Ages, Mountain View, California: Pacific Press Publishing Association, 1940, p. 413).

II. Distinctive Characteristics of the Church

A. The Church must be one—in doctrine, in love, in service (Ephesians 4:3-6).

B. The Church of Christ is Holy

1. In its communion with Christ (Ephesians 5:25-27).

2. It is in the world, but it is not of the world (John 17:9-17).

C. The Church of Christ is Catholic (universal) (Mark 16:15-20).

D. The Church is Apostolic in the sense that it connects its creed to the teachings given by Christ and the apostles in the Gospel (Jude 1-4, Galatians 1:11-12).

III. The Gates of Hell

A. They shall not prevail against Christ, for Christ did not sin (Acts 2:22-36).

B. We may also possess that assurance and the eternal life in Jesus (1 John 5:11-13).
Bible Investigation No. 12

THE POWER OF THE KEYS

I. The Keys of the Kingdom

A. What kind of power did Peter receive? (Matthew 16:13-18). Did Peter receive the "power of the keys" to be used with exclusivity, or to use them arbitrarily? Was Peter the first one to receive them? Was this power "of the keys" given to Peter and his "successors?"

B. Others had the keys before Peter himself:
   1. The pharisees (Matthew 23:13).
   2. The scribes (Matthew 23:13).

C. They misused the keys, and Jesus took them away from them:
   1. They rejected Jesus (Matthew 21:33-45).
   2. They rejected the Word (Mark 7:6-13).

II. Christ and the Keys

A. Jesus kept for Himself some keys:
   2. The keys of the final judgment (2 Corinthians 5:10, Matthew 25:31-41).

III. What keys did Peter receive?

A. He was given the keys of the "kingdom of heaven":
   1. Which are to open the "Door"
   2. Jesus is the "Door" of the kingdom of heaven (John 19:9, 7, Ephesians 2:12-18).
   3. He is the only Way and the only Name

IV. Peter Made Good Use of the Keys
A. He used them to open the kingdom to the Jews at Pentecost (Acts 2:14, 36-42).

B. He used them to open the kingdom of heaven to the Gentiles (Acts 10:34-48).

C. Who has the power of the keys now?
Bible Investigation No. 13

UNIVERSAL PRIESTHOOD OF BELIEVERS

I. Review
   A. Jesus has a Church (Matthew 16:13-18).
      1. Jesus loves it (Ephesians 5:1-2)
      2. The Church was founded upon Christ Himself, and each believer becomes a stone of the building (1 Peter 2:1-5).

II. Power Given to All
   A. The other apostles received the same power that Peter had (Matthew 28:16-20).
   B. The same authority to preach was extended to the totality of the believers (1 Peter 2:5-9).

   We call this the "universal priesthood of believers"

   In such a case, there must be a High Priest

   Who is our High Priest?

   C. Christ is our High Priest (Hebrews 4:14-16, 5:5-10).

III. The Government of the Church
   A. The apostolic College and Assembly had the authority as shown in Acts 6:1-6.
      1. The twelve convened the church
      2. The Assembly searched for deacons
      3. The twelve apostles laid their hands on the deacons

      1. The apostles
      2. The elders
      3. The assembly
      4. The Holy Spirit
5. Paul appealed to the brethren in Jerusalem, not Rome.

6. Peter did not decide the case. It was James who made the decision when he said, "My judgment is . . . " (v. 19).

C. It was the Council who decided on the areas where Paul and Peter had jurisdiction (Galatians 2:6-14).

D. Later elders were ordained (Titus 1:5-9).
   1. Peter had a mother-in-law (Matthew 8:14).
   2. The elders had to have only one wife (1 Timothy 3:1-5).
   3. The elders had families.

E. The Lord gave other gifts (Ephesians 4:8-16).
   1. To edify the Church.
   2. For the unity of faith.
   3. For the perfection of the body of Christ.
   4. All of these resulted in a unity in love.
Bible Investigation No. 14

MY CONNECTION WITH THE CHURCH OF CHRIST

I. Fundamental Mission of the Church
   A. The Trustee of Truth (1 Timothy 3:15).
   B. The only way to uphold the Truth is in Christ (Ephesians 4:17-24).
      1. Abandon previous way of life
      2. Dress the new man
      3. With justice, holiness and truth
   C. This truth must be proclaimed by the Church (Ephesians 3:10-12).

II. Baptism is the Entrance Door
    A. It is a symbol of the new birth in Christ (John 3:1-12).
    B. He that believes and is baptized will be saved (Mark 16:14-16).
    C. It is symbolic of the death, burial and resurrection of Christ (Romans 6:3-4).
    D. It indicates that we belong to Christ (Matthew 28:18-20).
    E. Baptism as an expression of faith introduces us into Christ's Church (1 Peter 3:20-21).

III. Christ Gave us the Example
    It was His oath of loyalty and His initiation to His mission (Matthew 3:13-17).

IV. Requirements—unchangeable faith in Jesus (Acts 8:26-38).
Bible Investigation No. 15

CHRIST BETRAYED

I. Denying Jesus


1. Two betrayals and two destinies


II. The Beginning of Apostasy


B. Three lines of attack (2 Thessalonians 2:1-7).

1. Battle for preeminence (3 John 1-10).

There is a transition from a council government to an episcopal government, from a government by the assembly to a hierarchical government.

2. Battle for the Truth

a. Doctors who introduce heresies (2 Peter 2:1-3).

b. "Turn away their ears from the Truth" (2 Timothy 4:3-4).

c. It "cast down the Truth" of God (Daniel 8:9-12).

"... but when the sacred choir of apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away,
then also the combinations of impious error arose by the fraud and delusion of false teachers. These also, as there were none of the apostles left, henceforth attempted, without shame, to preach their false doctrine against the gospel of truth." (Eusebius, An Ecclesiastical History, Book III, chapter XXXII, London: Samuel Bagster and Sons, 1842, p. 144).


Things that breach the church's wall of protection

"Divisions"  
Church  
"Preeminence"  
"Heresies"

C. The Truth is cast down to the ground through "prevarication"

1. A new soteriological system is introduced:
   The "bloodless sacrifice"

2. Oral tradition is accepted as source of revelation

3. God's laws are modified while the laws of the church are exalted

D. A call to defend the Truth (Jude 3-4).
Bible Investigation No. 16

CHRIST'S LAW

I. Invalidated by Man

A. The fifth commandment was nullified (Mark 7:5-13).


C. It was written on stone tables (Exodus 32:15-16).

D. God wishes to write them upon our heart (Hebrew 8:10).

II. Functions of the Law

A. Civil function (1 Timothy 1:5-9).

B. Pedagogical function (Galatians 3:24).

C. Normative function (Romans 3:31, James 1:22-25).

D. Jesus established that the law cannot be changed by men (Matthew 5:17-20).

III. Illegitimate Changes Introduced in God's Law

A. Worship of images

1. Peter refused to be worshipped (Acts 10:21-26).

2. John was wrong to worship the angel (Revelation 22:8-9).

B. Experience with the brass serpent (Numbers 21:9).

It was destroyed because it introduced idolatry (2 Kings 18:1-4).

C. Those who love Christ will observe His commandments (John 15:8-10).
I. Healings on the Sabbath
      2. Jesus restored to the Sabbath its true meaning as a memorial of the creative and regenerative power of God.

II. Holiness of the Sabbath
   A. It began in Eden (Genesis 2:1-3).
      1. He sanctified it for a special purpose
      2. He blessed it (Compare with the Virgin) (Luke 1:26-28).
         She was blessed because baby Jesus was in her
         The Sabbath is blessed because of Jesus
   B. It is a sign of the creative and redemptive power of God (Ezekiel 20:12, 20).

III. Neither Jesus nor the Apostles Changed the Sabbath
   A. Jesus did not change it (Matthew 24:20).
"Matthew 24:20 . . . refers to the destruction of Jerusalem, and as we have been seeing, the substitution of the Sabbath for Sunday was made gradually. It began with the converted Gentile Christians, not with the Jews. It was very natural that in Jerusalem, in the year 70 A.D., the Sabbath was still kept, not among the Jews alone, but also among the Christians" (Presbyterus, Humberto Muñoz, Sabado o Domingo? Santiago, Chile: Ediciones Paulinas, 1963, p. 28).


They could not have changed it because the covenant was confirmed (Hebrews 9:14-17, Galatians 3:15-16).

C. Study of the Greek word Sabbaton:

1. Appears fifty-nine times in the New Testament. The first day of the week is only mentioned eight times in the New Testament.

2. The New Testament was written approximately between the years 46-95 A.D.

Each time it talks about the seventh day it calls it "Sabbaton" or its equivalent, which means day of rest.

When it refers to the day following the Sabbath, it is called first day, without implying any religious meaning.

D. The only possible reasoning is that it was changed by men, but without the authorization of Jesus Christ.
Bible Investigation No. 18

CHRIST, THE APOSTLES, AND THE SABBATH

I. Saved by Grace
   A. The question that the young ruler asked Jesus (Matthew 19:16-17).
   B. The question of the Philippian jailer (Acts 16:30-31).
   C. The relation that exists between grace, faith and works (Ephesians 2:8-10).
   D. The observance of the commandments as an expression of the love of God (1 John 5:1-3).

II. The Work of the Apostasy
   A. They shall turn away their ears from the Truth (2 Timothy 4:3-4).
   B. They would change the Truth into lie (Romans 1:25).
   C. The "little horn" would think to change the Law of God (Daniel 7:25).

D. At the beginning of the second century after the death of the last apostle, apostasy was manifested openly. Ever since various doctrinal errors took a deeper meaning and were imposed on a large number of Christians.
E. The following are some of the departures from truth:

1. Mediation of the saints
2. Compulsory celibacy of clergy
3. Veneration of images
4. Infant baptism
5. Hell and purgatory
6. Change of the Sabbath to Sunday
7. Sale of indulgences
8. Bloodless sacrifice
9. Relics
10. Papal infallibility
11. Ecclesiastical hierarchy

III. The Sabbath in the New Testament

A. It was kept by Jesus (Luke 4:15-16).

B. It was kept by the blessed Virgin (Luke 23:50-56, 24:1; John 19:25-26).

C. The women did some shopping, before as well as after the Sabbath (Mark 16:1-3).

D. Christ rested in the tomb on the Sabbath after His death. His followers also rested that Sabbath (Luke 23:52-56).

E. Paul kept it:

F. What shall we do? (James 1:22-25).
Bible Investigation No. 19

CHRIST AND THE RESTORATION OF HIS KINGDOM

I. The Great Question (Acts 1:1-8)

A. Jesus has a kingdom which we could classify as the Kingdom of Grace and Kingdom of Glory.

1. As the kingdom of grace it is manifested through His Church, which is His house (Hebrews 3:1-6).

2. Jesus made His "house" the church, the holder of His Truth (1 Timothy 3:15).

3. This Truth came to the Church by revelation (Galatians 1:6-12).

II. The Great Apostasy

A. "Abominable heresies" would take place in the church (2 Peter 2:1-3).

B. The "Truth" of God would be cast down (Daniel 8:9-14).

1. The "daily" sacrifice would be taken away

2. The "place" of the sanctuary would be cast down

3. The "host" would be persecuted

C. Where is the Sanctuary of God now?

1. Christ entered the heavenly Sanctuary (Hebrews 9:12, 24).

2. Temple, tabernacle, and sanctuary refer to the same truth (Revelation 15:5, 8, 11:19).

3. Christ is our High Priest (Hebrews 5:5-10).

4. In heaven, Christ is our "daily" Mediator (Hebrews 7:22-25).

D. But the apostasy establishes here, on a human level, a system based on priestly mediation. Sins are confessed to these men instead of being confessed directly to Christ.

E. The center of spiritual power is moved from heaven to earth when a man is invested with attributes of absolute authority and infallibility. The act of judging in connection with the salvation or condemnation of men, an act which belongs exclusively to God, becomes of human jurisdiction.
III. The Great Restoration

A. The promise of a restoration of the Truth (Acts 3:19-21).

B. With this, is meant a return to the purity of the original Gospel (Revelation 14:6-14).

C. What meaning must be assigned to this restoration?

---

Christian Church

<table>
<thead>
<tr>
<th>Truth</th>
<th>Apostasy</th>
<th>Restoration</th>
</tr>
</thead>
</table>

Historical Line of the Witnesses of the Truth

Apostolic Church ↓ "The Church in the Wilderness" ↓ Remnant Church

Revealed Truth:
- Galatians 1:12
- 2 Thessalonians 2:3-6
- Daniel 8:9-14
- Revelation 12:6, 14
- Acts 3:20-21
- Revelation 14:6-14

Sufficient:
- 2 Timothy 3:13-17

Unmistakable:
- Revelation 22:17-19
ONE FLOCK, AND ONE SHEPHERD

I. The Restoration at the End of Time

A. It is promised that there shall be one flock and one shepherd (John 10:7-16).


C. The restoration takes place before the Second Coming of Christ (Acts 3:19-21).

II. The Prophecy of the 2300 Days

A. The "little horn" cast down the truth (Daniel 8:9-14).
   1. What is important to determine here is not so much who the "little horn" is, but its work.
   2. It does three things:
      a. It takes away the "daily sacrifice"
      b. It throws down to earth the "place" of the sanctuary
      c. It persecutes the "host"
   3. An extraordinary dialogue (Daniel 8:12-13).
      The identity of "That" (Lap palmoni)
   4. The end of the 2300 days (Daniel 8:14).
      (See the diagram of the 2300 days)

III. The Vindication of Christ

A. The meaning of "then the sanctuary shall be cleansed."
   1. "to be justified," "to be declared just," "to be vindicated"
   2. What is to be vindicated? God, Christ, the Church.
   3. This demands a work in heaven, and a work on earth (Revelation 14:6-14).
B. The Adventist Church becomes the "remnant" of God.

1. She invites others to come out of Babylon (Revelation 18:4).

2. She invites others to believe in God and in His justice (Revelation 19:8).

3. She invites others to keep His commandments (Revelation 14:12).
The Final Victory

I. The Parable of the Vineyard

A. Jesus uses the image of the vineyard to represent the Church (Matthew 21:33-41).

B. This idea is already stated in Isaiah 5:1-2.

C. It represents the literal Israel and the spiritual Israel (Isaiah 5:7, Galatians 6:16).

D. To God's people are given distinctive names: Israel, Zion, Jerusalem, Woman, Christian, et cetera (Isaiah 51:16, Acts 11:26).

E. The "vineyard" was brought out of Egypt (Psalms 80:8-10).

There are different names which indicate those who are not God's people: Egypt, Sodom, Babylon, world (Revelation 11:8).

F. Christ dwells with His people, and He extends to them peace and security (John 15:4-11).

II. The Hedge That Surrounds the Vineyard

The parable indicates that the vineyard was hedged (Isaiah 5:1-2). What truth is intended to be taught to us through the symbol of the hedge? The hedge is the limit of security beyond which there is no authentic peace. It is the frontier of justice that the Lord built for the protection of His kingdom. It is the standard which draws the difference between that which is just, and that which is not; between those who serve the Lord, and those who don't.

"To this people were committed the oracles of God. They were hedged about by the precepts of His love, the everlasting principles of truth, justice and purity. Obedience to these principles was to be their protection, for it would save them from destroying themselves by sinful practices" (E. G. White, Christ's Object Lessons, Washington, D.C.: Review and Herald Publishing Association, 1941, pp. 287-88).
The Church's Protective Wall is Breached and Repaired

III. Apostasy in the Church
   A. It is indicated that there would be heresies and sectarianism (1 Corinthians 11:17-19, 2 Peter 2:1-2).

IV. The Recovery
   B. There would be a people who would repair the breach (Isaiah 58:12-14).
   C. God invites us to be a part of this people (Revelation 18:4).
APPENDIX I

QUESTIONNAIRES AND FIGURES
I- DATOS PERSONALES DE LA PERSONA ENCUESTADA

1. EDAD

<table>
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<th>Grupo</th>
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<th>Código</th>
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<td>( )</td>
</tr>
<tr>
<td>2</td>
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<td>21 - 30</td>
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<td>51 - 65</td>
<td>( )</td>
</tr>
<tr>
<td>6</td>
<td>más de 65</td>
<td>( )</td>
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7. EMPLEO ACTUAL (Fuera de la Denominación Adventista)

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<tr>
<th>Grupo</th>
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<tr>
<td>1</td>
<td>Empleado de Comercio o Industria</td>
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<tr>
<td>2</td>
<td>Empleado público (organizaciones o negociados del Estado)</td>
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<tr>
<td>3</td>
<td>Profesional (médico, abogado, ingeniero, etc.)</td>
</tr>
<tr>
<td>4</td>
<td>Comerciante o industrial (propietario de su comercio o industria)</td>
</tr>
<tr>
<td>5</td>
<td>Ama de casa (no trabaja fuera de su hogar)</td>
</tr>
<tr>
<td>6</td>
<td>Desocupado</td>
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2. SEXO

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<tr>
<th>Grupo</th>
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<tr>
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8. AÑOS DE SERVICIO EN LA OBRA ADVENTISTA

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<tr>
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<td>26 - 35</td>
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3. ESTADO CIVIL

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9. PREPARACION ACADEMICA

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<td>Grado Asociado (14 años de estudio)</td>
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<td>Bachillerato (Licenciado)</td>
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<td>4</td>
<td>Maestria (a lo menos 1 año más después de Licenciatura)</td>
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4. HIJOS

Si los tiene indique la cantidad ( )

5. AREA DE ORIGEN

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<td>Caribe</td>
<td>4 ( )</td>
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6. EMPLEO EN LA DENOMINACION ADVENTISTA

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<td>Departamental</td>
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<td>Aspirante al Ministerio</td>
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<tr>
<td>5</td>
<td>Administrador</td>
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<td>6</td>
<td>Colportor</td>
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<tr>
<td>7</td>
<td>Jubilado</td>
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<td>8</td>
<td>Médico</td>
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<td>9</td>
<td>Enfermero</td>
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10. EXPERIENCIA EN EVANGELISMO PUBLICO

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<td>2</td>
<td>Evangelista de Asociación</td>
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<td>Ninguna</td>
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</table>

Vea la siguiente página
II - LA PROGRAMACION O CAMPAÑA EVANGELISTICA DE SALIM JAPAS

11. COMO CONOCIO EL METODO DE SALIM JAPAS (Puede marcar sólo dos)

1 ( ) Formé parte del equipo
2 ( ) Leí Fuego de Dios en la Evangelización
3 ( ) Asistí a su Campaña
4 ( ) Por referencia
5 ( ) Otro (indíquele)

15. CUANTAS VECES ESCUCHO A SALIM JAPAS

1 ( ) 1 - 3 veces
2 ( ) 4 - 10
3 ( ) 11 - 15
4 ( ) 16 - 30

16. POR QUE ASISTIO

1 ( ) Formaba parte del equipo
2 ( ) Soy un obrero y quería conocer el método
3 ( ) Soy adventista y quería ayudar
4 ( ) No era adventista, me invitaron y fui
5 ( ) Otro (indíquele)

12. NUMERO DE AÑOS QUE ESTUVO EXPUESTO AL METODO USADO POR SALIM JAPAS

1 ( ) Menos de 1 año
2 ( ) 1 - 2 años
3 ( ) 3 - 5
4 ( ) 6 - 10
5 ( ) 11 - 25
6 ( ) Más de 25

13. CAMPAÑAS DE EVANGELIZACION DE SALIM JAPAS QUE UD. OBSERVO PERSONALMENTE

1 ( ) Santo Domingo - 1971
2 ( ) Añasco, P. Rico - 1971
3 ( ) Centro Juvenil, S. Juan - 1972
4 ( ) San Pedro Sula, Honduras - 1974
5 ( ) Cayey, P. Rico - 1976
6 ( ) Otra (indíquele)

14. OTROS EVANGELISTAS QUE UD. HA ESCUCHADO

1 ( ) Aeschlimann, Carlos
2 ( ) Cleveland, E.E.
3 ( ) Osorio, José
4 ( ) Schmidt, Arturo
5 ( ) Schubert, Walter
6 ( ) Vandeman, R.T.
7 ( ) Otro (indíquele)

Vea la siguiente página
Los números 17, 18, 19 y 20 de esta página deben ser contestadas única mente por los que marcaron el número 16 - 4.

17. LAS DOS RAZONES QUE MÁS ME AYUDARON PARA ASISTIR A LA PROGRAMACIÓN

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<tr>
<td>1</td>
<td>Un familiar me invitó</td>
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<tr>
<td>2</td>
<td>Un amigo me invitó</td>
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<tr>
<td>3</td>
<td>Tuve un sueño y fui</td>
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<td>El programa de T.V.</td>
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<td>Por un volante</td>
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<td>Un colportor me invitó</td>
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<td>7</td>
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<tr>
<td>8</td>
<td>Escuché el anuncio por la Radio</td>
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<tr>
<td>9</td>
<td>Me llamó la atención la Carpa</td>
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<tr>
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<tr>
<td>7</td>
<td>Testigo de Jehová</td>
</tr>
<tr>
<td>8</td>
<td>Otra (indicúela)</td>
</tr>
</tbody>
</table>

18. LOS DOS FACTORES QUE MÁS ME AYUDARON A DECIDIRME POR LA VERDAD

<table>
<thead>
<tr>
<th>N°</th>
<th>FACTOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Los recepcionistas</td>
</tr>
<tr>
<td>2</td>
<td>El instructor bíblico</td>
</tr>
<tr>
<td>3</td>
<td>Una de las conferencias</td>
</tr>
<tr>
<td>4</td>
<td>La Investigación Bíblica</td>
</tr>
<tr>
<td>5</td>
<td>Un hermano de la Iglesia</td>
</tr>
<tr>
<td>6</td>
<td>Un sueño que tuve</td>
</tr>
<tr>
<td>7</td>
<td>Los coritos y canciones religiosas</td>
</tr>
<tr>
<td>8</td>
<td>La visita del evangelista a mi hogar</td>
</tr>
<tr>
<td>9</td>
<td>La ceremonia del bautismo</td>
</tr>
<tr>
<td>10</td>
<td>La lectura privada de la Biblia</td>
</tr>
<tr>
<td>11</td>
<td>La lectura del Camino a Cristo</td>
</tr>
<tr>
<td>12</td>
<td>Otro (indicuélo)</td>
</tr>
</tbody>
</table>

19. CUANTO ME AYUDO LA CAMPAÑA DE EVANGELIZACION PARA UNIRME A LA IGLESIA ADVENTISTA

<table>
<thead>
<tr>
<th>N°</th>
<th>AYUDA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Muchísimo</td>
</tr>
<tr>
<td>2</td>
<td>Mucho</td>
</tr>
<tr>
<td>3</td>
<td>Poco</td>
</tr>
<tr>
<td>4</td>
<td>Nada</td>
</tr>
<tr>
<td>5</td>
<td>Otro (indicuélo)</td>
</tr>
</tbody>
</table>

Vea la siguiente página
21. MI REACCION ACERCA DE CADA UNA DE LAS SIGUIENTES CONFERENCIAS:
(En los números 21, 22 y 23 evalúe cuidadosamente los puntos que Ud. recuerde)

<table>
<thead>
<tr>
<th>Nivel</th>
<th>Descripción</th>
<th>Me agradó muchísimo</th>
<th>Me agradó poco</th>
<th>No me agradó</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Delincuencia Juvenil.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>2.</td>
<td>Noviazgo.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>3.</td>
<td>Hogar y Matrimonio.</td>
<td></td>
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</tr>
<tr>
<td>4.</td>
<td>El Secreto de la Felicidad.</td>
<td></td>
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</tr>
<tr>
<td>5.</td>
<td>El Sufrimiento Humano.</td>
<td></td>
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</tr>
<tr>
<td>6.</td>
<td>Dios y el Hombre.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>La Juventud y el Éxito.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>La Ansiedad y cómo Superarla.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>Cristo y el Fin del Mundo.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>¿Qué es la Biblia?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>Otra (indiquela).</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

22. MI REACCION ACERCA DE CADA UNA DE LAS SIGUIENTES CEREMONIAS:

<table>
<thead>
<tr>
<th>Nivel</th>
<th>Descripción</th>
<th>Me agradó muchísimo</th>
<th>Me agradó poco</th>
<th>No me agradó</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>La Boda o Casamiento.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>2.</td>
<td>Los Bautismos.</td>
<td></td>
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</tr>
<tr>
<td>3.</td>
<td>Funeral en Memoria.</td>
<td></td>
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<tr>
<td>4.</td>
<td>Ordenación al Ministerio.</td>
<td></td>
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</tr>
<tr>
<td>5.</td>
<td>La Cena del Señor.</td>
<td></td>
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<tr>
<td>6.</td>
<td>Otra (indiquela).</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

23. MI REACCION ACERCA DE LA INVESTIGACION BIBLICA:

<table>
<thead>
<tr>
<th>Nivel</th>
<th>Descripción</th>
<th>Me agradó muchísimo</th>
<th>Me agradó poco</th>
<th>No me agradó</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>El uso de la Biblia por los asistentes.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Uso del franelógrafo y el pizarrón.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Los temas bíblicos que se presentaron.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Ayuda prestada por los ujieres para encontrar los textos.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>5.</td>
<td>La manera de enseñar del evangelista.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Otra (indiquela).</td>
<td></td>
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</tbody>
</table>

Vea la siguiente página
III- CARACTERIZACION Y EVALUACION DEL METODO USADO POR SALIM JAPAS

En los subtítulos números 24 y 25 cada punto puede ser contestado de cuatro maneras diferentes. Piense cuidadosamente en el valor que Ud. le quiere asignar y luego marque en la columna que corresponda.

24. FACTORES QUE CONTRIBUYERON AL BUEN EXITO DE LA CAMPAÑA

<table>
<thead>
<tr>
<th>FACTORES</th>
<th>Muy importante</th>
<th>Importante</th>
<th>Poco importante</th>
<th>Nada importante</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Presentación progresiva del tema religioso.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Identificación con la Iglesia Adventista.</td>
<td></td>
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</tr>
<tr>
<td>3. La publicidad (Periódicos, T.V. Radio, Volantes, etc.)</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>4. Organización del equipo humano.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>5. La pertinencia y validez de temas de las conferencias.</td>
<td></td>
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</tr>
<tr>
<td>6. La Investigación Bíblica y la forma de enseñar.</td>
<td></td>
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</tr>
<tr>
<td>7. Simpatía del orador y su manera de comunicar la verdad.</td>
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</tr>
<tr>
<td>8. Evangelismo Infantil y la didáctica usada.</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>9. Unidad y cooperación del equipo.</td>
<td></td>
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</tr>
<tr>
<td>10. Espíritu de oración y de consagración del equipo.</td>
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</tr>
<tr>
<td>11. Colaboración moral y material de la hermandad.</td>
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<tr>
<td>12. Apoyo financiero de la Asociación o Misión.</td>
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</tr>
<tr>
<td>13. Aporte artístico (Coro, Música, Películas, etc.)</td>
<td></td>
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</tr>
<tr>
<td>14. La visitaición a los interesados en sus hogares.</td>
<td></td>
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</tr>
<tr>
<td>15. El liderazgo dado por el evangelista.</td>
<td></td>
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<tr>
<td>16. Plan de 5 días para dejar de Fumar.</td>
<td></td>
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</tr>
<tr>
<td>17. El micro programa diario por T.V. y charlas radiales.</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>18. Las relaciones públicas que prepararon el terreno.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. Participación de líderes de la ciudad en la promoción.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. Otro (indíquelos)</td>
<td></td>
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</tr>
</tbody>
</table>

Vea la siguiente página
25. RESULTADOS Y BENEFICIOS DE LA CAMPAÑA

<table>
<thead>
<tr>
<th><strong>Muy importante</strong></th>
<th><strong>Importante</strong></th>
<th><strong>Poco importante</strong></th>
<th><strong>Nada importante</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Número de personas que fueron bautizadas.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Prestigio que gana la Iglesia Adventista.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>3. Apelación a un público de mediana cultura.</td>
<td></td>
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</tr>
<tr>
<td>4. Motivación que recibe el equipo humano.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Capacitación que ofrece la Escuela de Evangelismo.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Adoctrinamiento y permanencia de los nuevos creyentes.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Vence el prejuicio de los líderes de otras iglesias.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Fortalece la fe de los creyentes antiguos.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Personas que quedan interesadas.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Aumento de diezmos y ofrendas para continuar la obra.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Otro (indíquelos)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

26. CAPTACIÓN DE UN PÚBLICO PREDOMINANTEMENTE CATOLICO

Los subtítulos números 26 y 27 tienen el propósito de medir su reacción a varios aspectos del método empleado. Cada punto puede ser contestado de cuatro maneras diferentes. Después de pensar con cuidado en el valor que Ud. le asigna, marque en la columna correspondiente.

<table>
<thead>
<tr>
<th><strong>Me agradó muchísimo</strong></th>
<th><strong>Me agradó poco</strong></th>
<th><strong>No me agradó</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ausencia de ataques contra los católicos.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. La presentación de temas Cristocéntricos.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. El empleo de la Investigación Bíblica.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Método inductivo (el oyente va descubriendo la verdad por sí).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Personalidad del evangelista y motivación del oyente.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Técnica que avanza de lo conocido a lo desconocido.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Vea la siguiente página
7. El uso de anécdotas en relación con los temas.  
8. El respeto por la Virgen María y exaltación de Jesús.  
9. Introducción de temas religiosos desde el principio.  
10. El uso de obsequios para incentivar la asistencia.  
11. Actitud ecuménica al invitar a otros religiosos.  
12. La oración al principio de cada programación.  
13. Incluir ceremonias (Bodas, Bautismo, Funerales, etc.)  
15. Respeto por todas las personas y todas las creencias.  
16. Uso de términos comprensibles: Sagrada Escritura por Biblia.  
17. Ordenación temática: primero los temas que hablan de Cristo.  
18. Otro (indíquelo)  

27. LA INVESTIGACIÓN BIBLICA

Al dar su reacción a cada uno de los puntos de esta sección recuerde, por favor, que este método está pensado para alcanzar a un público predominantemente católico y de cultura media.
<table>
<thead>
<tr>
<th></th>
<th>Me agradó muchísimo</th>
<th>Me agradó poco</th>
<th>No me agradó</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.</td>
<td>Transición de las conferencias a la Investigación Bíblica, en que se apeló a la conversión del evangelista.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Omisión de temas (diezmo, normas, etc.) que se reservaron para estudios personales.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Sistema usado para recoger donativos (sobres repartidos sólo 2 veces durante la Campaña)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>El programa de testimonios de los asistentes al finalizar la serie de conferencias.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Manera de presentar temas difíciles tales como el Anticristo y el cambio del Sábado.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Presentación del Sábado y la Iglesia Adventista mediante la parábola de &quot;La Viña&quot;.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>Didáctica usada para los temas, usando pizarra, franelográfica, luz negra, etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>Llamados de altar que se hicieron en relación con los temas de decisión.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>Uso de vocablos de idiomas originales de la Biblia (griego y hebreo) para clarificar las verdades presentadas.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>Las lecciones impresas que se regalaron al finalizar cada una de las reuniones.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>Manera como se controló la asistencia de aquellos que se habían registrado.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>Psicología usada para comenzar a llamar &quot;hermanos&quot; a los asistentes.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>El uso de coritos y cantos congregacionales como preludio a la Investigación Bíblica.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>Otro (indíquelo)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Vea la siguiente página
28. IDEAS QUE A SU JUICIO DEBERIAN FORMAR PARTE DE LA EVANGELIZACION ADVENTISTA EN LOS PAISES CATOLICOS

<table>
<thead>
<tr>
<th></th>
<th>Muy importante</th>
<th>Importante</th>
<th>Poco importante</th>
<th>Nada importante</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Identificar la Campaña con la Iglesia Adventista desde el comienzo.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Usar más recursos monetarios para publicitar la Campaña.</td>
<td></td>
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</tr>
<tr>
<td>3.</td>
<td>Involucrar más a los hermanos de la Iglesia.</td>
<td></td>
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</tr>
<tr>
<td>4.</td>
<td>Temas más profundos y Cristocéntricos.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>5.</td>
<td>Dar a la Investigación Bíblica un lugar de preferencia.</td>
<td></td>
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<tr>
<td>6.</td>
<td>Combinar mejor el mensaje de la Salud con la Evangelización.</td>
<td></td>
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</tr>
<tr>
<td>7.</td>
<td>Tratar de alcanzar a las clases cultas y adineradas.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>8.</td>
<td>Trabajar en favor de los líderes religiosos con técnicas adecuadas.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>9.</td>
<td>Aumentar el número de conversos haciendo trabajo previo.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Adoctrinar mejor a los nuevos conversos.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>11.</td>
<td>Coordinar los recursos humanos de la Iglesia para la evangelización.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>Otra (indíguela)</td>
<td></td>
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</tr>
</tbody>
</table>

29. IDEAS ADICIONALES QUE UD. QUIERE SUGERIR PARA MEJORAR EL METODO EVANGELIZADOR QUE HA SIDO ANALIZADO EN ESTE CUESTIONARIO

¡Muchas gracias por haber llenado este cuestionario! Envíelo inmediatamente a: SALIM JAPAS - ANDREWS UNIVERSITY - BERRIEN SPRINGS, MICHIGAN 49104 - U.S.A.
February, 1978

Dear Coworker:

The enclosed questionnaire is designed to provide basic information in regards to public evangelism. The information received from the questionnaire will be used in my doctoral project, a requirement for the degree.

Do not write your name. In order that the information given be absolutely free of prejudice and as objective as possible, we do not wish any identification.

Please fill out the enclosed questionnaire and send it immediately to:

SALIM JAPAS - ANDREWS UNIVERSITY - BERRIEN SPRINGS, MI 49104

I remain your brother in Christ,

Salim Japas
Theology Department Director

jfc

P.S.: If you wish to write to me and give your opinion in regards to the subject, please do, and I will be happy to correspond with you.
APPENDIX I #1
TOTAL SAMPLE (470)

I. PERSONAL INFORMATION

1. AGE
   1. 34 under 15 years
   2. 68 16 - 20
   3. 92 21 - 30
   4. 184 31 - 50
   5. 59 51 - 65
   6. 22 over 65

2. SEX
   1. 236 Male
   2. 218 Female

3. MARITAL STATUS
   1. 158 Single
   2. 276 Married
   3. 8 Divorced
   4. 8 Widowed
   5. 6 Separated

4. CHILDREN
   If any, indicate number

5. AREA OF ORIGIN
   1. 26 North America
   2. 221 Central America
   3. 32 South America
   4. 159 Caribbean
   5. 9 Other (indicate)

6. POSITION IN SDA DENOMINATION
   1. 30 Teacher or Professor
   2. 28 Minister
   3. 4 Departmental
   4. 7 Ministerial internship
   5. 20 Administrator
   6. 16 Colporteur
   7. 4 Retired
   8. 2 M.D.
   9. 2 Nurse
   10. Other (indicate)
7. PRESENT EMPLOYMENT (If outside the SDA Denomination)

1. Business or Industrial Employee
2. Federal Employee
3. Professional (M.D., Lawyer, Engineer, etc.)
4. Independent business or industry
5. Housewife (no outside employment)
6. Unemployed
7. Other (indicate)

8. YEARS OF SERVICE IN THE SDA DENOMINATION

1. 1 - 5 years
2. 6 - 10
3. 11 - 25
4. 26 - 35
5. Over 35

9. ACADEMIC TRAINING

1. Under A.A., less than 14 years of study
2. A.A., A.S. degree 14 years
3. B.A., B.S., 16 years
4. Master's degree
5. Doctorate
6. Other (indicate)

10. EXPERIENCE IN PUBLIC EVANGELISM

1. Pastor-Evangelist
2. Conference Evangelist
3. Union Evangelist
4. Division Evangelist
5. Student
6. Laymember
7. None
8. Other (indicate)

II. THE PROGRAM OR EVANGELISTIC CAMPAIGN OF SALIM JAPAS

11. HOW DID YOU GET ACQUAINTED WITH THE SALIM JAPAS' METHOD (check only two)

1. Participated in his team
2. Read *God's Fire in Evangelism*
3. Attended his meetings
4. By reference
5. Other (indicate)
12. NUMBER OF YEARS EXPOSED TO SALIM JAPAS' METHOD

1. \( \frac{226}{1} \) Less than 1 year
2. \( \frac{83}{1} \) 1 - 2
3. \( \frac{28}{1} \) 3 - 5
4. \( \frac{6}{1} \) 6 - 10
5. \( \frac{3}{1} \) 11 - 25
6. \( \frac{2}{1} \) over 25

13. EVANGELISTIC CAMPAIGNS OF SALIM JAPAS' OBSERVED PERSONALLY

1. \( \frac{24}{1} \) Santo Domingo - 1971
2. \( \frac{35}{1} \) Añasco, Puerto Rico - 1971
3. \( \frac{30}{1} \) Youth Center, S. Juan, P. Rico - 1972
4. \( \frac{195}{1} \) San Pedro Sula, Honduras - 1974
5. \( \frac{143}{1} \) Cayey, Puerto Rico - 1976
6. \( \frac{19}{1} \) Other (indicate)

14. OTHER EVANGELISTS WHOM YOU HAVE HEARD

1. \( \frac{275}{1} \) Aeschlimann, Carlos
2. \( \frac{49}{1} \) Cleveland, E. E.
3. \( \frac{20}{1} \) Osorio, Jose
4. \( \frac{45}{1} \) Schmidt, Arturo
5. \( \frac{41}{1} \) Schubert, Walter
6. \( \frac{36}{1} \) Vandeman, R. T.
7. \( \frac{47}{1} \) Other (indicate)

15. NUMBER OF TIMES YOU HAVE HEARD SALIM JAPAS

1. \( \frac{76}{1} \) 1 - 3 times
2. \( \frac{68}{1} \) 4 - 10
3. \( \frac{70}{1} \) 11 - 15
4. \( \frac{201}{1} \) 16 - 30

16. REASON FOR ATTENDANCE

1. \( \frac{93}{1} \) Was part of the team
2. \( \frac{67}{1} \) I was interested in learning the method
3. \( \frac{204}{1} \) I am an SDA and wanted to help
4. \( \frac{122}{1} \) I was not SDA, but went through an invitation
5. \( \frac{12}{1} \) Other (indicate)

Numbers 17, 18, 19 and 20 should only be answered by those who checked No. 16 (4).
17. TWO REASONS WHICH INFLUENCED ME TO ATTEND THE PROGRAM

1. ___ A relative invited me
2. ___ A friend invited me
3. ___ I had a dream and went
4. ___ I saw a TV Program
5. ___ I read a handbill
6. ___ A colporteur invited me
7. ___ I was a student of the Voice of Hope
8. ___ I heard it over the radio
9. ___ The tent caught my attention
10. ___ I heard the announcement of "Bible Investigation"
11. ___ Five-Day Plan to stop smoking
12. ___ Other (indicate)

18. TWO FACTORS WHICH HELPED ME DECIDE FOR THE TRUTH

1. ___ The ushers
2. ___ The Bible instructor
3. ___ One of the meetings
4. ___ The Bible Investigation
5. ___ A church member
6. ___ The dream I had
7. ___ The religious songs
8. ___ The visit of the evangelist to my home
9. ___ The baptismal ceremony
10. ___ Private Bible reading
11. ___ Reading Steps to Christ
12. ___ Other (indicate)

19. HOW MUCH DID THE EVANGELISTIC CAMPAIGN HELP ME TO BECOME AN SDA

1. ___ Very much
2. ___ Much
3. ___ Little
4. ___ Not at all
5. ___ Other (indicate)

20. MY PREVIOUS RELIGION

1. ___ Catholic
2. ___ Methodist
3. ___ Baptist
4. ___ Lutheran
5. ___ Pentecostal
6. ___ Presbyterian
7. ___ Jehovah's Witness
8. ___ Other (indicate)
21. MY REACTION TO EACH OF THE FOLLOWING LECTURES:
(In numbers 21, 22, and 23, evaluate carefully whatever you remember)

<table>
<thead>
<tr>
<th>Lecture</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Juvenile delinquency</td>
<td>227</td>
<td>59</td>
<td>1</td>
</tr>
<tr>
<td>2. Courtship</td>
<td>249</td>
<td>50</td>
<td>1</td>
</tr>
<tr>
<td>3. Marriage and the Home</td>
<td>267</td>
<td>48</td>
<td>1</td>
</tr>
<tr>
<td>4. The Secret of Happiness</td>
<td>256</td>
<td>41</td>
<td>1</td>
</tr>
<tr>
<td>5. Human Suffering</td>
<td>202</td>
<td>60</td>
<td>5</td>
</tr>
<tr>
<td>6. God and Man</td>
<td>235</td>
<td>38</td>
<td>1</td>
</tr>
<tr>
<td>7. Youth and Success</td>
<td>199</td>
<td>60</td>
<td>1</td>
</tr>
<tr>
<td>8. Secrets of Child Rearing</td>
<td>213</td>
<td>50</td>
<td>5</td>
</tr>
<tr>
<td>9. Overcoming Anxiety</td>
<td>121</td>
<td>58</td>
<td>8</td>
</tr>
<tr>
<td>10. The Power of Prayer</td>
<td>264</td>
<td>28</td>
<td>2</td>
</tr>
<tr>
<td>11. Christ and the End of Time</td>
<td>253</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>12. What is the Bible?</td>
<td>250</td>
<td>31</td>
<td>1</td>
</tr>
<tr>
<td>13. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

22. MY REACTION TO EACH OF THE FOLLOWING CEREMONIES:

<table>
<thead>
<tr>
<th>Ceremony</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Wedding</td>
<td>129</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>2. Baptism</td>
<td>279</td>
<td>35</td>
<td>9</td>
</tr>
<tr>
<td>3. In Memoriam</td>
<td>56</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>4. Ordination to the Ministry</td>
<td>103</td>
<td>29</td>
<td>5</td>
</tr>
<tr>
<td>5. The Lord's Supper</td>
<td>192</td>
<td>19</td>
<td>1</td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

23. MY REACTION TO THE BIBLE INVESTIGATION:

<table>
<thead>
<tr>
<th>Investigation</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The use of the Bible by those present</td>
<td>240</td>
<td>30</td>
<td>1</td>
</tr>
<tr>
<td>2. Use of the feltboard and blackboard</td>
<td>223</td>
<td>52</td>
<td>3</td>
</tr>
<tr>
<td>3. The Bible themes presented</td>
<td>278</td>
<td>28</td>
<td>1</td>
</tr>
<tr>
<td>4. Available help of the ushers to find the Bible texts</td>
<td>184</td>
<td>75</td>
<td>9</td>
</tr>
<tr>
<td>5. The way the evangelist taught</td>
<td>304</td>
<td>19</td>
<td>1</td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Sections 24 and 25 can be answered in four different ways. Consider carefully the importance which you wish to assign, and then mark the corresponding column.

**24. FACTORS WHICH CONTRIBUTED TO THE SUCCESS OF THE CAMPAIGN**

<table>
<thead>
<tr>
<th>Factor</th>
<th>Very Important</th>
<th>Important</th>
<th>Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Progressive presentation of religious subjects</td>
<td>315</td>
<td>48</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>2. Identification with the SDA Church</td>
<td>263</td>
<td>82</td>
<td>16</td>
<td>1</td>
</tr>
<tr>
<td>3. Publicity (newspapers, TV, radio, handbills, etc.)</td>
<td>246</td>
<td>85</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>4. Organization of the team</td>
<td>263</td>
<td>63</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>5. Relevance and validity of the subjects</td>
<td>266</td>
<td>67</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>6. Bible Investigation and way of teaching it</td>
<td>360</td>
<td>19</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>7. Friendliness of the speaker and mode of communication</td>
<td>357</td>
<td>36</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>8. Child evangelism and method used</td>
<td>188</td>
<td>135</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>9. Cooperation and unity of the team</td>
<td>245</td>
<td>91</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>10. Spirit of prayer and consecration of the team</td>
<td>308</td>
<td>49</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>11. Moral and material help of the brethren</td>
<td>247</td>
<td>84</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>12. Financial aid of the Mission</td>
<td>228</td>
<td>84</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>13. Artistic support (choir, music, films, etc.)</td>
<td>252</td>
<td>90</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>14. Visitation of interested persons in their homes</td>
<td>301</td>
<td>50</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>15. Leadership of the evangelist</td>
<td>290</td>
<td>37</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>16. Five-Day Plan to stop smoking</td>
<td>238</td>
<td>90</td>
<td>18</td>
<td>4</td>
</tr>
<tr>
<td>17. Daily TV and radio talks</td>
<td>189</td>
<td>106</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>18. Public relations which prepared the field</td>
<td>226</td>
<td>97</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>19. Participation of city leaders in the promotion</td>
<td>199</td>
<td>100</td>
<td>14</td>
<td>3</td>
</tr>
<tr>
<td>20. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
25. RESULTS AND BENEFITS OF THE CAMPAIGN

<table>
<thead>
<tr>
<th></th>
<th>Very Important</th>
<th>Important</th>
<th>Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Number of persons baptized</td>
<td>275</td>
<td>90</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td>2. Prestige gained by the SDA Church</td>
<td>302</td>
<td>75</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>3. Appeal to the middle class</td>
<td>196</td>
<td>123</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>4. Motivation received by the team</td>
<td>226</td>
<td>90</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>5. Preparation offered by the School of Evangelism</td>
<td>267</td>
<td>69</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>6. Indoctrination and permanence of the converts</td>
<td>285</td>
<td>59</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>7. Destruction of prejudice of non SDA church leaders</td>
<td>223</td>
<td>80</td>
<td>11</td>
<td>5</td>
</tr>
<tr>
<td>8. Strengthens the faith of the brethren</td>
<td>321</td>
<td>49</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>9. Quantity of persons remaining interested after effort</td>
<td>273</td>
<td>76</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>10. Increase of tithe and offerings to continue the work</td>
<td>224</td>
<td>119</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>11. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

26. ATTRACTION OF A PUBLIC PREDOMINATELY CATHOLIC

Sections 26 and 27 are intended to measure your reaction to several of the aspects of the method employed. They can be answered in four different ways. Think carefully and then mark the corresponding column.

<table>
<thead>
<tr>
<th></th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Absence of attacks on the Catholics</td>
<td>274</td>
<td>69</td>
<td>5</td>
</tr>
<tr>
<td>2. Presentation of Christ-centered subjects</td>
<td>333</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>3. The Bible Investigation</td>
<td>343</td>
<td>34</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>I liked it very much</td>
<td>I liked it</td>
<td>I liked it a little</td>
</tr>
<tr>
<td>---</td>
<td>----------------------</td>
<td>-----------</td>
<td>--------------------</td>
</tr>
<tr>
<td>4. Inductive method (the listener discovers the truth by himself)</td>
<td>308</td>
<td>47</td>
<td>2</td>
</tr>
<tr>
<td>5. Personality of the evangelist and motivation of the listener</td>
<td>314</td>
<td>33</td>
<td>1</td>
</tr>
<tr>
<td>6. Technique of advancing from the known to the unknown</td>
<td>308</td>
<td>53</td>
<td>2</td>
</tr>
<tr>
<td>7. Usage of anecdotes in relation with the subject</td>
<td>254</td>
<td>99</td>
<td>5</td>
</tr>
<tr>
<td>8. Exaltation of Jesus and respect toward the Virgin Mary</td>
<td>303</td>
<td>76</td>
<td></td>
</tr>
<tr>
<td>9. Introduction of religious subjects from the beginning</td>
<td>263</td>
<td>87</td>
<td>7</td>
</tr>
<tr>
<td>10. The use of gifts as an incentive to increase attendance</td>
<td>218</td>
<td>138</td>
<td>19</td>
</tr>
<tr>
<td>11. Ecumenical attitude of inviting non-SDA religious personalities</td>
<td>250</td>
<td>93</td>
<td>2</td>
</tr>
<tr>
<td>12. Opening prayer in each program</td>
<td>334</td>
<td>47</td>
<td>2</td>
</tr>
<tr>
<td>13. Inclusion of ceremonies (weddings, baptisms, funerals, etc.)</td>
<td>221</td>
<td>92</td>
<td>7</td>
</tr>
<tr>
<td>14. Use of public relations</td>
<td>217</td>
<td>95</td>
<td>4</td>
</tr>
<tr>
<td>15. Respect for all individuals and religions</td>
<td>323</td>
<td>43</td>
<td>3</td>
</tr>
<tr>
<td>16. Use of understandable terminology: Sacred Scripture for Bible, etc.</td>
<td>309</td>
<td>46</td>
<td>1</td>
</tr>
<tr>
<td>17. Thematic arrangement: Christ centered themes first</td>
<td>317</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>18. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
27. BIBLE INVESTIGATION

When checking the corresponding column in this section please remember that this selection has been chosen to reach a predominately Catholic and middle class public.

<table>
<thead>
<tr>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I liked it very much</strong></td>
<td><strong>I liked it a little</strong></td>
<td><strong>I disliked it</strong></td>
</tr>
<tr>
<td>1. General theme: Christ's Church in Matthew 16:13-18</td>
<td>303</td>
<td>40</td>
</tr>
<tr>
<td>2. Sequence of subjects: Christ, Christ's Church, The Church's Apostasy, Restoration of the Truth, etc.</td>
<td>295</td>
<td>44</td>
</tr>
<tr>
<td>3. Inductive method (the listener finds the truth by himself, especially in relation to the Antichrist)</td>
<td>295</td>
<td>46</td>
</tr>
<tr>
<td>4. Participation of the public in using the Bible and finding the indicated texts</td>
<td>333</td>
<td>38</td>
</tr>
<tr>
<td>5. Transition from the lectures to the Bible Investigation using the evangelist's conversion in the transition</td>
<td>254</td>
<td>67</td>
</tr>
<tr>
<td>6. Public omission of some subjects (tithe, church standards, etc.) that are reserved for private study</td>
<td>195</td>
<td>113</td>
</tr>
<tr>
<td>7. System used to collect donations (envelopes given out only twice during the campaign</td>
<td>120</td>
<td>126</td>
</tr>
<tr>
<td>8. Testimonies of those attending, at the end of the series</td>
<td>256</td>
<td>77</td>
</tr>
<tr>
<td>9. Way of presenting difficult subjects such as the Antichrist, and the change of the Sabbath</td>
<td>310</td>
<td>30</td>
</tr>
</tbody>
</table>
10. Presentation of the Sabbath and the Adventist church through the parable of the "Vineyard"
   
   I liked it very much 293  I liked it 38  I liked it a little 1  I disliked it 0

11. Didactic using blackboard, feltboard, black light, etc.
   
   I liked it 278  I disliked it 58  I was indifferent 1

12. Altar calls made in relation to the themes of decision
   
   I liked it 252  I disliked it 63  I was indifferent 4

13. Use of Bible words in their original language (Greek and Hebrew) to clarify truths
   
   I liked it 249  I disliked it 89  I was indifferent 6

14. Printed lessons given at the end of each meeting
   
   I liked it 273  I disliked it 64  I was indifferent 1

15. Control of registered attendance
   
   I liked it 236  I disliked it 99  I was indifferent 1

16. Psychology used in starting to call those attending "brethren"
   
   I liked it 270  I disliked it 57  I was indifferent 2

17. The use of congregational religious songs preceding the Bible Investigation
   
   I liked it 287  I disliked it 65  I was indifferent 1

18. Other (indicate)

28. IDEAS WHICH, IN YOUR OPINION, SHOULD BE PART OF SDA EVANGELISM IN CATHOLIC COUNTRIES

<table>
<thead>
<tr>
<th>Very Important</th>
<th>Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. Identify the Campaign with the SDA Church from its beginning
   
   I liked it 285  I disliked it 60  I was indifferent 41  I did not think it important 9

2. Increase the use of monetary funds for publicizing the campaign
   
   I liked it 216  I disliked it 107  I was indifferent 27  I did not think it important 1

3. Increase the involvement of church members
   
   I liked it 311  I disliked it 45  I was indifferent 4  I did not think it important 1
<table>
<thead>
<tr>
<th></th>
<th>Very Important</th>
<th>Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Make subjects deeper and more Christ-centered</td>
<td>310</td>
<td>47</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>5. Give preference to Bible Investigation</td>
<td>330</td>
<td>50</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>6. Combine the health message with evangelism more effectively</td>
<td>285</td>
<td>76</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>7. Aim to reach the wealthy upper class</td>
<td>249</td>
<td>88</td>
<td>16</td>
<td>7</td>
</tr>
<tr>
<td>8. Work for religious leaders with adequate techniques</td>
<td>256</td>
<td>91</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>9. Increase the converts through preparatory groundwork</td>
<td>300</td>
<td>49</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>10. Prepare new converts more thoroughly</td>
<td>349</td>
<td>30</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>11. Coordinate the church's human resources for evangelism</td>
<td>334</td>
<td>38</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>12. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

29. ADDITIONAL IDEAS WHICH YOU WISH TO SUGGEST TO IMPROVE THE METHOD OF EVANGELISM ANALYZED IN THIS QUESTIONNAIRE

Thank you very much for having filled out this questionnaire. Please send it immediately to: SALIM JAPAS - ANDREWS UNIVERSITY - BERRIEN SPRINGS, MI 49104
APPENDIX I #2
SAN PEDRO SULA OLDER MEMBERS (83)

I. PERSONAL INFORMATION

1. AGE

1. 6 under 15 years
2. 17 16 - 20
3. 19 21 - 30
4. 24 31 - 50
5. 10 51 - 65
6. 4 over 65

2. SEX

1. 28 Male
2. 53 Female

3. MARITAL STATUS

1. 42 Single
2. 36 Married
3. 1 Divorced
4. 1 Widowed
5. 3 Separated

4. CHILDREN

If any, indicate number __

5. AREA OF ORIGIN

1. 2 North America
2. 75 Central America
3. 2 South America
4. Other (indicate)
5. 1

6. POSITION IN SDA DENOMINATION

1. 3 Teacher or Professor
2. Minister
3. 1 Departmental
4. 1 Ministerial internship
5. Administrator
6. 2 Colporteur
7. Retired
8. 1 M.D.
9. 1 Nurse
10. Other (indicate)
7. **PRESENT EMPLOYMENT (If outside the SDA Denomination)**

1. **12** Business or Industrial Employee  
2. **2** Federal Employee  
3. **3** Professional (M.D., Lawyer, Engineer, etc.)  
4. **3** Independent business or industry  
5. **22** Housewife (no outside employment)  
6. **14** Unemployed  
7. **___** Other (indicate)

---

8. **YEARS OF SERVICE IN THE SDA DENOMINATION**

1. **___** 1 - 5 years  
2. **___** 6 - 10  
3. **___** 11 - 25  
4. **___** 26 - 35  
5. **___** Over 35

---

9. **ACADEMIC TRAINING**

1. **20** Under A.A., less than 14 years of study  
2. **3** A.A., A.S. degree 14 years  
3. **7** B.A., B.S., 16 years  
4. **___** Master's degree  
5. **1** Doctorate  
6. **4** Other (indicate)

---

10. **EXPERIENCE IN PUBLIC EVANGELISM**

1. **___** Pastor-Evangelist  
2. **___** Conference Evangelist  
3. **___** Union Evangelist  
4. **___** Division Evangelist  
5. **11** Student  
6. **78** Laymember  
7. **12** None  
8. **___** Other (indicate)

---

II. **THE PROGRAM OR EVANGELISTIC CAMPAIGN OF SALIM JAPAS**

11. **HOW DID YOU GET ACQUAINTED WITH THE SALIM JAPAS' METHOD (check only two)**

1. **___** Participated in his team  
2. **67** Read God's Fire in Evangelism  
3. **8** Attended his meetings  
4. **___** By reference  
5. **___** Other (indicate)
12. NUMBER OF YEARS EXPOSED TO SALIM JAPAS' METHOD

1. Less than 1 year
2. 1 - 2
3. 3 - 5
4. 6 - 10
5. 11 - 25
6. over 25

13. EVANGELISTIC CAMPAIGNS OF SALIM JAPAS' OBSERVED PERSONALLY

1. Santo Domingo - 1971
2. Añasco, Puerto Rico - 1971
3. Youth Center, S. Juan, P. Rico - 1972
4. San Pedro Sula, Honduras - 1974
5. Cayey, Puerto Rico - 1976
6. Other (indicate)

14. OTHER EVANGELISTS WHOM YOU HAVE HEARD

1. Aeschlimann, Carlos
2. Cleveland, E. E.
3. Osorio, Jose
4. Schmidt, Arturo
5. Schubert, Walter
6. Vandeman, R. T.
7. Other (indicate)

15. NUMBER OF TIMES YOU HAVE HEARD SALIM JAPAS

1. 1 - 3 times
2. 4 - 10
3. 11 - 15
4. 16 - 30

16. REASON FOR ATTENDANCE

1. Was part of the team
2. I was interested in learning the method
3. I am an SDA and wanted to help
4. I was not SDA, but went through an invitation
5. Other (indicate)

Numbers 17, 18, 19 and 20 should only be answered by those who checked No. 16 (4).
17. TWO REASONS WHICH INFLUENCED ME TO ATTEND THE PROGRAM

1. ___ A relative invited me
2. ___ A friend invited me
3. ___ I had a dream and went
4. ___ I saw a TV Program
5. ___ I read a handbill
6. ___ A colporteur invited me
7. ___ I was a student of the Voice of Hope
8. ___ I heard it over the radio
9. ___ The tent caught my attention
10. ___ I heard the announcement of “Bible Investigation”
11. ___ Five-Day Plan to stop smoking
12. ___ Other (indicate)

18. TWO FACTORS WHICH HELPED ME DECIDE FOR THE TRUTH

1. ___ The ushers
2. ___ The Bible instructor
3. ___ One of the meetings
4. ___ The Bible Investigation
5. ___ A church member
6. ___ The dream I had
7. ___ The religious songs
8. ___ The visit of the evangelist to my home
9. ___ The baptismal ceremony
10. ___ Private Bible reading
11. ___ Reading Steps to Christ
12. ___ Other (indicate)

19. HOW MUCH DID THE EVANGELISTIC CAMPAIGN HELP ME TO BECOME AN SDA

1. ___ Very much
2. ___ Much
3. ___ Little
4. ___ Not at all
5. ___ Other (indicate)

20. MY PREVIOUS RELIGION

1. ___ Catholic
2. ___ Methodist
3. ___ Baptist
4. ___ Lutheran
5. ___ Pentecostal
6. ___ Presbyterian
7. ___ Jehovah's Witness
8. ___ Other (indicate)
21. MY REACTION TO EACH OF THE FOLLOWING LECTURES:
(In numbers 21, 22, and 23, evaluate carefully whatever you remember)

<table>
<thead>
<tr>
<th>Lecture</th>
<th>I liked it very much</th>
<th>I liked it</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Juvenile delinquency</td>
<td>37</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Courtship</td>
<td>47</td>
<td>7</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3. Marriage and the Home</td>
<td>47</td>
<td>7</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4. The Secret of Happiness</td>
<td>51</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Human Suffering</td>
<td>32</td>
<td>7</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>6. God and Man</td>
<td>46</td>
<td>5</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>7. Youth and Success</td>
<td>41</td>
<td>7</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>8. Secrets of Child Rearing</td>
<td>44</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Overcoming Anxiety</td>
<td>30</td>
<td>9</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>10. The Power of Prayer</td>
<td>50</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Christ and the End of Time</td>
<td>47</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. What is the Bible?</td>
<td>42</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

22. MY REACTION TO EACH OF THE FOLLOWING CEREMONIES:

<table>
<thead>
<tr>
<th>Ceremony</th>
<th>I liked it very much</th>
<th>I liked it</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Wedding</td>
<td>44</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Baptism</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. In Memoriam</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Ordination to the Ministry</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. The Lord's Supper</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

23. MY REACTION TO THE BIBLE INVESTIGATION:

<table>
<thead>
<tr>
<th>Investigation</th>
<th>I liked it very much</th>
<th>I liked it</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The use of the Bible by those present</td>
<td>37</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Use of the feltboard and blackboard</td>
<td>35</td>
<td>4</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3. The Bible themes presented</td>
<td>42</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Available help of the ushers to find the Bible texts</td>
<td>27</td>
<td>10</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>5. The way the evangelist taught</td>
<td>47</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
III. CHARACTERIZATION AND EVALUATION OF THE METHOD USED BY SALIM JAPAS

Sections 24 and 25 can be answered in four different ways. Consider carefully the importance which you wish to assign, and then mark the corresponding column.

24. FACTORS WHICH CONTRIBUTED TO THE SUCCESS OF THE CAMPAIGN

<table>
<thead>
<tr>
<th>Factor</th>
<th>Very Important</th>
<th>Important</th>
<th>Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Progressive presentation of religious subjects</td>
<td>50</td>
<td>9</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2. Identification with the SDA Church</td>
<td>54</td>
<td>9</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3. Publicity (newspapers, TV, radio, handbills, etc.)</td>
<td>46</td>
<td>13</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4. Organization of the team</td>
<td>41</td>
<td>11</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>5. Relevance and validity of the subjects</td>
<td>41</td>
<td>12</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>6. Bible Investigation and way of teaching it</td>
<td>61</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Friendliness of the speaker and mode of communication</td>
<td>63</td>
<td>4</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>8. Child evangelism and method used</td>
<td>38</td>
<td>17</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>9. Cooperation and unity of the team</td>
<td>37</td>
<td>17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Spirit of prayer and consecration of the team</td>
<td>51</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Moral and material help of the brethren</td>
<td>44</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Financial aid of the Mission</td>
<td>37</td>
<td>14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Artistic support (choir, music, films, etc.)</td>
<td>52</td>
<td>6</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>14. Visitation of interested persons in their homes</td>
<td>49</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Leadership of the evangelist</td>
<td>47</td>
<td>6</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>16. Five-Day Plan to stop smoking</td>
<td>48</td>
<td>9</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>17. Daily TV and radio talks</td>
<td>39</td>
<td>16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Public relations which prepared the field</td>
<td>37</td>
<td>16</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>19. Participation of city leaders in the promotion</td>
<td>39</td>
<td>11</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>20. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
25. RESULTS AND BENEFITS OF THE CAMPAIGN

<table>
<thead>
<tr>
<th></th>
<th>Very Important</th>
<th>Important</th>
<th>Little Important</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Number of persons baptized</td>
<td>49</td>
<td>12</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>2. Prestige gained by the SDA Church</td>
<td>58</td>
<td>7</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3. Appeal to the middle class</td>
<td>28</td>
<td>22</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4. Motivation received by the team</td>
<td>39</td>
<td>14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Preparation offered by the School of Evangelism</td>
<td>47</td>
<td>12</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>6. Indoctrination and permanence of the converts</td>
<td>41</td>
<td>9</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>7. Destruction of prejudice of non SDA church leaders</td>
<td>30</td>
<td>14</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>8. Strengthens the faith of the brethren</td>
<td>57</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Quantity of persons remaining interested after effort</td>
<td>46</td>
<td>7</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>10. Increase of tithe and offerings to continue the work</td>
<td>42</td>
<td>13</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>11. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

26. ATTRACTION OF A PUBLIC PREDOMINATELY CATHOLIC

Sections 26 and 27 are intended to measure your reaction to several of the aspects of the method employed. They can be answered in four different ways. Think carefully and then mark the corresponding column.

<table>
<thead>
<tr>
<th></th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I liked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Absence of attacks on the Catholics</td>
<td>42</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>2. Presentation of Christ-centered subjects</td>
<td>53</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>3. The Bible Investigation</td>
<td>60</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I liked it very much</td>
<td>I liked it</td>
<td>I liked it a little</td>
</tr>
<tr>
<td>---</td>
<td>---------------------</td>
<td>-----------</td>
<td>--------------------</td>
</tr>
<tr>
<td>4.</td>
<td>Inductive method (the listener discovers the truth by himself)</td>
<td>53</td>
<td>8</td>
</tr>
<tr>
<td>5.</td>
<td>Personality of the evangelist and motivation of the listener</td>
<td>46</td>
<td>7</td>
</tr>
<tr>
<td>6.</td>
<td>Technique of advancing from the known to the unknown</td>
<td>52</td>
<td>12</td>
</tr>
<tr>
<td>7.</td>
<td>Usage of anecdotes in relation with the subject</td>
<td>42</td>
<td>17</td>
</tr>
<tr>
<td>8.</td>
<td>Exaltation of Jesus and respect toward the Virgin Mary</td>
<td>47</td>
<td>14</td>
</tr>
<tr>
<td>9.</td>
<td>Introduction of religious subjects from the beginning</td>
<td>47</td>
<td>10</td>
</tr>
<tr>
<td>10.</td>
<td>The use of gifts as an incentive to increase attendance</td>
<td>37</td>
<td>24</td>
</tr>
<tr>
<td>11.</td>
<td>Ecumenical attitude of inviting non-SDA religious personalities</td>
<td>42</td>
<td>17</td>
</tr>
<tr>
<td>12.</td>
<td>Opening prayer in each program</td>
<td>58</td>
<td>5</td>
</tr>
<tr>
<td>13.</td>
<td>Inclusion of ceremonies (weddings, baptisms, funerals, etc.)</td>
<td>31</td>
<td>14</td>
</tr>
<tr>
<td>14.</td>
<td>Use of public relations</td>
<td>31</td>
<td>14</td>
</tr>
<tr>
<td>15.</td>
<td>Respect for all individuals and religions</td>
<td>50</td>
<td>11</td>
</tr>
<tr>
<td>16.</td>
<td>Use of understandable terminology: Sacred Scripture for Bible, etc.</td>
<td>48</td>
<td>5</td>
</tr>
<tr>
<td>17.</td>
<td>Thematic arrangement: Christ centered themes first</td>
<td>55</td>
<td>6</td>
</tr>
<tr>
<td>18.</td>
<td>Other (indicate)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
27. BIBLE INVESTIGATION

When checking the corresponding column in this section please remember that this selection has been chosen to reach a predominately Catholic and middle class public.

<table>
<thead>
<tr>
<th>I liked it very much</th>
<th>I liked it much</th>
<th>I liked it a little</th>
<th>I dis-liked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>49</td>
<td>4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. General theme: Christ's Church in Matthew 16:13-18

2. Sequence of subjects: Christ, Christ's Church, The Church's Apostasy, Restoration of the Truth, etc.

3. Inductive method (the listener finds the truth by himself, especially in relation to the Anti-christ

4. Participation of the public in using the Bible and finding the indicated texts

5. Transition from the lectures to the Bible Investigation using the evangelist's conversion in the transition

6. Public omission of some subjects (tithe, church standards, etc.) that are reserved for private study

7. System used to collect donations (envelopes given out only twice during the campaign

8. Testimonies of those attending, at the end of the series

9. Way of presenting difficult subjects such as the Anti-christ, and the change of the Sabbath
<table>
<thead>
<tr>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>10. Presentation of the Sabbath and the Adventist church through the parable of the &quot;Vineyard&quot;</td>
<td>56</td>
<td>2</td>
</tr>
<tr>
<td>11. Didactic using blackboard, feltboard, black light, etc.</td>
<td>37</td>
<td>13</td>
</tr>
<tr>
<td>12. Altar calls made in relation to the themes of decision</td>
<td>41</td>
<td>9</td>
</tr>
<tr>
<td>13. Use of Bible words in their original language (Greek and Hebrew) to clarify truths</td>
<td>40</td>
<td>10</td>
</tr>
<tr>
<td>14. Printed lessons given at the end of each meeting</td>
<td>39</td>
<td>13</td>
</tr>
<tr>
<td>15. Control of registered attendance</td>
<td>36</td>
<td>16</td>
</tr>
<tr>
<td>16. Psychology used in starting to call those attending &quot;brethren&quot;</td>
<td>47</td>
<td>9</td>
</tr>
<tr>
<td>17. The use of congregational religious songs preceding the Bible Investigation</td>
<td>57</td>
<td>4</td>
</tr>
<tr>
<td>18. Other (indicate)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

28. IDEAS WHICH, IN YOUR OPINION, SHOULD BE PART OF SDA EVANGELISM IN CATHOLIC COUNTRIES

<table>
<thead>
<tr>
<th>Very Important</th>
<th>Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Identify the Campaign with the SDA Church from its beginning</td>
<td>54</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>2. Increase the use of monetary funds for publicizing the campaign</td>
<td>40</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>3. Increase the involvement of church members</td>
<td>51</td>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>
4. Make subjects deeper and more Christ-centered  
5. Give preference to Bible Investigation  
6. Combine the health message with evangelism more effectively  
7. Aim to reach the wealthy upper class  
8. Work for religious leaders with adequate techniques  
9. Increase the converts through preparatory groundwork  
10. Prepare new converts more thoroughly  
11. Coordinate the church's human resources for evangelism  
12. Other (indicate)  

29. ADDITIONAL IDEAS WHICH YOU WISH TO SUGGEST TO IMPROVE THE METHOD OF EVANGELISM ANALYZED IN THIS QUESTIONNAIRE.
## APPENDIX I #3
### SAN PEDRO SULA NEW CONVERTS (72)

## I. PERSONAL INFORMATION

1. **AGE**
   - 1. **14** under 15 years
   - 2. **19** 16 - 20
   - 3. **10** 21 - 30
   - 4. **17** 31 - 50
   - 5. **6** 51 - 65
   - 6. **4** over 65

2. **SEX**
   - 1. **32** Male
   - 2. **38** Female

3. **MARITAL STATUS**
   - 1. **40** Single
   - 2. **23** Married
   - 3. **2** Divorced
   - 4. **2** Widowed
   - 5. **1** Separated

4. **CHILDREN**
   - If any, indicate number __

5. **AREA OF ORIGIN**
   - 1. North America
   - 2. **69** Central America
   - 3. **2** South America
   - 4. **2** Caribbean
   - 5. **2** Other (indicate)

6. **POSITION IN SDA DENOMINATION**
   - 1. **3** Teacher or Professor
   - 2. **3** Minister
   - 3. **3** Departmental
   - 4. **3** Ministerial internship
   - 5. **2** Administrator
   - 6. **2** Colporteur
   - 7. **2** Retired
   - 8. **2** M.D.
   - 9. **2** Nurse
   - 10. **2** Other (indicate)
7. PRESENT EMPLOYMENT (If outside the SDA Denomination)

1. Business or Industrial Employee
2. Federal Employee
3. Professional (M.D., Lawyer, Engineer, etc.)
4. Independent business or industry
5. Housewife (no outside employment)
6. Unemployed
7. Other (indicate)

8. YEARS OF SERVICE IN THE SDA DENOMINATION

1. 1 - 5 years
2. 6 - 10
3. 11 - 25
4. 26 - 35
5. Over 35

9. ACADEMIC TRAINING

1. Under A.A., less than 14 years of study
2. A.A., A.S. degree 14 years
3. B.A., B.S., 16 years
4. Master's degree
5. Doctorate
6. Other (indicate)

10. EXPERIENCE IN PUBLIC EVANGELISM

1. Pastor-Evangelist
2. Conference Evangelist
3. Union Evangelist
4. Division Evangelist
5. Student
6. Laymember
7. None
8. Other (indicate)

II. THE PROGRAM OR EVANGELISTIC CAMPAIGN OF SALIM JAPAS

11. HOW DID YOU GET ACQUAINTED WITH THE SALIM JAPAS' METHOD (check only two)

1. Participated in his team
2. Read God's Fire in Evangelism
3. Attended his meetings
4. By reference
5. Other (indicate)
12. **NUMBER OF YEARS EXPOSED TO SALIM JAPAS' METHOD**

1. ___ Less than 1 year
2. ___ 1 - 2
3. ___ 3 - 5
4. ___ 6 - 10
5. ___ 11 - 25
6. ___ over 25

13. **EVANGELISTIC CAMPAIGNS OF SALIM JAPAS' OBSERVED PERSONALLY**

1. ___ Santo Domingo - 1971
2. ___ Añasco, Puerto Rico - 1971
3. ___ Youth Center, S. Juan, P. Rico - 1972
4. ___ San Pedro Sula, Honduras - 1974
5. ___ Cayey, Puerto Rico - 1976
6. ___ Other (indicate)

14. **OTHER EVANGELISTS WHOM YOU HAVE HEARD**

1. ___ Aeschlimann, Carlos
2. ___ Cleveland, E. E.
3. ___ Osorio, Jose
4. ___ Schmidt, Arturo
5. ___ Schubert, Walter
6. ___ Vandeman, R. T.
7. ___ Other (indicate)

15. **NUMBER OF TIMES YOU HAVE HEARD SALIM JAPAS**

1. ___ 23 1 - 3 times
2. ___ 10 4 - 10
3. ___ 4 11 - 15
4. ___ 26 16 - 30

16. **REASON FOR ATTENDANCE**

1. ___ Was part of the team
2. ___ I was interested in learning the method
3. ___ I am an SDA and wanted to help
4. ___ I was not SDA, but went through an invitation
5. ___ Other (indicate)

Numbers 17, 18, 19 and 20 should only be answered by those who checked No. 16 (4).
17. TWO REASONS WHICH INFLUENCED ME TO ATTEND THE PROGRAM

1. 27 A relative invited me
2. 16 A friend invited me
3. 1 I had a dream and went
4. 3 I saw a TV Program
5. 13 I read a handbill
6. 2 A colporteur invited me
7. 7 I was a student of the Voice of Hope
8. 1 I heard it over the radio
9. 14 The tent caught my attention
10. 1 I heard the announcement of "Bible Investigation"
11. 1 Five-Day Plan to stop smoking
12. Other (indicate)

18. TWO FACTORS WHICH HELPED ME DECIDE FOR THE TRUTH

1. 3 The ushers
2. 14 The Bible instructor
3. 13 One of the meetings
4. 21 The Bible Investigation
5. 9 A church member
6. 3 The dream I had
7. 5 The religious songs
8. 10 The visit of the evangelist to my home
9. 6 The baptismal ceremony
10. 8 Private Bible reading
11. 1 Reading Steps to Christ
12. Other (indicate)

19. HOW MUCH DID THE EVANGELISTIC CAMPAIGN HELP ME TO BECOME AN SDA

1. 53 Very much
2. 6 Much
3. 2 Little
4. Not at all
5. Other (indicate)

20. MY PREVIOUS RELIGION

1. 39 Catholic
2. Methodist
3. Baptist
4. Lutheran
5. 2 Pentecostal
6. Presbyterian
7. Jehovah's Witness
8. Other (indicate)
21. MY REACTION TO EACH OF THE FOLLOWING LECTURES:
(In numbers 21, 22, and 23, evaluate carefully whatever you remember)

<table>
<thead>
<tr>
<th>Lecture</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Juvenile delinquency</td>
<td>3/4</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>2. Courtship</td>
<td>3/4</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>3. Marriage and the Home</td>
<td>3/6</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>4. The Secret of Happiness</td>
<td>3/7</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>5. Human Suffering</td>
<td>3/6</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>6. God and Man</td>
<td>4/3</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>7. Youth and Success</td>
<td>2/7</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>8. Secrets of Child Rearing</td>
<td>3/5</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>9. Overcoming Anxiety</td>
<td>2/6</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>10. The Power of Prayer</td>
<td>4/5</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>11. Christ and the End of Time</td>
<td>4/1</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>12. What is the Bible?</td>
<td>3/9</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>13. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

22. MY REACTION TO EACH OF THE FOLLOWING CEREMONIES:

<table>
<thead>
<tr>
<th>Ceremony</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Wedding</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Baptism</td>
<td>4/6</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>3. In Memoriam</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Ordination to the Ministry</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. The Lord's Supper</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

23. MY REACTION TO THE BIBLE INVESTIGATION:

<table>
<thead>
<tr>
<th>Activity</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The use of the Bible by those present</td>
<td>3/0</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>2. Use of the feltboard and blackboard</td>
<td>2/1</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>3. The Bible themes presented</td>
<td>4/4</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>4. Available help of the ushers to find the Bible texts</td>
<td>3/1</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>5. The way the evangelist taught</td>
<td>4/3</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
III. CHARACTERIZATION AND EVALUATION OF THE METHOD USED BY SALIM JAPAS

Sections 24 and 25 can be answered in four different ways. Consider carefully the importance which you wish to assign, and then mark the corresponding column.

24. FACTORS WHICH CONTRIBUTED TO THE SUCCESS OF THE CAMPAIGN

<table>
<thead>
<tr>
<th>Factors</th>
<th>Very Important</th>
<th>Important</th>
<th>Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Progressive presentation of religious subjects</td>
<td>43</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Identification with the SDA Church</td>
<td>43</td>
<td>11</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>3. Publicity (newspapers, TV, radio, handbills, etc.)</td>
<td>37</td>
<td>14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Organization of the team</td>
<td>38</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>5. Relevance and validity of the subjects</td>
<td>37</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Bible Investigation and way of teaching it</td>
<td>56</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Friendliness of the speaker and mode of communication</td>
<td>49</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Child evangelism and method used</td>
<td>42</td>
<td>20</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>9. Cooperation and unity of the team</td>
<td>27</td>
<td>21</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>10. Spirit of prayer and consecration of the team</td>
<td>47</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Moral and material help of the brethren</td>
<td>34</td>
<td>13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Financial aid of the Mission</td>
<td>34</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>13. Artistic support (choir, music, films, etc.)</td>
<td>38</td>
<td>11</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>14. Visitation of interested persons in their homes</td>
<td>42</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Leadership of the evangelist</td>
<td>40</td>
<td>4</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>16. Five-Day Plan to stop smoking</td>
<td>34</td>
<td>12</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>17. Daily TV and radio talks</td>
<td>32</td>
<td>14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Public relations which prepared the field</td>
<td>22</td>
<td>22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. Participation of city leaders in the promotion</td>
<td>25</td>
<td>19</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>20. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### 25. RESULTS AND BENEFITS OF THE CAMPAIGN

<table>
<thead>
<tr>
<th>Number of persons baptized</th>
<th>Very Important 51</th>
<th>Important 6</th>
<th>Little Importance 1</th>
<th>Unimportant 0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prestige gained by the SDA Church</td>
<td>46</td>
<td>12</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Appeal to the middle class</td>
<td>21</td>
<td>26</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Motivation received by the team</td>
<td>33</td>
<td>15</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Preparation offered by the School of Evangelism</td>
<td>41</td>
<td>8</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Indoctrination and permanence of the converts</td>
<td>40</td>
<td>13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Destruction of prejudice of non SDA church leaders</td>
<td>35</td>
<td>9</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Strengthens the faith of the brethren</td>
<td>51</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Quantity of persons remaining interested after effort</td>
<td>44</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Increase of tithe and offerings to continue the work</td>
<td>48</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 26. ATTRACTION OF A PUBLIC PREDOMINATELY CATHOLIC

Sections 26 and 27 are intended to measure your reaction to several of the aspects of the method employed. They can be answered in four different ways. Think carefully and then mark the corresponding column.

<table>
<thead>
<tr>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I liked it much</th>
<th>I disliked it</th>
</tr>
</thead>
</table>

<p>| Absence of attacks on the Catholics | 40 | 13 | | |
| Presentation of Christ-centered subjects | 47 | 3 | | |
| The Bible Investigation | 51 | 3 | 1 | |</p>
<table>
<thead>
<tr>
<th></th>
<th>I liked it very much</th>
<th>I liked it</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>Inductive method (the listener discovers the truth by himself)</td>
<td>48</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Personality of the evangelist and motivation of the listener</td>
<td>48</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Technique of advancing from the known to the unknown</td>
<td>43</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>7.</td>
<td>Usage of anecdotes in relation with the subject</td>
<td>32</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>8.</td>
<td>Exaltation of Jesus and respect toward the Virgin Mary</td>
<td>44</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Introduction of religious subjects from the beginning</td>
<td>36</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>10.</td>
<td>The use of gifts as an incentive to increase attendance</td>
<td>35</td>
<td>20</td>
<td>2</td>
</tr>
<tr>
<td>11.</td>
<td>Ecumenical attitude of inviting non-SDA religious personalities</td>
<td>34</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>Opening prayer in each program</td>
<td>53</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>Inclusion of ceremonies (weddings, baptisms, funerals, etc.)</td>
<td>31</td>
<td>16</td>
<td>3</td>
</tr>
<tr>
<td>14.</td>
<td>Use of public relations</td>
<td>27</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>15.</td>
<td>Respect for all individuals and religions</td>
<td>43</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>16.</td>
<td>Use of understandable terminology: Sacred Scripture for Bible, etc.</td>
<td>43</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>Thematic arrangement: Christ centered themes first</td>
<td>46</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
27. BIBLE INVESTIGATION

When checking the corresponding column in this section please remember that this selection has been chosen to reach a predominately Catholic and middle class public.

<table>
<thead>
<tr>
<th></th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. General theme: Christ's Church in Matthew 16:13-18</td>
<td>48</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>2. Sequence of subjects: Christ, Christ's Church, The Church's Apostasy, Restoration of the Truth, etc.</td>
<td>46</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>3. Inductive method (the listener finds the truth by himself, especially in relation to the Anti-christ)</td>
<td>42</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>4. Participation of the public in using the Bible and finding the indicated texts</td>
<td>45</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>5. Transition from the lectures to the Bible Investigation using the evangelist's conversion in the transition</td>
<td>35</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>6. Public omission of some subjects (tithe, church standards, etc.) that are reserved for private study</td>
<td>19</td>
<td>20</td>
<td>2</td>
</tr>
<tr>
<td>7. System used to collect donations (envelopes given out only twice during the campaign)</td>
<td>23</td>
<td>22</td>
<td>3</td>
</tr>
<tr>
<td>8. Testimonies of those attending, at the end of the series</td>
<td>32</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>9. Way of presenting difficult subjects such as the Anti-christ, and the change of the Sabbath</td>
<td>44</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>I liked it very much</td>
<td>I liked it a little</td>
<td>I disliked it</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>10.</td>
<td>Presentation of the Sabbath and the Adventist church through the parable of the &quot;Vineyard&quot;</td>
<td>41</td>
<td>6</td>
</tr>
<tr>
<td>11.</td>
<td>Didactic using blackboard, feltboard, black light, etc.</td>
<td>33</td>
<td>12</td>
</tr>
<tr>
<td>12.</td>
<td>Altar calls made in relation to the themes of decision</td>
<td>33</td>
<td>7</td>
</tr>
<tr>
<td>13.</td>
<td>Use of Bible words in their original language (Greek and Hebrew) to clarify truths</td>
<td>32</td>
<td>16</td>
</tr>
<tr>
<td>14.</td>
<td>Printed lessons given at the end of each meeting</td>
<td>36</td>
<td>9</td>
</tr>
<tr>
<td>15.</td>
<td>Control of registered attendance</td>
<td>31</td>
<td>13</td>
</tr>
<tr>
<td>16.</td>
<td>Psychology used in starting to call those attending &quot;brethren&quot;</td>
<td>39</td>
<td>4</td>
</tr>
<tr>
<td>17.</td>
<td>The use of congregational religious songs preceding the Bible Investigation</td>
<td>41</td>
<td>8</td>
</tr>
<tr>
<td>18.</td>
<td>Other (indicate)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

28. **Ideas which, in your opinion, should be part of SDA Evangelism in Catholic Countries**

<table>
<thead>
<tr>
<th></th>
<th>Very Important</th>
<th>Important</th>
<th>Little Important</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Identify the Campaign with the SDA Church from its beginning</td>
<td>47</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>2.</td>
<td>Increase the use of monetary funds for publicizing the campaign</td>
<td>37</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>3.</td>
<td>Increase the involvement of church members</td>
<td>50</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>
4. Make subjects deeper and more Christ-centered  | 46 | 1 |  |  |
5. Give preference to Bible Investigation | 48 | 6 |  |  |
6. Combine the health message with evangelism more effectively | 35 | 11 | 4 |  |
7. Aim to reach the wealthy upper class | 32 | 15 | 4 | 1 |
8. Work for religious leaders with adequate techniques | 29 | 13 | 3 |  |
9. Increase the converts through preparatory groundwork | 41 | 7 | 1 |  |
10. Prepare new converts more thoroughly | 48 | 5 |  |  |
11. Coordinate the church's human resources for evangelism | 49 | 4 |  | 1 |
12. Other (indicate) |  |  |  |  |

29. ADDITIONAL IDEAS WHICH YOU WISH TO SUGGEST TO IMPROVE THE METHOD OF EVANGELISM ANALYZED IN THIS QUESTIONNAIRE.

Thank you very much for having filled out this questionnaire. Please send it immediately to: SALIM JAPAS - ANDREWS UNIVERSITY - BERRIEN SPRINGS, MI 49104
APPENDIX I #4
SAN PEDRO SULA TEAM (30)

I. PERSONAL INFORMATION

1. AGE

1. ___ under 15 years
2. ___ 16 - 20
3. ___ 21 - 30
4. ___ 31 - 50
5. ___ 51 - 65
6. ___ over 65

2. SEX

1. ___ Male
2. ___ Female

3. MARITAL STATUS

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

4. CHILDREN

If any, indicate number ___

5. AREA OF ORIGIN

1. ___ North America
2. ___ Central America
3. ___ South America
4. ___ Caribbean
5. ___ Other (indicate)

6. POSITION IN SDA DENOMINATION

1. ___ Teacher or Professor
2. ___ Minister
3. ___ Departmental
4. ___ Ministerial internship
5. ___ Administrator
6. ___ Colporteur
7. ___ Retired
8. ___ M.D.
9. ___ Nurse
10. ___ Other (indicate)
7. PRESENT EMPLOYMENT (If outside the SDA Denomination)

1. 1 Business or Industrial Employee
2. 1 Federal Employee
3. ___ Professional (M.D., Lawyer, Engineer, etc.)
4. ___ Independent business or industry
5. 6 Housewife (no outside employment)
6. ___ Unemployed
7. 2 Other (indicate)

8. YEARS OF SERVICE IN THE SDA DENOMINATION

1. 3 1 - 5 years
2. 8 6 - 10
3. 10 11 - 25
4. ___ 26 - 35
5. ___ Over 35

9. ACADEMIC TRAINING

1. 1 Under A.A., less than 14 years of study
2. 6 A.A., A.S. degree 14 years
3. 8 B.A., B.S., 16 years
4. 4 Master's degree
5. 2 Doctorate
6. 2 Other (indicate)

10. EXPERIENCE IN PUBLIC EVANGELISM

1. 13 Pastor-Evangelist
2. 1 Conference Evangelist
3. ___ Union Evangelist
4. ___ Division Evangelist
5. ___ Student
6. 11 Laymember
7. 1 None
8. 1 Other (indicate)

11. THE PROGRAM OR EVANGELISTIC CAMPAIGN OF SALIM JAPAS

11. HOW DID YOU GET ACQUAINTED WITH THE SALIM JAPAS' METHOD (check only two)

1. ___ Participated in his team
2. ___ Read God's Fire in Evangelism
3. ___ Attended his meetings
4. ___ By reference
5. ___ Other (indicate)
12. NUMBER OF YEARS EXPOSED TO SALIM JAPAS' METHOD

1. Less than 1 year
2. 1 - 2
3. 3 - 5
4. 6 - 10
5. 11 - 25
6. over 25

13. EVANGELISTIC CAMPAIGNS OF SALIM JAPAS' OBSERVED PERSONALLY

1. Santo Domingo - 1971
2. Añasco, Puerto Rico - 1971
3. Youth Center, S. Juan, P. Rico - 1972
4. San Pedro Sula, Honduras - 1974
5. Cayey, Puerto Rico - 1976
6. Other (indicate)

14. OTHER EVANGELISTS WHOM YOU HAVE HEARD

1. Aeschlimann, Carlos
2. Cleveland, E. E.
3. Osorio, Jose
4. Schmidt, Arturo
5. Schubert, Walter
6. Vandeman, R. T.
7. Other (indicate)

15. NUMBER OF TIMES YOU HAVE HEARD SALIM JAPAS

1. 1 - 3 times
2. 4 - 10
3. 11 - 15
4. 16 - 30

16. REASON FOR ATTENDANCE

1. Was part of the team
2. I was interested in learning the method
3. I am an SDA and wanted to help
4. I was not SDA, but went through an invitation
5. Other (indicate)

Numbers 17, 18, 19 and 20 should only be answered by those who checked No. 16 (4).
17. TWO REASONS WHICH INFLUENCED ME TO ATTEND THE PROGRAM

1. ___ A relative invited me
2. ___ A friend invited me
3. ___ I had a dream and went
4. ___ I saw a TV Program
5. ___ I read a handbill
6. ___ A colporteur invited me
7. ___ I was a student of the Voice of Hope
8. ___ I heard it over the radio
9. ___ The tent caught my attention
10. ___ I heard the announcement of "Bible Investigation"
11. ___ Five-Day Plan to stop smoking
12. ___ Other (indicate)

18. TWO FACTORS WHICH HELPED ME DECIDE FOR THE TRUTH

1. ___ The ushers
2. ___ The Bible instructor
3. ___ One of the meetings
4. ___ The Bible Investigation
5. ___ A church member
6. ___ The dream I had
7. ___ The religious songs
8. ___ The visit of the evangelist to my home
9. ___ The baptismal ceremony
10. ___ Private Bible reading
11. ___ Reading Steps to Christ
12. ___ Other (indicate)

19. HOW MUCH DID THE EVANGELISTIC CAMPAIGN HELP ME TO BECOME AN SDA

1. ___ Very much
2. ___ Much
3. ___ Little
4. ___ Not at all
5. ___ Other (indicate)

20. MY PREVIOUS RELIGION

1. ___ Catholic
2. ___ Methodist
3. ___ Baptist
4. ___ Lutheran
5. ___ Pentecostal
6. ___ Presbyterian
7. ___ Jehovah's Witness
8. ___ Other (indicate)
21. MY REACTION TO EACH OF THE FOLLOWING LECTURES:
(In numbers 21, 22, and 23, evaluate carefully whatever you remember)

<table>
<thead>
<tr>
<th>Lecture</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Juvenile delinquency</td>
<td>14</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>2. Courtship</td>
<td>11</td>
<td>8</td>
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<tr>
<td>3. Marriage and the Home</td>
<td>13</td>
<td>9</td>
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<tr>
<td>4. The Secret of Happiness</td>
<td>15</td>
<td>4</td>
<td></td>
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<tr>
<td>5. Human Suffering</td>
<td>12</td>
<td>7</td>
<td>1</td>
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<tr>
<td>6. God and Man</td>
<td>14</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>7. Youth and Success</td>
<td>16</td>
<td>5</td>
<td></td>
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<tr>
<td>8. Secrets of Child Rearing</td>
<td>13</td>
<td>3</td>
<td>1</td>
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<tr>
<td>9. Overcoming Anxiety</td>
<td>9</td>
<td>6</td>
<td>2</td>
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<tr>
<td>10. The Power of Prayer</td>
<td>18</td>
<td>2</td>
<td></td>
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<tr>
<td>11. Christ and the End of Time</td>
<td>16</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>12. What is the Bible?</td>
<td>18</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>13. Other (indicate)</td>
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</table>

22. MY REACTION TO EACH OF THE FOLLOWING CEREMONIES:

<table>
<thead>
<tr>
<th>Ceremony</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Wedding</td>
<td>19</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>2. Baptism</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. In Memoriam</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Ordination to the Ministry</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. The Lord's Supper</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

23. MY REACTION TO THE BIBLE INVESTIGATION:

<table>
<thead>
<tr>
<th>Investigation</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The use of the Bible by those present</td>
<td>18</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>2. Use of the feltboard and blackboard</td>
<td>20</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>3. The Bible themes presented</td>
<td>20</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>4. Available help of the ushers to find the Bible texts</td>
<td>16</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>5. The way the evangelist taught</td>
<td>20</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
III. CHARACTERIZATION AND EVALUATION OF THE METHOD USED BY SALIM JAPAS

Sections 24 and 25 can be answered in four different ways. Consider carefully the importance which you wish to assign, and then mark the corresponding column.

24. FACTORS WHICH CONTRIBUTED TO THE SUCCESS OF THE CAMPAIGN

| 1. Progressive presentation of religious subjects | 22 | 3 | 1 |
| 2. Identification with the SDA Church | 15 | 7 | 3 |
| 3. Publicity (newspapers, TV, radio, handbills, etc.) | 21 | 7 | |
| 4. Organization of the team | 18 | 7 | |
| 5. Relevance and validity of the subjects | 17 | 8 | |
| 6. Bible Investigation and way of teaching it | 21 | 1 | |
| 7. Friendliness of the speaker and mode of communication | 26 | | |
| 8. Child evangelism and method used | 16 | 9 | |
| 9. Cooperation and unity of the team | 15 | 9 | |
| 10. Spirit of prayer and consecration of the team | 17 | 9 | |
| 11. Moral and material help of the brethren | 15 | 9 | |
| 12. Financial aid of the Mission | 12 | 8 | 1 |
| 13. Artistic support (choir, music, films, etc.) | 14 | 10 | 1 |
| 14. Visitation of interested persons in their homes | 21 | 3 | |
| 15. Leadership of the evangelist | 21 | 4 | |
| 16. Five-Day Plan to stop smoking | 12 | 8 | 3 |
| 17. Daily TV and radio talks | 11 | 14 | |
| 18. Public relations which prepared the field | 16 | 8 | |
| 19. Participation of city leaders in the promotion | 13 | 13 | |
| 20. Other (indicate) | | | |
25. RESULTS AND BENEFITS OF THE CAMPAIGN

<table>
<thead>
<tr>
<th></th>
<th>Very Important</th>
<th>Important</th>
<th>Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Number of persons baptized</td>
<td>17</td>
<td>9</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2. Prestige gained by the SDA Church</td>
<td>20</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Appeal to the middle class</td>
<td>14</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Motivation received by the team</td>
<td>18</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Preparation offered by the School of Evangelism</td>
<td>21</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Indoctrination and permanence of the converts</td>
<td>16</td>
<td>6</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>7. Destruction of prejudice of non SDA church leaders</td>
<td>17</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Strengthens the faith of the brethren</td>
<td>18</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Quantity of persons remaining interested after effort</td>
<td>19</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Increase of tithe and offerings to continue the work</td>
<td>15</td>
<td>8</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>11. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

26. ATTRACTION OF A PUBLIC PREDOMINATELY CATHOLIC

Sections 26 and 27 are intended to measure your reaction to several of the aspects of the method employed. They can be answered in four different ways. Think carefully and then mark the corresponding column.

<table>
<thead>
<tr>
<th></th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I liked it</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Absence of attacks on the Catholics</td>
<td>20</td>
<td>4</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>2. Presentation of Christ-centered subjects</td>
<td>22</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. The Bible Investigation</td>
<td>21</td>
<td>3</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I liked it very much</td>
<td>I liked it</td>
<td>I liked it a little</td>
<td>I disliked it</td>
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<tr>
<td>---</td>
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</tr>
<tr>
<td>4.</td>
<td>Inductive method (the listener discovers the truth by himself)</td>
<td>22</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Personality of the evangelist and motivation of the listener</td>
<td>22</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Technique of advancing from the known to the unknown</td>
<td>21</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Usage of anecdotes in relation with the subject</td>
<td>13</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>8.</td>
<td>Exaltation of Jesus and respect toward the Virgin Mary</td>
<td>18</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Introduction of religious subjects from the beginning</td>
<td>16</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>10.</td>
<td>The use of gifts as an incentive to increase attendance</td>
<td>6</td>
<td>15</td>
<td>4</td>
</tr>
<tr>
<td>11.</td>
<td>Ecumenical attitude of inviting non-SDA religious personalities</td>
<td>15</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>12.</td>
<td>Opening prayer in each program</td>
<td>21</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>Inclusion of ceremonies (weddings, baptisms, funerals, etc.)</td>
<td>13</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>14.</td>
<td>Use of public relations</td>
<td>15</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>15.</td>
<td>Respect for all individuals and religions</td>
<td>21</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>Use of understandable terminology: Sacred Scripture for Bible, etc.</td>
<td>20</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>Thematic arrangement: Christ centered themes first</td>
<td>21</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
27. BIBLE INVESTIGATION

When checking the corresponding column in this section please remember that this selection has been chosen to reach a predominately Catholic and middle class public.

<table>
<thead>
<tr>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I dis-liked it</th>
</tr>
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<tbody>
<tr>
<td>18</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
<td>2. Sequence of subjects:</td>
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<td></td>
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<td></td>
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<tr>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>3. Inductive method (the listener finds the truth by himself, especially in relation to the Antichrist)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Participation of the public in using the Bible and finding the indicated texts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Transition from the lectures to the Bible Investigation using the evangelist's conversion in the transition</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Public omission of some subjects (tithe, church standards, etc.) that are reserved for private study</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>12</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. System used to collect donations (envelopes given out only twice during the campaign)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Testimonies of those attending, at the end of the series</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>9. Way of presenting difficult subjects such as the Antichrist, and the change of the Sabbath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td></td>
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</tr>
</tbody>
</table>
I liked it very much | I liked it | I liked it a little | I disliked it
---|---|---|---
10. Presentation of the Sabbath and the Adventist church through the parable of the "Vineyard" | 17 | 5 | ---
11. Didactic using blackboard, feltboard, black light, etc. | 21 | 5 | ---
12. Altar calls made in relation to the themes of decision | 14 | 7 | ---
13. Use of Bible words in their original language (Greek and Hebrew) to clarify truths | 13 | 11 | 1 |
14. Printed lessons given at the end of each meeting | 19 | 5 | ---
15. Control of registered attendance | 11 | 12 | ---
16. Psychology used in starting to call those attending "brethren" | 14 | 8 | 1 |
17. The use of congregational religious songs preceding the Bible Investigation | 19 | 7 | ---
18. Other (indicate) | --- | --- | ---

28. IDEAS WHICH, IN YOUR OPINION, SHOULD BE PART OF SDA EVANGELISM IN CATHOLIC COUNTRIES

<table>
<thead>
<tr>
<th>Very Important</th>
<th>Important</th>
<th>Little Important</th>
<th>Unimportant</th>
</tr>
</thead>
</table>
1. Identify the Campaign with the SDA Church from its beginning | 21 | 3 | 3 |
2. Increase the use of monetary funds for publicizing the campaign | 12 | 8 | 5 |
3. Increase the involvement of church members | 25 | 1 | --- |
2.9. ADDITIONAL IDEAS WHICH YOU WISH TO SUGGEST TO IMPROVE THE METHOD OF EVANGELISM ANALYZED IN THIS QUESTIONNAIRE

Thank you very much for having filled out this questionnaire. Please send it immediately to: SALIM JAPAS - ANDREWS UNIVERSITY - BERRIEN SPRINGS, MI 49104
### Personal Information

**1. Age**

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Count</th>
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<tbody>
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<td>Under 15 years</td>
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<tr>
<td>16 - 20</td>
<td>8</td>
</tr>
<tr>
<td>21 - 30</td>
<td>14</td>
</tr>
<tr>
<td>31 - 50</td>
<td>40</td>
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<tr>
<td>51 - 65</td>
<td>10</td>
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<tr>
<td>Over 65</td>
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**2. Sex**

<table>
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<td>Male</td>
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<tr>
<td>Female</td>
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**3. Marital Status**

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<td>Divorced</td>
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<tr>
<td>Widowed</td>
<td>4</td>
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<tr>
<td>Separated</td>
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</table>

**4. Children**

If any, indicate number __

**5. Area of Origin**

<table>
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<tr>
<th>Region</th>
<th>Count</th>
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<tbody>
<tr>
<td>North America</td>
<td>5</td>
</tr>
<tr>
<td>Central America</td>
<td>6</td>
</tr>
<tr>
<td>South America</td>
<td>2</td>
</tr>
<tr>
<td>Caribbean</td>
<td>63</td>
</tr>
<tr>
<td>Other (indicate)</td>
<td>1</td>
</tr>
</tbody>
</table>

**6. Position in SDA Denomination**

<table>
<thead>
<tr>
<th>Position</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher or Professor</td>
<td>4</td>
</tr>
<tr>
<td>Minister</td>
<td>1</td>
</tr>
<tr>
<td>Departmental</td>
<td>3</td>
</tr>
<tr>
<td>Ministerial internship</td>
<td></td>
</tr>
<tr>
<td>Administrator</td>
<td></td>
</tr>
<tr>
<td>Colporteur</td>
<td>6</td>
</tr>
<tr>
<td>Retired</td>
<td>3</td>
</tr>
<tr>
<td>M.D.</td>
<td></td>
</tr>
<tr>
<td>Nurse</td>
<td></td>
</tr>
<tr>
<td>Other (indicate)</td>
<td>10</td>
</tr>
</tbody>
</table>

---

266
7. PRESENT EMPLOYMENT (If outside the SDA Denomination)

1. Business or Industrial Employee
2. Federal Employee
3. Professional (M.D., Lawyer, Engineer, etc.)
4. Independent business or industry
5. Housewife (no outside employment)
6. Unemployed
7. Other (indicate)

8. YEARS OF SERVICE IN THE SDA DENOMINATION

1. 1 - 5 years
2. 6 - 10
3. 11 - 25
4. 26 - 35
5. Over 35

9. ACADEMIC TRAINING

1. Under A.A., less than 14 years of study
2. A.A., A.S. degree, 14 years
3. B.A., B.S., 16 years
4. Master's degree
5. Doctorate
6. Other (indicate)

10. EXPERIENCE IN PUBLIC EVANGELISM

1. Pastor-Evangelist
2. Conference Evangelist
3. Union Evangelist
4. Division Evangelist
5. Student
6. Laymember
7. None
8. Other (indicate)

II. THE PROGRAM OR EVANGELISTIC CAMPAIGN OF SALIM JAPAS

11. HOW DID YOU GET ACQUAINTED WITH THE SALIM JAPAS' METHOD (check only two)

1. Participated in his team
2. Read God's Fire in Evangelism
3. Attended his meetings
4. By reference
5. Other (indicate)
12. NUMBER OF YEARS EXPOSED TO SALIM JAPAS' METHOD

1. $\frac{37}{24}$ Less than 1 year
2. $\frac{24}{5}$ 1 - 2
3. $\frac{5}{6}$ 3 - 5
4. $\frac{6}{1}$ 6 - 10
5. $\frac{1}{11}$ 11 - 25
6. $\frac{1}{25}$ over 25

13. EVANGELISTIC CAMPAIGNS OF SALIM JAPAS' OBSERVED PERSONALLY

1. __ Santo Domingo - 1971
2. __ Anasco, Puerto Rico - 1971
3. __ Youth Center, S. Juan, P. Rico - 1972
4. __ San Pedro Sula, Honduras - 1974
5. $\frac{5}{74}$ Cayey, Puerto Rico - 1976
6. __ Other (indicate)

14. OTHER EVANGELISTS WHOM YOU HAVE HEARD

1. $\frac{38}{2}$ Aeschlimann, Carlos
2. $\frac{2}{3}$ Cleveland, E. E.
3. $\frac{1}{7}$ Osorio, Jose
4. __ Schmidt, Arturo
5. __ Schubert, Walter
6. $\frac{1}{4}$ Vandeman, R. T.
7. $\frac{1}{7}$ Other (indicate)

15. NUMBER OF TIMES YOU HAVE HEARD SALIM JAPAS

1. $\frac{7}{9}$ 1 - 3 times
2. $\frac{9}{10}$ 4 - 10
3. $\frac{19}{15}$ 11 - 15
4. $\frac{19}{30}$ 16 - 30

16. REASON FOR ATTENDANCE

1. __ Was part of the team
2. __ I was interested in learning the method
3. __ I am an SDA and wanted to help
4. __ I was not SDA, but went through an invitation
5. __ Other (indicate)

Numbers 17, 18, 19 and 20 should only be answered by those who checked No. 16 (4).
17. TWO REASONS WHICH INFLUENCED ME TO ATTEND THE PROGRAM

1. ___ A relative invited me
2. ___ A friend invited me
3. ___ I had a dream and went
4. ___ I saw a TV Program
5. ___ I read a handbill
6. ___ A colporteur invited me
7. ___ I was a student of the Voice of Hope
8. ___ I heard it over the radio
9. ___ The tent caught my attention
10. ___ I heard the announcement of "Bible Investigation"
11. ___ Five-Day Plan to stop smoking
12. ___ Other (indicate)

18. TWO FACTORS WHICH HELPED ME DECIDE FOR THE TRUTH

1. ___ The ushers
2. ___ The Bible instructor
3. ___ One of the meetings
4. ___ The Bible Investigation
5. ___ A church member
6. ___ The dream I had
7. ___ The religious songs
8. ___ The visit of the evangelist to my home
9. ___ The baptismal ceremony
10. ___ Private Bible reading
11. ___ Reading Steps to Christ
12. ___ Other (indicate)

19. HOW MUCH DID THE EVANGELISTIC CAMPAIGN HELP ME TO BECOME AN SDA

1. ___ Very much
2. ___ Much
3. ___ Little
4. ___ Not at all
5. ___ Other (indicate)

20. MY PREVIOUS RELIGION

1. ___ Catholic
2. ___ Methodist
3. ___ Baptist
4. ___ Lutheran
5. ___ Pentecostal
6. ___ Presbyterian
7. ___ Jehovah's Witness
8. ___ Other (indicate)
21. MY REACTION TO EACH OF THE FOLLOWING LECTURES:
(In numbers 21, 22, and 23, evaluate carefully whatever you remember)

<table>
<thead>
<tr>
<th>Lecture</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Juvenile delinquency</td>
<td>51</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>2. Courtship</td>
<td>54</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>3. Marriage and the Home</td>
<td>59</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>4. The Secret of Happiness</td>
<td>55</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>5. Human Suffering</td>
<td>49</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>6. God and Man</td>
<td>50</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>7. Youth and Success</td>
<td>48</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>8. Secrets of Child Rearing</td>
<td>50</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>9. Overcoming Anxiety</td>
<td>46</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>10. The Power of Prayer</td>
<td>56</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>11. Christ and the End of Time</td>
<td>57</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>12. What is the Bible?</td>
<td>56</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>13. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

22. MY REACTION TO EACH OF THE FOLLOWING CEREMONIES:

<table>
<thead>
<tr>
<th>Ceremony</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Wedding</td>
<td>56</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>2. Baptism</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. In Memoriam</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Ordination to the Ministry</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. The Lord's Supper</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

23. MY REACTION TO THE BIBLE INVESTIGATION:

<table>
<thead>
<tr>
<th>Activity</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The use of the Bible by those present</td>
<td>39</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>2. Use of the feltboard and blackboard</td>
<td>39</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>3. The Bible themes presented</td>
<td>48</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>4. Available help of the ushers to find the Bible texts</td>
<td>29</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>5. The way the evangelist taught</td>
<td>54</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
III. CHARACTERIZATION AND EVALUATION OF THE METHOD USED BY SALIM JAPAS

Sections 24 and 25 can be answered in four different ways. Consider carefully the importance which you wish to assign, and then mark the corresponding column.

24. FACTORS WHICH CONTRIBUTED TO THE SUCCESS OF THE CAMPAIGN

<table>
<thead>
<tr>
<th>Very Important</th>
<th>Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Progressive presentation of religious subjects</td>
<td>59</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>2. Identification with the SDA Church</td>
<td>51</td>
<td>13</td>
<td>2</td>
</tr>
<tr>
<td>3. Publicity (newspapers, TV, radio, handbills, etc.)</td>
<td>50</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>4. Organization of the team</td>
<td>45</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>5. Relevance and validity of the subjects</td>
<td>59</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>6. Bible Investigation and way of teaching it</td>
<td>69</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>7. Friendliness of the speaker and mode of communication</td>
<td>70</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>8. Child evangelism and method used</td>
<td>46</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>9. Cooperation and unity of the team</td>
<td>45</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>10. Spirit of prayer and consecration of the team</td>
<td>78</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>11. Moral and material help of the brethren</td>
<td>54</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>12. Financial aid of the Mission</td>
<td>40</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>13. Artistic support (choir, music, films, etc.)</td>
<td>41</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>14. Visitation of interested persons in their homes</td>
<td>47</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>15. Leadership of the evangelist</td>
<td>53</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>16. Five-Day Plan to stop smoking</td>
<td>69</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>17. Daily TV and radio talks</td>
<td>35</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>18. Public relations which prepared the field</td>
<td>53</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>19. Participation of city leaders in the promotion</td>
<td>47</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>20. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
25. RESULTS AND BENEFITS OF THE CAMPAIGN

<table>
<thead>
<tr>
<th>Benefit</th>
<th>Very Important</th>
<th>Important</th>
<th>Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Number of persons baptized</td>
<td>62</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Prestige gained by the SDA Church</td>
<td>63</td>
<td>6</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3. Appeal to the middle class</td>
<td>46</td>
<td>8</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4. Motivation received by the team</td>
<td>41</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Preparation offered by the School of Evangelism</td>
<td>47</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Indoctrination and permanence of the converts</td>
<td>60</td>
<td>3</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>7. Destruction of prejudice of non SDA church leaders</td>
<td>51</td>
<td>4</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>8. Strengthens the faith of the brethren</td>
<td>57</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Quantity of persons remaining interested after effort</td>
<td>59</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Increase of tithe and offerings to continue the work</td>
<td>42</td>
<td>18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

26. ATTRACTION OF A PUBLIC PREDOMINATELY CATHOLIC

Sections 26 and 27 are intended to measure your reaction to several of the aspects of the method employed. They can be answered in four different ways. Think carefully and then mark the corresponding column.

<table>
<thead>
<tr>
<th>Method</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Absence of attacks on the Catholics</td>
<td>50</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>2. Presentation of Christ-centered subjects</td>
<td>67</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>3. The Bible Investigation</td>
<td>66</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I liked it very much</td>
<td>I liked it</td>
<td>I liked it a little</td>
</tr>
<tr>
<td>---</td>
<td>---------------------</td>
<td>-----------</td>
<td>--------------------</td>
</tr>
<tr>
<td>4.</td>
<td>Inductive method (the listener discovers the truth by himself)</td>
<td>58</td>
<td>4</td>
</tr>
<tr>
<td>5.</td>
<td>Personality of the evangelist and motivation of the listener</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Technique of advancing from the known to the unknown</td>
<td>62</td>
<td>3</td>
</tr>
<tr>
<td>7.</td>
<td>Usage of anecdotes in relation with the subject</td>
<td>62</td>
<td>5</td>
</tr>
<tr>
<td>8.</td>
<td>Exaltation of Jesus and respect toward the Virgin Mary</td>
<td>63</td>
<td>7</td>
</tr>
<tr>
<td>9.</td>
<td>Introduction of religious subjects from the beginning</td>
<td>56</td>
<td>11</td>
</tr>
<tr>
<td>10.</td>
<td>The use of gifts as an incentive to increase attendance</td>
<td>56</td>
<td>11</td>
</tr>
<tr>
<td>11.</td>
<td>Ecumenical attitude of inviting non-SDA religious personalities</td>
<td>60</td>
<td>5</td>
</tr>
<tr>
<td>12.</td>
<td>Opening prayer in each program</td>
<td>60</td>
<td>5</td>
</tr>
<tr>
<td>13.</td>
<td>Inclusion of ceremonies (weddings, baptisms, funerals, etc.)</td>
<td>48</td>
<td>11</td>
</tr>
<tr>
<td>14.</td>
<td>Use of public relations</td>
<td>48</td>
<td>11</td>
</tr>
<tr>
<td>15.</td>
<td>Respect for all individuals and religions</td>
<td>65</td>
<td>3</td>
</tr>
<tr>
<td>16.</td>
<td>Use of understandable terminology: Sacred Scripture for Bible, etc.</td>
<td>67</td>
<td>4</td>
</tr>
<tr>
<td>17.</td>
<td>Thematic arrangement: Christ centered themes first</td>
<td>63</td>
<td>5</td>
</tr>
<tr>
<td>18.</td>
<td>Other (indicate)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
27. BIBLE INVESTIGATION

When checking the corresponding column in this section please remember that this selection has been chosen to reach a predominately Catholic and middle class public.

<table>
<thead>
<tr>
<th>Item</th>
<th>I liked it very much</th>
<th>I liked it</th>
<th>I liked it a little</th>
<th>I dis-liked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. General theme: Christ's Church in Matthew 16:13-18</td>
<td>59</td>
<td>7</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>2. Sequence of subjects:</td>
<td>63</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Christ, Christ's Church, The Church's Apostasy, Restoration of the Truth, etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Inductive method (the listener finds the truth by himself, especially in relation to the Antichrist)</td>
<td>62</td>
<td>7</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4. Participation of the public in using the Bible and finding the indicated texts</td>
<td>66</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5. Transition from the lectures to the Bible Investigation using the evangelist's conversion in the transition</td>
<td>54</td>
<td>9</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6. Public omission of some subjects (tithe, church standards, etc.) that are reserved for private study</td>
<td>54</td>
<td>8</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>7. System used to collect donations (envelopes given out only twice during the campaign)</td>
<td>38</td>
<td>20</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>8. Testimonies of those attending, at the end of the series</td>
<td>60</td>
<td>6</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>9. Way of presenting difficult subjects such as the Antichrist, and the change of the Sabbath</td>
<td>65</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
I liked it very much  I liked it  I liked it a little  I disliked it

10. Presentation of the Sabbath and the Adventist church through the parable of the "Vineyard"  65  1  0  0
11. Didactic using blackboard, feltboard, black light, etc.  60  3  0  0
12. Altar calls made in relation to the themes of decision  57  8  0  0
13. Use of Bible words in their original language (Greek and Hebrew) to clarify truths  63  7  0  0
14. Printed lessons given at the end of each meeting  64  5  0  0
15. Control of registered attendance  58  8  0  0
16. Psychology used in starting to call those attending "brethren"  65  3  0  0
17. The use of congregational religious songs preceding the Bible Investigation  68  3  0  0
18. Other (indicate)  0  0  0  0

28. IDEAS WHICH, IN YOUR OPINION, SHOULD BE PART OF SDA EVANGELISM IN CATHOLIC COUNTRIES

<table>
<thead>
<tr>
<th>Of Very Important</th>
<th>Of Important</th>
<th>Of Little Importance</th>
<th>Of Unimportant</th>
</tr>
</thead>
</table>

1. Identify the Campaign with the SDA Church from its beginning  56  7  5  2
2. Increase the use of monetary funds for publicizing the campaign  47  12  2  0
3. Increase the involvement of church members  54  9  1  0
<table>
<thead>
<tr>
<th></th>
<th>Very Important</th>
<th>Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Make subjects deeper and more Christ-centered</td>
<td>62</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>5. Give preference to Bible Investigation</td>
<td>63</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Combine the health message with evangelism more effectively</td>
<td>63</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Aim to reach the wealthy upper class</td>
<td>46</td>
<td>14</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>8. Work for religious leaders with adequate techniques</td>
<td>54</td>
<td>8</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>9. Increase the converts through preparatory groundwork</td>
<td>53</td>
<td>8</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>10. Prepare new converts more thoroughly</td>
<td>65</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Coordinate the church's human resources for evangelism</td>
<td>60</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

29. ADDITIONAL IDEAS WHICH YOU WISH TO SUGGEST TO IMPROVE THE METHOD OF EVANGELISM ANALYZED IN THIS QUESTIONNAIRE.

Thank you very much for having filled out this questionnaire. Please send it immediately to: SALIM JAPAS - ANDREWS UNIVERSITY - BERRIEN SPRINGS, MI 49104
# APPENDIX I #6
CAYEY NEW CONVERTS (29)

## I. PERSONAL INFORMATION

### 1. AGE

1. **4** under 15 years
2. **16** 16 - 20
3. **7** 21 - 30
4. **11** 31 - 50
5. **2** 51 - 65
6. **2** over 65

### 2. SEX

1. **12** Male
2. **12** Female

### 3. MARITAL STATUS

1. **10** Single
2. **16** Married
3. **3** Divorced
4. **____** Widowed
5. **____** Separated

### 4. CHILDREN

If any, indicate number __

### 5. AREA OF ORIGIN

1. ____ North America
2. **5** Central America
3. **1** South America
4. **22** Caribbean
5. ____ Other (indicate)

### 6. POSITION IN SDA DENOMINATION

1. ____ Teacher or Professor
2. ____ Minister
3. ____ Departmental
4. ____ Ministerial internship
5. ____ Administrator
6. ____ Colporteur
7. ____ Retired
8. ____ M.D.
9. ____ Nurse
10. ____ Other (indicate)
7. PRESENT EMPLOYMENT (If outside the SDA Denomination)

1. Business or Industrial Employee
2. Federal Employee
3. Professional (M.D., Lawyer, Engineer, etc.)
4. Independent business or industry
5. Housewife (no outside employment)
6. Unemployed
7. Other (indicate)

8. YEARS OF SERVICE IN THE SDA DENOMINATION

1. 1 - 5 years
2. 6 - 10
3. 11 - 25
4. 26 - 35
5. Over 35

9. ACADEMIC TRAINING

1. Under A.A., less than 14 years of study
2. A.A., A.S. degree 14 years
3. B.A., B.S., 16 years
4. Master's degree
5. Doctorate
6. Other (indicate)

10. EXPERIENCE IN PUBLIC EVANGELISM

1. Pastor-Evangelist
2. Conference Evangelist
3. Union Evangelist
4. Division Evangelist
5. Student
6. Laymember
7. None
8. Other (indicate)

II. THE PROGRAM OR EVANGELISTIC CAMPAIGN OF SALIM JAPAS

11. HOW DID YOU GET ACQUAINTED WITH THE SALIM JAPAS' METHOD (check only two)

1. Participated in his team
2. Read God's Fire in Evangelism
3. Attended his meetings
4. By reference
5. Other (indicate)
12. NUMBER OF YEARS EXPOSED TO SALIM JAPAS' METHOD

1. ___ Less than 1 year
2. ___ 1 - 2
3. ___ 3 - 5
4. ___ 6 - 10
5. ___ 11 - 25
6. ___ over 25

13. EVANGELISTIC CAMPAIGNS OF SALIM JAPAS' OBSERVED PERSONALLY

1. ___ Santo Domingo - 1971
2. ___ Añasco, Puerto Rico - 1971
3. ___ Youth Center, S. Juan, P. Rico - 1972
4. ___ San Pedro Sula, Honduras - 1974
5. ___ Cayey, Puerto Rico - 1976
6. ___ Other (indicate)

14. OTHER EVANGELISTS WHO YOU HAVE HEARD

1. 8 Aeschlimann, Carlos
2. ___ Cleveland, E. E.
3. ___ Osorio, Jose
4. ___ Schmidt, Arturo
5. ___ Schubert, Walter
6. ___ Vandeman, R. T.
7. ___ Other (indicate)

15. NUMBER OF TIMES YOU HAVE HEARD SALIM JAPAS

1. ___ 1 - 3 times
2. ___ 4 - 10
3. ___ 11 - 15
4. ___ 16 - 30

16. REASON FOR ATTENDANCE

1. 3 Was part of the team
2. 5 I was interested in learning the method
3. 7 I am an SDA and wanted to help
4. 14 I was not SDA, but went through an invitation
5. ___ Other (indicate)

Numbers 17, 18, 19 and 20 should only be answered by those who checked No. 16 (4).
17. TWO REASONS WHICH INFLUENCED ME TO ATTEND THE PROGRAM

1. 9 A relative invited me
2. 4 A friend invited me
3. — I had a dream and went
4. 2 I saw a TV Program
5. — I read a handbill
6. 1 A colporteur invited me
7. 2 I was a student of the Voice of Hope
8. 1 I heard it over the radio
9. 5 The tent caught my attention
10. — I heard the announcement of "Bible Investigation"
11. — Five-Day Plan to stop smoking
12. — Other (indicate)

18. TWO FACTORS WHICH HELPED ME DECIDE FOR THE TRUTH

1. — The ushers
2. 3 The Bible instructor
3. 6 One of the meetings
4. 11 The Bible Investigation
5. 4 A church member
6. 1 The dream I had
7. 2 The religious songs
8. 3 The visit of the evangelist to my home
9. 3 The baptismal ceremony
10. 3 Private Bible reading
11. 3 Reading Steps to Christ
12. — Other (indicate)

19. HOW MUCH DID THE EVANGELISTIC CAMPAIGN HELP ME TO BECOME AN SDA

1. 22 Very much
2. 2 Much
3. — Little
4. — Not at all
5. — Other (indicate)

20. MY PREVIOUS RELIGION

1. 20 Catholic
2. — Methodist
3. — Baptist
4. — Lutheran
5. 1 Pentecostal
6. — Presbyterian
7. — Jehovah's Witness
8. 9 Other (indicate)
21. MY REACTION TO EACH OF THE FOLLOWING LECTURES:
(In numbers 21, 22, and 23, evaluate carefully whatever you remember)

<table>
<thead>
<tr>
<th>Lecture</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Juvenile delinquency</td>
<td>16</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>2. Courtship</td>
<td>17</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>3. Marriage and the Home</td>
<td>21</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>4. The Secret of Happiness</td>
<td>17</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>5. Human Suffering</td>
<td>15</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>6. God and Man</td>
<td>17</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>7. Youth and Success</td>
<td>12</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>8. Secrets of Child Rearing</td>
<td>16</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>9. Overcoming Anxiety</td>
<td>15</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>10. The Power of Prayer</td>
<td>17</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>11. Christ and the End of Time</td>
<td>20</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>12. What is the Bible?</td>
<td>19</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>13. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

22. MY REACTION TO EACH OF THE FOLLOWING CEREMONIES:

<table>
<thead>
<tr>
<th>Ceremony</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Wedding</td>
<td>23</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>2. Baptism</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. In Memoriam</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Ordination to the Ministry</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. The Lord's Supper</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

23. MY REACTION TO THE BIBLE INVESTIGATION:

<table>
<thead>
<tr>
<th>Bible Activity</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The use of the Bible by those present</td>
<td>15</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>2. Use of the feltboard and blackboard</td>
<td>13</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>3. The Bible themes presented</td>
<td>21</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4. Available help of the ushers to find the Bible texts</td>
<td>12</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>5. The way the evangelist taught</td>
<td>25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
III. **CHARACTERIZATION AND EVALUATION OF THE METHOD USED BY SALIM JAPAS**

Sections 24 and 25 can be answered in four different ways. Consider carefully the importance which you wish to assign, and then mark the corresponding column.

**24. FACTORS WHICH CONTRIBUTED TO THE SUCCESS OF THE CAMPAIGN**

<table>
<thead>
<tr>
<th></th>
<th>Very Important</th>
<th>Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Progressive presentation of religious subjects</td>
<td>24</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Identification with the SDA Church</td>
<td>18</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Publicity (newspapers, TV, radio, handbills, etc.)</td>
<td>13</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Organization of the team</td>
<td>15</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Relevance and validity of the subjects</td>
<td>21</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Bible Investigation and way of teaching it</td>
<td>26</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Friendliness of the speaker and mode of communication</td>
<td>25</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Child evangelism and method used</td>
<td>12</td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Cooperation and unity of the team</td>
<td>20</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Spirit of prayer and consecration of the team</td>
<td>22</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Moral and material help of the brethren</td>
<td>18</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Financial aid of the Mission</td>
<td>15</td>
<td>5</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>13. Artistic support (choir, music, films, etc.)</td>
<td>18</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Visitation of interested persons in their homes</td>
<td>19</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Leadership of the evangelist</td>
<td>19</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. Five-Day Plan to stop smoking</td>
<td>17</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Daily TV and radio talks</td>
<td>10</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>18. Public relations which prepared the field</td>
<td>17</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. Participation of city leaders in the promotion</td>
<td>14</td>
<td>6</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>20. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
25. RESULTS AND BENEFITS OF THE CAMPAIGN

<table>
<thead>
<tr>
<th>Number of persons baptized</th>
<th>Very Important</th>
<th>Less Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>22</td>
<td>3</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Prestige gained by the SDA Church</th>
<th>Very Important</th>
<th>Less Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>18</td>
<td>7</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Appeal to the middle class</th>
<th>Very Important</th>
<th>Less Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>16</td>
<td>7</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Motivation received by the team</th>
<th>Very Important</th>
<th>Less Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>18</td>
<td>5</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Preparation offered by the School of Evangelism</th>
<th>Very Important</th>
<th>Less Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>20</td>
<td>3</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indoctrination and permanence of the converts</th>
<th>Very Important</th>
<th>Less Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>21</td>
<td>4</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Destruction of prejudice of non SDA church leaders</th>
<th>Very Important</th>
<th>Less Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>16</td>
<td>5</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Strengthens the faith of the brethren</th>
<th>Very Important</th>
<th>Less Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>25</td>
<td>1</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Quantity of persons remaining interested after effort</th>
<th>Very Important</th>
<th>Less Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>20</td>
<td>6</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Increase of tithe and offerings to continue the work</th>
<th>Very Important</th>
<th>Less Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>22</td>
<td>4</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Other (indicate)</th>
<th>Very Important</th>
<th>Less Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

26. ATTRACTION OF A PUBLIC PREDOMINATELY CATHOLIC

Sections 26 and 27 are intended to measure your reaction to several of the aspects of the method employed. They can be answered in four different ways. Think carefully and then mark the corresponding column.

<table>
<thead>
<tr>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I dis-liked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Absence of attacks on the Catholics</td>
<td>13</td>
<td>7</td>
</tr>
<tr>
<td>2. Presentation of Christ-centered subjects</td>
<td>21</td>
<td>2</td>
</tr>
<tr>
<td>3. The Bible Investigation</td>
<td>24</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>I liked it very much</td>
<td>I liked it a little</td>
</tr>
<tr>
<td>---</td>
<td>---------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>4.</td>
<td>Inductive method (the listener discovers the truth by himself)</td>
<td>23</td>
</tr>
<tr>
<td>5.</td>
<td>Personality of the evangelist and motivation of the listener</td>
<td>22</td>
</tr>
<tr>
<td>6.</td>
<td>Technique of advancing from the known to the unknown</td>
<td>23</td>
</tr>
<tr>
<td>7.</td>
<td>Usage of anecdotes in relation with the subject</td>
<td>22</td>
</tr>
<tr>
<td>8.</td>
<td>Exaltation of Jesus and respect toward the Virgin Mary</td>
<td>17</td>
</tr>
<tr>
<td>9.</td>
<td>Introduction of religious subjects from the beginning</td>
<td>16</td>
</tr>
<tr>
<td>10.</td>
<td>The use of gifts as an incentive to increase attendance</td>
<td>17</td>
</tr>
<tr>
<td>11.</td>
<td>Ecumenical attitude of inviting non-SDA religious personalities</td>
<td>19</td>
</tr>
<tr>
<td>12.</td>
<td>Opening prayer in each program</td>
<td>23</td>
</tr>
<tr>
<td>13.</td>
<td>Inclusion of ceremonies (weddings, baptisms, funerals, etc.)</td>
<td>18</td>
</tr>
<tr>
<td>14.</td>
<td>Use of public relations</td>
<td>14</td>
</tr>
<tr>
<td>15.</td>
<td>Respect for all individuals and religions</td>
<td>22</td>
</tr>
<tr>
<td>16.</td>
<td>Use of understandable terminology: Sacred Scripture for Bible, etc.</td>
<td>24</td>
</tr>
<tr>
<td>17.</td>
<td>Thematic arrangement: Christ centered themes first</td>
<td>17</td>
</tr>
<tr>
<td>18.</td>
<td>Other (indicate)</td>
<td></td>
</tr>
</tbody>
</table>
27. BIBLE INVESTIGATION

When checking the corresponding column in this section please remember that this selection has been chosen to reach a predominantly Catholic and middle class public.

<table>
<thead>
<tr>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I liked it at all</th>
</tr>
</thead>
</table>

1. General theme: Christ's Church in Matthew 16:13-18
   - 20 |
   - 3  |
   -   |

2. Sequence of subjects: Christ, Christ's Church, The Church's Apostasy, Restoration of the Truth, etc.
   - 19 |
   - 4  |
   -   |

3. Inductive method (the listener finds the truth by himself, especially in relation to the Anti-christ
   - 20 |
   - 4  |
   -   |

4. Participation of the public in using the Bible and finding the indicated texts
   - 22 |
   - 4  |
   -   |

5. Transition from the lectures to the Bible Investigation using the evangelist's conversion in the transition
   - 20 |
   - 5  |
   -   |

6. Public omission of some subjects (tithe, church standards, etc.) that are reserved for private study
   - 17 |
   - 7  |
   -   |

7. System used to collect donations (envelopes given out only twice during the campaign
   - 13 |
   - 10 |
   - 2  |

8. Testimonies of those attending, at the end of the series
   - 18 |
   - 6  |
   -   |

9. Way of presenting difficult subjects such as the Anti-christ, and the change of the Sabbath
   - 23 |
   - 4  |
   -   |
I liked it very much | I liked it a little | I liked it
---|---|---
10. Presentation of the Sabbath and the Adventist church through the parable of the "Vineyard" | 22 | 4 | ___ | ___
11. Didactic using blackboard, feltboard, black light, etc. | 21 | 5 | ___ | ___
12. Altar calls made in relation to the themes of decision | 21 | 5 | ___ | ___
13. Use of Bible words in their original language (Greek and Hebrew) to clarify truths | 20 | 6 | ___ | ___
14. Printed lessons given at the end of each meeting | 20 | 6 | ___ | ___
15. Control of registered attendance | 17 | 8 | ___ | ___
16. Psychology used in starting to call those attending "brethren" | 21 | 5 | ___ | ___
17. The use of congregational religious songs preceding the Bible Investigation | 22 | 4 | ___ | ___
18. Other (indicate) | ___ | ___ | ___ | ___
28. IDEAS WHICH, IN YOUR OPINION, SHOULD BE PART OF SDA EVANGELISM IN CATHOLIC COUNTRIES

| | Very Important | Important | Of Little Importance | Unimportant |
---|---|---|---|---|
1. Identify the Campaign with the SDA Church from its beginning | 20 | 4 | 3 | 1 |
2. Increase the use of monetary funds for publicizing the campaign | 13 | 11 | ___ | ___ |
3. Increase the involvement of church members | 18 | 4 | 1 | ___ |
4. Make subjects deeper and more Christ-centered
   | Very Important | Important | Of Little Importance | Unimportant |
   | 19           | 7         |                   |             |

5. Give preference to Bible Investigation
   | 25           | 3         |                   |             |

6. Combine the health message with evangelism more effectively
   | 21           | 7         |                   |             |

7. Aim to reach the wealthy upper class
   | 18           | 7         | 1                   |             |

8. Work for religious leaders with adequate techniques
   | 19           | 7         |                   |             |

9. Increase the converts through preparatory groundwork
   | 20           | 7         |                   |             |

10. Prepare new converts more thoroughly
    | 24           | 2         |                   |             |

11. Coordinate the church's human resources for evangelism
    | 24           | 3         |                   |             |

12. Other (indicate)  

29. ADDITIONAL IDEAS WHICH YOU WISH TO SUGGEST TO IMPROVE THE METHOD OF EVANGELISM ANALYZED IN THIS QUESTIONNAIRE

Thank you very much for having filled out this questionnaire. Please send it immediately to: SALIM JAPAS - ANDREWS UNIVERSITY - BERRIEN SPRINGS, MI 49104
I. PERSONAL INFORMATION

1. AGE

1. ___ under 15 years
2. 7 16 - 20
3. 7 21 - 30
4. 8 31 - 50
5. 2 51 - 65
6. ___ over 65

2. SEX

1. 11 Male
2. 8 Female

3. MARITAL STATUS

1. 10 Single
2. 9 Married
3. ___ Divorced
4. ___ Widowed
5. 1 Separated

4. CHILDREN

If any, indicate number ___

5. AREA OF ORIGIN

1. ___ North America
2. ___ Central America
3. 2 South America
4. 18 Caribbean
5. ___ Other (indicate)

6. POSITION IN SDA DENOMINATION

1. 2 Teacher or Professor
2. 2 Minister
3. ___ Departmental
4. ___ Ministerial internship
5. 7 Administrator
6. ___ Colporteur
7. ___ Retired
8. ___ M.D.
9. ___ Nurse
10. ___ Other (indicate)
7. PRESENT EMPLOYMENT (If outside the SDA Denomination)

1. 3 Business or Industrial Employee
2. ___ Federal Employee
3. ___ Professional (M.D., Lawyer, Engineer, etc.)
4. ___ Independent business or industry
5. ___ Housewife (no outside employment)
6. ___ Unemployed
7. ___ Other (indicate)

8. YEARS OF SERVICE IN THE SDA DENOMINATION

1. ___ 1 - 5 years
2. ___ 6 - 10
3. ___ 11 - 25
4. ___ 26 - 35
5. ___ Over 35

9. ACADEMIC TRAINING

1. 6 Under A.A., less than 14 years of study
2. 5 A.A., A.S. degree 14 years
3. 5 B.A., B.S., 16 years
4. ___ Master's degree
5. ___ Doctorate
6. ___ Other (indicate)

10. EXPERIENCE IN PUBLIC EVANGELISM

1. 3 Pastor-Evangelist
2. ___ Conference Evangelist
3. ___ Union Evangelist
4. ___ Division Evangelist
5. ___ Student
6. ___ Laymember
7. ___ None
8. ___ Other (indicate)

II. THE PROGRAM OR EVANGELISTIC CAMPAIGN OF SALIM JAPAS

11. HOW DID YOU GET ACQUAINTED WITH THE SALIM JAPAS' METHOD (check only two)

1. ___ Participated in his team
2. ___ Read God's Fire in Evangelism
3. ___ Attended his meetings
4. ___ By reference
5. ___ Other (indicate)
12. NUMBER OF YEARS EXPOSED TO SALIM JAPAS' METHOD

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>6</td>
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<tr>
<td>2</td>
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<td>5</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>8</td>
</tr>
</tbody>
</table>

13. EVANGELISTIC CAMPAIGNS OF SALIM JAPAS' OBSERVED PERSONALLY

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Santo Domingo - 1971</td>
</tr>
<tr>
<td>2</td>
<td>Anasco, Puerto Rico - 1971</td>
</tr>
<tr>
<td>3</td>
<td>Youth Center, S. Juan, P. Rico - 1972</td>
</tr>
<tr>
<td>4</td>
<td>San Pedro Sula, Honduras - 1974</td>
</tr>
<tr>
<td>5</td>
<td>Cayey, Puerto Rico - 1976</td>
</tr>
<tr>
<td>6</td>
<td>Other (indicate)</td>
</tr>
</tbody>
</table>

14. OTHER EVANGELISTS WHOM YOU HAVE HEARD

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Aeschlimann, Carlos</td>
</tr>
<tr>
<td>2</td>
<td>Cleveland, E. E.</td>
</tr>
<tr>
<td>3</td>
<td>Osorio, Jose</td>
</tr>
<tr>
<td>4</td>
<td>Schmidt, Arturo</td>
</tr>
<tr>
<td>5</td>
<td>Schubert, Walter</td>
</tr>
<tr>
<td>6</td>
<td>Vandeman, R. T.</td>
</tr>
<tr>
<td>7</td>
<td>Other (indicate)</td>
</tr>
</tbody>
</table>

15. NUMBER OF TIMES YOU HAVE HEARD SALIM JAPAS

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1 - 3 times</td>
</tr>
<tr>
<td>2</td>
<td>4 - 10</td>
</tr>
<tr>
<td>3</td>
<td>11 - 15</td>
</tr>
<tr>
<td>4</td>
<td>16 - 30</td>
</tr>
</tbody>
</table>

16. REASON FOR ATTENDANCE

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Was part of the team</td>
</tr>
<tr>
<td>2</td>
<td>I was interested in learning the method</td>
</tr>
<tr>
<td>3</td>
<td>I am an SDA and wanted to help</td>
</tr>
<tr>
<td>4</td>
<td>I was not SDA, but went through an invitation</td>
</tr>
<tr>
<td>5</td>
<td>Other (indicate)</td>
</tr>
</tbody>
</table>

Numbers 17, 18, 19 and 20 should only be answered by those who checked No. 16 (4).
17. TWO REASONS WHICH INFLUENCED ME TO ATTEND THE PROGRAM

1. ___ A relative invited me
2. ___ A friend invited me
3. ___ I had a dream and went
4. ___ I saw a TV Program
5. ___ I read a handbill
6. ___ A colporteur invited me
7. ___ I was a student of the Voice of Hope
8. ___ I heard it over the radio
9. ___ The tent caught my attention
10. ___ I heard the announcement of "Bible Investigation"
11. ___ Five-Day Plan to stop smoking
12. ___ Other (indicate)

18. TWO FACTORS WHICH HELPED ME DECIDE FOR THE TRUTH

1. ___ The ushers
2. ___ The Bible instructor
3. ___ One of the meetings
4. ___ The Bible Investigation
5. ___ A church member
6. ___ The dream I had
7. ___ The religious songs
8. ___ The visit of the evangelist to my home
9. ___ The baptismal ceremony
10. ___ Private Bible reading
11. ___ Reading Steps to Christ
12. ___ Other (indicate)

19. HOW MUCH DID THE EVANGELISTIC CAMPAIGN HELP ME TO BECOME AN SDA

1. ___ Very much
2. ___ Much
3. ___ Little
4. ___ Not at all
5. ___ Other (indicate)

20. MY PREVIOUS RELIGION

1. ___ Catholic
2. ___ Methodist
3. ___ Baptist
4. ___ Lutheran
5. ___ Pentecostal
6. ___ Presbyterian
7. ___ Jehovah's Witness
8. ___ Other (indicate)
21. MY REACTION TO EACH OF THE FOLLOWING LECTURES:
(In numbers 21, 22, and 23, evaluate carefully whatever you remember)

<table>
<thead>
<tr>
<th>Lecture</th>
<th>I liked it very much</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Juvenile delinquency</td>
<td>16</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>2. Courtship</td>
<td>18</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3. Marriage and the Home</td>
<td>19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. The Secret of Happiness</td>
<td>15</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>5. Human Suffering</td>
<td>13</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>6. God and Man</td>
<td>15</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>7. Youth and Success</td>
<td>14</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>8. Secrets of Child Rearing</td>
<td>11</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>9. Overcoming Anxiety</td>
<td>12</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>10. The Power of Prayer</td>
<td>17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Christ and the End of Time</td>
<td>16</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>12. What is the Bible?</td>
<td>16</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>13. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

22. MY REACTION TO EACH OF THE FOLLOWING CEREMONIES:

<table>
<thead>
<tr>
<th>Ceremony</th>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1. Wedding</td>
<td>14</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>2. Baptism</td>
<td>14</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>3. In Memoriam</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>4. Ordination to the Ministry</td>
<td></td>
<td></td>
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<tr>
<td>5. The Lord's Supper</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

23. MY REACTION TO THE BIBLE INVESTIGATION:

<table>
<thead>
<tr>
<th>Investigation</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The use of the Bible by those present</td>
<td>16</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>2. Use of the feltboard and blackboard</td>
<td>16</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>3. The Bible themes presented</td>
<td>15</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>4. Available help of the ushers to find the Bible texts</td>
<td>14</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>5. The way the evangelist taught</td>
<td>17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Other (indicate)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
III. CHARACTERIZATION AND EVALUATION OF THE METHOD USED BY SALIM JAPAS

Sections 24 and 25 can be answered in four different ways. Consider carefully the importance which you wish to assign, and then mark the corresponding column.

24. FACTORS WHICH CONTRIBUTED TO THE SUCCESS OF THE CAMPAIGN

<table>
<thead>
<tr>
<th>Very Important</th>
<th>Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Progressive presentation of religious subjects</td>
<td>17</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>2. Identification with the SDA Church</td>
<td>18</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>3. Publicity (newspapers, TV, radio, handbills, etc.)</td>
<td>15</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>4. Organization of the team</td>
<td>18</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>5. Relevance and validity of the subjects</td>
<td>16</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>6. Bible Investigation and way of teaching it</td>
<td>19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Friendliness of the speaker and mode of communication</td>
<td>18</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>8. Child evangelism and method used</td>
<td>11</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>9. Cooperation and unity of the team</td>
<td>17</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>10. Spirit of prayer and consecration of the team</td>
<td>17</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>11. Moral and material help of the brethren</td>
<td>16</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>12. Financial aid of the Mission</td>
<td>16</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>13. Artistic support (choir, music, films, etc.)</td>
<td>13</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>14. Visitation of interested persons in their homes</td>
<td>17</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>15. Leadership of the evangelist</td>
<td>12</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>16. Five-Day Plan to stop smoking</td>
<td>15</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>17. Daily TV and radio talks</td>
<td>11</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>18. Public relations which prepared the field</td>
<td>18</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>19. Participation of city leaders in the promotion</td>
<td>11</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>20. Other (indicate)</td>
<td></td>
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</tbody>
</table>
25. RESULTS AND BENEFITS OF THE CAMPAIGN

<table>
<thead>
<tr>
<th></th>
<th>Very Important</th>
<th>Important</th>
<th>Of Little Importance</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Number of persons baptized</td>
<td>11</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Prestige gained by the SDA Church</td>
<td>17</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Appeal to the middle class</td>
<td>13</td>
<td>5</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4. Motivation received by the team</td>
<td>16</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Preparation offered by the School of Evangelism</td>
<td>16</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Indoctrination and permanence of the converts</td>
<td>14</td>
<td>5</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>7. Destruction of prejudice of non SDA church leaders</td>
<td>13</td>
<td>5</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>8. Strengthens the faith of the brethren</td>
<td>17</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Quantity of persons remaining interested after effort</td>
<td>15</td>
<td>4</td>
<td></td>
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<tr>
<td>10. Increase of tithe and offerings to continue the work</td>
<td>8</td>
<td>9</td>
<td>1</td>
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<tr>
<td>11. Other (indicate)</td>
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</table>

26. ATTRACTION OF A PUBLIC PREDOMINATELY CATHOLIC

Sections 26 and 27 are intended to measure your reaction to several of the aspects of the method employed. They can be answered in four different ways. Think carefully and then mark the corresponding column.

<table>
<thead>
<tr>
<th></th>
<th>I liked it very much</th>
<th>I liked it a lot</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Absence of attacks on the Catholics</td>
<td>15</td>
<td>4</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2. Presentation of Christ-centered subjects</td>
<td>18</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. The Bible Investigation</td>
<td>17</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I liked it very much</td>
<td>I liked it a little</td>
<td>I liked it</td>
<td>I disliked it</td>
</tr>
<tr>
<td>---</td>
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</tr>
<tr>
<td>4.</td>
<td>Inductive method (the listener discovers the truth by himself)</td>
<td>19</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Personality of the evangelist and motivation of the listener</td>
<td>18</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Technique of advancing from the known to the unknown</td>
<td>17</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Usage of anecdotes in relation with the subject</td>
<td>13</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Exaltation of Jesus and respect toward the Virgin Mary</td>
<td>16</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Introduction of religious subjects from the beginning</td>
<td>15</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>10.</td>
<td>The use of gifts as an incentive to increase attendance</td>
<td>12</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>11.</td>
<td>Ecumenical attitude of inviting non-SDA religious personalities</td>
<td>15</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>Opening prayer in each program</td>
<td>16</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>Inclusion of ceremonies (weddings, baptisms, funerals, etc.)</td>
<td>15</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>Use of public relations</td>
<td>16</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>Respect for all individuals and religions</td>
<td>20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>Use of understandable terminology: Sacred Scripture for Bible, etc.</td>
<td>15</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>Thematic arrangement: Christ centered themes first</td>
<td>19</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>Other (indicate)</td>
<td></td>
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</table>
27. BIBLE INVESTIGATION

When checking the corresponding column in this section please remember that this selection has been chosen to reach a predominantly Catholic and middle class public.

<table>
<thead>
<tr>
<th>I liked it very much</th>
<th>I liked it</th>
<th>I liked it a little</th>
<th>I disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. General theme: Christ's Church in Matthew 16:13-18</td>
<td>15</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>2. Sequence of subjects: Christ, Christ's Church, The Church's Apostasy, Restoration of the Truth, etc.</td>
<td>15</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>3. Inductive method (the listener finds the truth by himself, especially in relation to the Antichrist)</td>
<td>17</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>4. Participation of the public in using the Bible and finding the indicated texts</td>
<td>18</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>5. Transition from the lectures to the Bible Investigation using the evangelist's conversion in the transition</td>
<td>16</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>6. Public omission of some subjects (tithe, church standards, etc.) that are reserved for private study</td>
<td>11</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>7. System used to collect donations (envelopes given out only twice during the campaign</td>
<td>11</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>8. Testimonies of those attending, at the end of the series</td>
<td>16</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>9. Way of presenting difficult subjects such as the Antichrist, and the change of the Sabbath</td>
<td>18</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I liked it very much</td>
<td>I liked it a little</td>
<td>I liked it little</td>
</tr>
<tr>
<td>---</td>
<td>----------------------</td>
<td>---------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>10.</td>
<td>Presentation of the Sabbath and the Adventist church through the parable of the &quot;Vineyard&quot;</td>
<td>16</td>
<td>2</td>
</tr>
<tr>
<td>11.</td>
<td>Didactic using blackboard, feltboard, black light, etc.</td>
<td>19</td>
<td>1</td>
</tr>
<tr>
<td>12.</td>
<td>Altar calls made in relation to the themes of decision</td>
<td>19</td>
<td>1</td>
</tr>
<tr>
<td>13.</td>
<td>Use of Bible words in their original language (Greek and Hebrew) to clarify truths</td>
<td>18</td>
<td>2</td>
</tr>
<tr>
<td>14.</td>
<td>Printed lessons given at the end of each meeting</td>
<td>17</td>
<td>2</td>
</tr>
<tr>
<td>15.</td>
<td>Control of registered attendance</td>
<td>19</td>
<td>1</td>
</tr>
<tr>
<td>16.</td>
<td>Psychology used in starting to call those attending &quot;brethren&quot;</td>
<td>17</td>
<td>2</td>
</tr>
<tr>
<td>17.</td>
<td>The use of congregational religious songs preceding the Bible Investigation</td>
<td>17</td>
<td>5</td>
</tr>
<tr>
<td>18.</td>
<td>Other (indicate)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

28. IDEAS WHICH, IN YOUR OPINION, SHOULD BE PART OF SDA EVANGELISM IN CATHOLIC COUNTRIES

<table>
<thead>
<tr>
<th></th>
<th>Very Important</th>
<th>Important</th>
<th>Little Important</th>
<th>Unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Identify the Campaign with the SDA Church from its beginning</td>
<td>13</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>2.</td>
<td>Increase the use of monetary funds for publicizing the campaign</td>
<td>12</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>3.</td>
<td>Increase the involvement of church members</td>
<td>17</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
4. Make subjects deeper and more Christ-centered  18   2   3   4
5. Give preference to Bible Investigation  17   3   4   5
6. Combine the health message with evangelism more effectively  17   4   5   6
7. Aim to reach the wealthy upper class  16   3   4   5
8. Work for religious leaders with adequate techniques  17   3   4   5
9. Increase the converts through preparatory groundwork  17   2   1   2
10. Prepare new converts more thoroughly  19   1   2   3
11. Coordinate the church's human resources for evangelism  17   3   4   5
12. Other (indicate)  

29. ADDITIONAL IDEAS WHICH YOU WISH TO SUGGEST TO IMPROVE THE METHOD OF EVANGELISM ANALYZED IN THIS QUESTIONNAIRE
SELECTED BIBLIOGRAPHY

Books


Glover, Robert Hall. The Bible Basis of Missions. Los Angeles, California: Bible House of Los Angeles, 1946.


Lueker, Erwin L. *Change and the Church*. St. Louis: Concordia, 1969.


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Williams, Roy F. "Evangelistic Crusade in Mexico City." The Ministry, March 1965, pp. 11-14, 18.


Unpublished Papers


VITA

Name: Salim Japas

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Family: Married the former Oliva Gerber in 1946 and has three children: Carlos Alberto, Norma Alicia, and Estela Beatriz

Earned Degrees:

- Profesor de Filosofía y Pedagogía, Buenos Aires University, 1963.
- Bachelor of Arts, River Plate College, Argentina, 1966.

Professional and Teaching Experience:

- Pastoral Ministry, Buenos Aires Conference, South American Division of SDA, 1946-1953.
- Pastoral Ministry, Buenos Aires Conference, South American Division of SDA, 1956-1959.
- Conference Evangelist, Buenos Aires Conference, South American Division of SDA, 1959.
- Associate Professor of Evangelism, River Plate College, Argentina, Department of Theology, 1963-1964.
- Union Evangelist, Austral Union, South American Division of SDA, 1960-1965.
- Conference Evangelist (for the Spanish population), Potomac Conference, North American Division of SDA, 1966.
- Division Evangelist, Middle East Division of SDA, Beirut, Lebanon, 1967-1970.
- Chairman, Department of Theology, Antillian College, Puerto Rico, 1970 to the present.

Books:

- A New Adventure with God, Middle East College Press, Beirut, Lebanon, 1969.
La Doctrina del Santuario, Antillian College Press, 1976.