

PROJECT ABSTRACT

Master of Arts in Pastoral Theology Project

Adventist University of Africa

Theological Seminary

Title: A STRATEGY FOR INVOLVING ADVENTIST LOCAL CHURCHES IN LITERATURE EVANGELISM IN TRANS-ORANGE CONFERENCE, SOUTH AFRICA

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Literature evangelism is a method of evangelism that has been used by the Seventh-day Adventist Church pioneers even prior to its name and organization. Throughout the years many souls have been baptized into the church as a result of literature evangelism. This study sought to establish factors that led to minimal and sporadic involvement of churches in the Trans-Orange Conference (TOC) and develop a strategy to involve church members. The researcher interviewed several church leaders connected to the publishing department. Questionnaires were administered to the literature evangelists and the local church pastors. The findings revealed that the gap between the church and the literature ministry was created by mainly the centralization of the publishing program by moving it from the Conference to the publishing house in South Africa.

Based on the findings of the data collected the researcher came up with a strategy to restore the literature ministry where it belongs in the local church. The

strategy was mainly aimed at educating the leadership and the local church. Seminars were conducted beginning with the local church pastor and the local church elders. The second group was to be local church publishing directors. The third step was to form a literature club in the local church to keep the members involved.

The seminars were conducted for the TOC administration and the pastors who received material to enable them to educate their members. The researcher conducted seminars in at least three churches. The conference now has appointed a full publishing director under the conference. At least three churches have been actively involved in evangelism through literature and distributed over three thousand books. One church sets aside funds and distribution day every year. Another church has a viable literature club. A number of churches have baptized new people as a result of being involved in evangelism through literature and members are eager to share more books.

ADVENTIST UNIVERSITY OF AFRICA

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IN LITERATURE EVANGELISM IN TRANS-ORANGE
CONFERENCE, SOUTH AFRICA

A project

presented in partial fulfillment
of the requirements for the degree
Master of Arts in Leadership

by

Mosimanegape Super Moesi

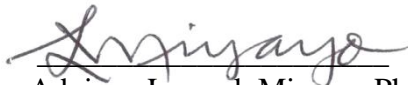
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The Research is dedicated to Botswana Union
and Southern Africa Indian Ocean Division
where I served and am serving as a publishing director respectively.
Over and above glory goes to the Almighty God who sustains life
and gives direction to further His cause.

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CHAPTER 1
INTRODUCTION

Background

The Trans-Orange Conference is one of the organizations of the Seventh-day Adventist Church in South Africa. It is, actually, the administrative unit of churches, which are spread out in the provinces of Gauteng, Mpumalanga, Limpopo, North West, Free State and Eastern Cape. The administrative office of this vast territory is in Johannesburg, Gauteng province. The Adventist message reached South Africa in 1878 through William Hunt, a miner from Nevada. He arrived on a diamond expedition in Griqualand West, (Kimberly area) which falls within the jurisdiction of the Trans- Orange Conference. In his luggage there was a supply of Christian tracts and papers, which he distributed. Following the spreading of the Christian literature caused some of those recipients to believe the Adventist message and accept it.

Then the converts contacted the Church in America that sent the first official missionaries who landed in Cape Town with two literature evangelists.¹ The origins of the Adventist church in South Africa can be rightly traced to the involvement of a single church member who evangelized the territory by distributing literature with backup of two literature evangelists. It is, therefore, important to bear in mind that literature ministry played an important role in the planting, growth, and development of the Seventh-day Adventist Church in Trans-Orange Conference territory. Today, it

¹Don F. Neufeld, ed. *Seventh-day Adventist Encyclopedia* (Hagerstown, MD: Review and Herald, 1976), 1363.

may be noted with concern, that there is not as much emphasis on literature evangelism as was at the initial penetration of the gospel within the Trans-Orange Conference.

Statement of the Problem

It has been observed that literature evangelism is no longer emphasized as the tool for evangelizing within the Trans-Orange Conference of Seventh-day Adventists, although historical facts indicate that literature evangelism contributed significantly to the spreading of the message in the past, and nurtured new members in the faith.

The local churches in the Trans-Orange Conference have not been fully involved in literature evangelism as a method of spreading the Gospel. Local churches may not be involved, either because they are no longer aware of the power of the written word, or they just lack leadership, which gives direction in connection with literature ministry. There is a need to bring to the churches' awareness that literature ministry may continually contribute to the spiritual nurture of the churches and help church members to spread the gospel message through literature.

Purpose of the Study

The purpose of the study was to make a case for literature ministry in local churches of the Trans-Orange Conference, and to develop a strategy whereby the local churches will incorporate literature evangelism into literature in their church programs.

Significance of the Study

This study will benefit the Trans-Orange Conference and the church at large in the following ways:

1. Increase membership awareness in use of literature as a tool for evangelism.

2. The active participation of members in literature evangelism will result in the increase of part time and full time literature evangelists.
3. Literature ministry will be established in the local church.
4. The Conference will realize their organizational purpose of reaching as many people as possible with the gospel of Jesus Christ.
5. The success of this strategy could lead to the adoption of this evangelistic approach to other Conferences in South Africa and beyond who may have similar challenges.

Definition of Terms

A few terms used in this study have been defined in this section for the sake of all who will read through this work.

Local Church: a united body of individual believers sharing common belief in God.²

Local Conference or Local Field/mission: a united organized body of churches in a state, province or territory.³

Union Conference or Union Mission: A united body of Conferences, Missions or Fields within a larger territory.⁴

General Conference: The largest unit of organization that embraces all unions in all parts of the world.⁵

²General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Hagerstown, MD: Review and Herald, 2005), 26.

³Ibid.

⁴Ibid.

⁵Ibid.

Division: A section of the General Conference, with administrative responsibility assigned to them in designated geographical areas.⁶

Southern Africa Union Conference: (SAU) An entity of the Seventh-day Adventist Church administering the work in four Countries in Southern Africa, namely, South Africa, Lesotho, Swaziland and Namibia.

Trans Orange Conference: (TOC) A head office of the church based in Johannesburg, overseeing church work in six of the nine provinces of the Republic of South Africa.

Literature Evangelism: This is a ministry of spreading the gospel through the printed word. “Literature Ministry,” “printed page ministry” “are expressions usually used interchangeably to denote evangelism through sale or free distribution of books, magazines, and pamphlets.”

Literature Evangelist: is one who proclaims the good news through literature and earns a living through the sales that he/she makes.

Adventists: People who believe in and also waiting for the second coming of Jesus Christ.

Delimitation of the Study

Although the need to promote literature evangelism in many churches, even those in territories outside Trans-Orange Conference is urgent, the study will be delimited to Gauteng province, mainly Johannesburg and Pretoria cities.

⁶General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1990), 26.

Methodology

The study involved collection of literature from the Bible and the writings of Ellen G. White, Adventist and other Christian authors who were also reviewed to establish a theoretical basis for literature evangelism. Conference and local church publishing records and facts were examined for information that led to strategizing for local church evangelism through literature.

Interviews were conducted with leaders of organizations that have succeeded in evangelism through literature as well as the TOC Conference president, publishing director, union publishing director and former publishing directors of the Southern Africa Union Conference. Questionnaires were developed and administrated to collect data. The data collected was presented, interpreted and analyzed using SPSS. A strategy was developed to bring about possible solutions.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR LITERATURE MINISTRY

This chapter seeks to establish the relevance of literature as a tool for evangelism. The reviewed literature includes the Bible, the writings of Ellen G. White, books and magazines written by Adventists and various authors in relation to evangelism through literature. Some of the materials were drawn from studies done by the publishing department of the General Conference of the Seventh-day Adventist Church and E. G. White estate director. In order to learn from other successful church organizations an interview was conducted with the publishing director of South American Division in Brazil.

Importance of Writing in the Bible

Since literature originates with writing, some principles have been drawn from the Bible to show how important literature was in communicating God's message to His people through the ages. The Bible indicates that through the centuries God has demonstrated a desire to impress upon humanity the importance of His word through literature. God wrote on tables of stone and instructed His prophets and servants to record His messages to teach and remind Israel of His supreme will and preserve His truth for nations and future generations.⁷

⁷All the texts quoted were taken from the New King James Version unless indicated.

God's Communication through the Written Word

The Bible records an account of the deliverance and journey of the children of Israel from Egypt to Canaan. At Mount Sinai, God called Moses, Israel's leader up the mountain and gave him His eternal law, the Ten Commandments. "And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God" (Ex 31: 18). The Bible shows that there are two methods that God used to communicate His will to His people. First, He spoke and then gave written material to His messenger. It could be that, God wrote because human mental retention capacity diminished as sin abounded. Literature preserved the information to enable God's people throughout the ages to remember His will and pass it on to the coming generations.

The Seventh-day Adventist (SDA) Bible commentary states that "the writing of the Ten Commandments on the stone points to their immutable and eternal character"⁸ which indicates that all the inhabitants of the earth are at liberty to read, know and live by God's commandments when they choose Him as their Savior. The author of Exodus 24:12 indicate that God gave the written word for the purpose of teaching His people. In the brief writing and recording of the Ten Commandments, several messages from the hand of God were communicated. A strong need of religious faith, emphasis on work, importance of family love, the value of life, respect of others, and the need to honor our fellow men (Exod 20: 8-17).

God's Instruction to His People and Prophets to Write

The importance of communicating the gospel through the written word was pronounced when God in His interaction with His people, instructed them to write,

⁸"Exodus" *SDA Bible Commentary*, ed. F.D. Nichol, (Hagerstown, MD: Review and Herald, 1978), 1:662.

beginning with Moses, “Then the Lord said to Moses write it down for a memorial in the book and recount it in the hearing of Joshua” (Exod 17:14). The Lord gave reasons for use of the written word as indicated in the text above that it was to be recounted to Joshua. Isaiah was instructed to write on a scroll that it might be a testimony forever and ever (Isa 30:8). The SDA Bible commentary says that “the truth Isaiah was about to utter was fraught with importance far beyond the immediate occasion. It was a lesson for generations to come”⁹ Jeremiah was instructed to write and record a message of the impending captivity of Israel (Jer 30:2, 3). God commanded Habakkuk to write the message down and make it plain on the tablets that he may run who reads it (Hab 2:2-4).

Henderson made an observation on the phrase, “that he may run who reads it.” He compared it with the one found in Daniel 12:4, “many shall run to and fro, and knowledge shall be increased” and interpreted the clause to signify that whosoever reads the announcement might run and publish it to all within his reach. “To run,” he adds, “is equivalent to ‘to prophesy’ in Jer 23:21, on the principle that those who were charged with a divine message were to use all dispatch in making it known.”¹⁰ Though the researcher does not agree in all points with the interpretation of the Bible by Henderson, he made a valid observation that every believer must find a way of sharing the good news received.

One of the historic events that points to the importance of written communication in the New Testament was the birth of Jesus Christ. The Magi from the East inquired of the place where Christ was to be born. The priests checked the

⁹SDABC, 4: 214.

¹⁰The Pulpit Commentary, “*Habakkuk*,” H.D.M Spence-Jones, ed. (London: Funk & Wagnalls Company, 1909), 22.

records which informed them that the prophesied birth place was Bethlehem of Judea, according to the record in Matthew 2:5. Indeed information was preserved in written form. Jesus drew heavily from the Scriptures to defeat the vicious and evil attacks directed at Him by His critics and the devil. He often asked the inquirers as to how they read the Scriptures. Jesus told them, “You are in error because you do not know the Scriptures or the power of God, have you not read what God said to you” (Matt 22:29, 31).

Christ repudiated the devil with the three-worded phrase in response to his attacks. “It is written: Matt 4:4-10. “Here Christ affirms that adherence to the written word of God is of greater value and importance than even the performance of a miracle.”¹¹ The record shows that, study and knowledge of the Bible kindle faith to stand the wiles of the evil one. The tempted today can find solace in the written word. The Bible gives timely counsel that faith comes by hearing and hearing by the word of God (Rom 10:17).

Revival Brought About by Literature in the Bible

When Israel, as nation, had sunk low spiritually during the reign of King Josiah, a change and reformation was brought about through a book/scroll. The king’s instruction to read the book bore positive results as revival came upon the nation. The king led the whole nation to adhere to the words of the book that was discovered in the temple of God (2 Kgs 22:3-23). The discovery of a book/scroll played a very significant part in setting Israel on a righteous path again.

¹¹*SDABC*, 5:311.

Role Played by the Written Word in Converting Souls

God guarantees the power and importance when He says, “My word will not come to me empty” (Isaiah 55:11). “The word of God represents His will. That word is endowed with power to make that will effective. It has the power to create, to impart spiritual energy, life blessing, to judge and condemn, raise man from the grave and to heal and redeem.”¹² This is a motivation for the written word to be mostly used in the spreading of the Gospel. In the New Testament the story of Phillip and Nathaniel indicates that the written word was used to identify Christ and Savior as early as His first advent. Phillip approached Nathaniel and told him of the one they read about in the law of Moses. Phillip was referring to Jesus Christ (John 1: 45, 46). The two eventually became the followers of Jesus. In this vein, literature played a part in helping them to identify Jesus Christ as the Savior of the world.

The story of the Ethiopian eunuch recorded in the Book of Acts depicts a conversation between the eunuch and Phillip that had its origin in the reading of literature. The Ethiopian was reading the book of Isaiah when he invited Philip to join him and interpret that part of Scripture. The written word played a role that urged the eunuch to want to know more about what the prophet was talking about. He consequently believed in Jesus and was baptized (Acts 8:26-38). The written word could be rightly used to prepare the ground for a living preacher prior to an open public campaign as depicted in the record of Phillip and the eunuch.

A combined effort of the written and spoken word accomplished the God-given task of winning souls for the kingdom of God. Highly placed officials like the Ethiopian eunuch, who today may be depicted as minister of finance, are not easy to reach through public evangelistic campaigns. One of the ways to reach highly placed

¹²*SDABC*, 4:298.

people and executives in the society is through the written word and more so since they deal with written information most of the time in their work.

Written Word Communication Involving the Church

Letters Communicating Leadership Decisions

In the New Testament, some teachers of the Law who advocated circumcision of non-Jews, who became Christians, shook the early church. The misunderstanding threatened both the unity and growth of the church. After much deliberation on the matter, and upon reaching a conclusion the leadership penned it down. To communicate their resolution, Paul and Barnabas with others were entrusted with the document to various congregations. Peace and harmony was restored to the churches (Acts 15:6-29). The two eloquent speakers, Paul and Barnabas, could have taken the message verbally but the written word added greater value and validity to their message.

Apostles' Communication with Churches

Among the Lord's apostles, Paul was one who used literature extensively. His letters are the largest collection of writings by any one person in the New Testament. The letters bear various messages such as addressing problems reported to him from churches such as the Corinthian and Galatian churches. There are many lessons on Paul as a person in the Bible and how his studious life of faith can be of benefit to believers today. When Paul was in prison he asked Timothy to bring him books, amongst other necessities. "Bring me the clock that I left at Troas when you come and the books, especially the parchments" (2Tim 4:13). Wiersbe says that "we have no idea what these books were that Paul urgently requested, but we know that they were important to him...it is worth noting that both Paul and Tyndale requested books as

their companions as they awaited trial and certain death.”¹³ It is apparent that Paul did not only believe in communicating the gospel to others through letters to strengthen their faith but he read the Scriptures himself to grow in faith amidst challenges of life. This is evidenced by his request for books while in prison, facing certain death.

The following paragraph is a summary of messages contained in some of Paul’s letters. In a letter to the Roman church, Paul informed the Roman believers of his intention to visit them as he had not visited them before. Corinthian letters were written in response to specific concerns in the church. The books of Timothy and Titus, known as Pastoral Epistles, were written to guide the young pastors who were learning to lead the young church. In a similar way, Peter also wrote on various issues to believers in different locations. This simple yet profound use of the written word indicates that the church and its leaders can still employ this means of communication to multiply the gospel message in nurturing believers and evangelizing their territories as well as a source of encouragement to believers.

Christ Used Writing to Reveal Himself

Jesus Christ claimed that the Scriptures were a testimony about Him and that He is the one who saves humanity (John 5:39). In the book of Revelation, the Lord Jesus categorically commanded John to write letters to His church, depicting it at various stages of development. In the book of Revelation, once again God decided to use literature to communicate warnings and counsels to His church. While John was on the Isle of Patmos, the Lord gave him instructions to write. “I was in the spirit on the Lord’s Day and I heard behind me a loud voice, as of trumpet, saying I am the

¹³Warren Wiersbe, *Victorious Christians You Should Know* (Colorado Springs, CO: Victor Publishing, 1972), 8.

Alpha and Omega, the First and the Last, and what you see write in a book and send it to the seven churches which are in Asia” (Rev 1: 10-11).

The reviewed Bible passages above indicate that literature can be used for spiritual revival, conversion of souls, nurturing new believers in the church and communicating many important required decisions and actions with regard to Christian values and practice. The use of the written word by God and His instruction to his people to write has a bearing on methods the church uses today to spread the Gospel.

All scriptural references used indicate that there is power in the Word of God as the Bible itself testifies: “For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.” Heb 4:12

Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed (Luke 1: 1-4).

The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God (Acts 1:1-3).

The New American Commentary assumes that now Theophilus was now a Christian. “One would assume that Theophilus was a Christian himself whom Luke was seeking to undergird with the “certainty of the things [he] had been taught” (Luke

1:4).”¹⁴ It could be that the earlier address in the book of Luke stirred his heart to accept Christ as Savior or was not sure of his stand in Christ as a believer.

Importance of Literature in the Ellen G. White Writings

Ellen White had a lot to say about literature evangelism. Early, when the Lord called her to the prophetic office, she had a vision on literature evangelism. She shared the vision with the husband and other church leaders. There was tremendous success in advancing the cause of the young church when her vision was implemented. Since then her invaluable contribution to literature ministry has shaped the whole ministry up to this day.

E. G. White’s Vision on Printing

Adventists believe that God gave revelations and instructions to Ellen G. White concerning literature distribution. In her writings she clarified how it had to be carried out and how it would make an impact on the growth of the church. In the following section the focus will be on the writings of Ellen White in relation to literature as a tool for evangelism. It all started with a profound vision given by God to Ellen White to begin printing in 1848.

The beginning of the literature ministry in the Seventh-day Adventist Church is traced to the vision of Ellen G White. She was one of the founding members of the Church. There were few preachers at the time, partly because the Advent believers had come out of a great disappointment of October 1844. They had expected the physical return of Christ, which did not happen. A pioneer of the advent movement, William Miller, had read the Bible and concluded that Christ would return at the end

¹⁴ Polhill, J. B. “Acts” *The New American Commentary* (Nashville, TN; Broadman & Holman, 1995), 26:79.

of 2300 days of Daniel 8:14. He believed, as per his prophetic calculation, Christ would return about the year 1844. He had also written extensively on his convictions that were published by the newspapers of the day. The Lord's message that was given to Ellen, for James White her husband, in Ellen's vision of 1848 is quoted below.

You must begin to print a little paper and send it out to the people. Let it be small at first, but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.¹⁵

Although Ellen and James White, reformers and other Adventist believers prior to the vision used literature, this vision set the stage for the establishment of the publishing department in the Seventh-day Adventist Church. However, in this section the focus is on the importance of literature in spreading the gospel. Ellen G. White gave much counsel on this topic but this section will cover a few. She said that, literature evangelism is important because the written word endures, it prepares people to meet God and it goes to places that ministers cannot go.

Literature Prepares People to Meet God

Since the mission of the church is to call people to the Savior, the publications sent forth from our publishing houses do prepare a people to meet God. Throughout the world they are to do the same work done by John the Baptist for the Jewish nation.¹⁶ It is therefore the duty of every Adventist church member to prepare the world for Christ's coming. Ellen G. White observes that this could be successfully done through literature distribution to the people who are not believers to prepare them to meet God.

¹⁵Ellen G. White, *Colporteur Ministry*, (Nampa, Idaho: Pacific Press, 2006), 1.

¹⁶White, *Review and Herald*, May 28 1901, 3.

The Written Word Endures

Ellen White subscribes to the two-fold communication method that God used at Sinai where He spoke and wrote. She states that a sermon may be preached and soon be forgotten, but a book remains. In fact preachers would do well to write down their sermons so that listeners may have a reference point. One unknown writer once said the preacher writes his words on water, but the writer carves his words on stone.¹⁷ This indicates that the written word and the spoken word should be given equal attention in the church in an endeavor to spread the gospel. The written word does not change, it says the same thing always and outlives the writer and the minister.

Literature Reaches Places Where a Minister Cannot

Literature use is not optional in the fulfillment of the God given task of reaching the masses with the Gospel, especially in view of the following statement; “Our publications should go everywhere. ... There are places in which the voice of a minister cannot be heard, places which can be reached only by our publications, books, papers, tracts filled with the Bible truths that the people need.”¹⁸ The pastor is limited in his movements as a person, compared to a portable book that can be carried everywhere to preach at any time. He/she needs to rest and attend to various necessities of life; however, books fill up the time when the pastor is occupied with other important responsibilities.

In this section the discussion centers around what Ellen G. White observed that

¹⁷Ibid., 11.

¹⁸White, *Christian Service*, 153.

when we follow plans of the Lord's devising, we are "laborers together with God." Whatever our position—whether presidents of Conferences, ministers, teachers, students, or lay members, we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies He has ordained for our use is the printed page. In our schools and sanitariums, in our home churches, and particularly in our annual camp meetings, we must learn to make a wise use of this precious agency. With patient diligence, chosen workers must instruct our people how to approach unbelievers in a kindly, winning way, and how to place in their hands literature in which the truth for this time is presented with clearness and power.¹⁹

According to the statement above everyone should be involved in evangelism through literature. This includes students, ministers and every local church member. The following paragraphs give details on involvement in evangelism through literature.

When the youth and students engage in literature evangelism they will be prepared for any branch of work in the future. There is no other occupation that will give a large experience as will the canvassing work.²⁰ As students learn to handle the books during their school life, they will meet with many experiences that will teach them how to approach people courteously and how to exercise tact in conversing with them on different points of present truth.²¹

The young people will receive lifetime training by engaging in evangelism through literature and as they sell books they will also gain scholarships that will help them further their education. This is a preparatory ground for students to acquire various skills useful in any line of service while on earth. The following paragraph is a synopsis of what Ellen White on pastors' involvement.

¹⁹White, *Testimonies to the Church*, 9:86, 87.

²⁰White, *Testimonies to the Church*, 6:334.

²¹White, *Colporteur Ministry*, 30.

Pastors are urged to train members on the use of literature as a tool for evangelism because they cannot possibly finish the work on their own. “Our ministers should not give all their powers to preaching discourses, and let the work end there. They should instruct the members of the church how to take hold of and successfully carry forward this branch of the work which is to our tract and missionary society like a wheel within a wheel.”²² In simple terms the church is a training ground and the pastor assumes the role of a trainer. Ellen G. White further urges ministers to carry literature with them when they enter new fields to preach the Gospel.

Pastors play a very important role in mobilizing members in preaching the gospel through any means available.

Greenway, who wrote on discipleship, concurs with Ellen G. White that “in many cases the weak spot is missions in the local churches and without the help of pastors the problem cannot be solved. Pastors set the direction that their congregations follow; Pastors are teachers, models and leaders.”²³

The role of a pastor in ensuring that every member of the church is involved cannot be underestimated. The pastor must be informed as to how the training of members is done, to preach successfully through literature. Pastors are the prime movers of any local church program directed at enriching members. In addition Ellen White states the importance of all believers in the local church.

In view of the growing use of the written word, Ellen White asks every church member a probing question in the following quotation. “Infidel publications are scattered broadcast throughout the land. Why should not every member of the church

²²Ellen G. White, *The Publishing Ministry*, 336.

²³Roger S. Greenway, *Go and Make Disciples* (New Jersey: POR Publishing, 1999), 131.

be as deeply interested in sending forth the publications that will elevate the minds of the people?”²⁴ She does not only make this serious observation above, she also makes a passionate appeal for the believers to be ready at all times to share the gospel in print. “Let every believer scatter broadcast tracts and leaflets and books containing the message for this time. We need colporteurs, who will go forth to circulate our publications everywhere.”²⁵

The call is clear for all believers to play a part in spreading the gospel through Christian literature. Stevens and Collins who wrote some work on, equipping the pastor, underline the importance of engaging church members in ministry by stating “Without every member ministry, we have unived Biblical truths, strategic leadership deployment, untapped resources within the congregation and indeed world.”²⁶

The involvement of the member is heavily dependent on the training received from the pastor. This will lead to a majority of the members being involved and the gospel will reach many places and peoples fast. Church members work and live in different places, where they can share the gospel with their communities, by simply giving a book or a tract away. Apart from Ellen G. white there are perspectives from other authorities regarding literature evangelism.

Perspectives of Other Authors on Literature Evangelism

This section covers what Adventists and non-Adventists authors said about evangelism through literature. Some may have not specifically written on literature evangelism but emphasized the power of literature.

²⁴White, *Christian Service*, 146.

²⁵White, *Colporteur Ministry*, 21.

²⁶ Paul Stevens and Phil Collins, *The Equipping Pastor* (Bethesda, MD: Alban Institute Publish, 2001), xi.

A. G. Daniels, who was the president of the General Conference of the Seventh-day Adventist Church between 1901 and 1922, who took the counsel of Ellen White seriously challenged all Conference presidents to revive literature evangelism in their territories. He believed that church members could do more when supplied with literature for evangelism. “A. G. Daniels . . . believed that in North America, lay persons, well supplied with literature, could accomplish their missionary task in the home land.” “Tracts, pamphlets, and periodicals were the vehicle of present truth as discovered by pioneers.”²⁷ The above statements confirm that evangelism through literature is one of the most useful and current methods that will never be out of fashion but will continue to penetrate many places; shining the light of the gospel in people’s hearts and brightening their minds.

A number of writers have ascribed the growth and establishment of the Adventist church in various areas to the impact of literature ministry. Wickwire, a former publishing director of the General Conference of the Seventh-day Adventist Church argues, “in nations where indigenous membership is static or declining, it is important to review church history and the spirit of prophecy (writings of Ellen G. White) counsel regarding literature evangelism. . . . Like the farmer, the literature evangelist tills the ground and sows gospel seed.”²⁸ He further posits that for literature evangelism to be effective it should be fully under the Conference.²⁹ The printed page acts as a forerunner to the living preacher as John the Baptist prepared the way for Jesus Christ. It is important to prepare a territory with literature before a

²⁷George W. Reid and Raoul Dederen, eds. *Handbook of Seventh-day Adventist Theology* (Hagerstown, MD: Review and Herald Publishing Association, 2000), 13.

²⁸Bruce M. Wickwire, *Gospel in Shoes* (Collegedale, TN: College Press, 2005), 32.

²⁹*Ibid.*, 13.

public evangelistic campaign series. The following incident that happened in the contemporary supports the point.

At a literature evangelist institute in Bloemfontein, South Africa in 2006, a pastor related a story of a congregation that met in the mountains of the country of Lesotho that knew nothing of the Adventist message. One day an Adventist posted and book to them and they became Seventh Day Adventist after reading the book. They called for clarification after reading the book as a group of believers and pastors visited them. It would not be easy for a person to go to another church, and find platform to share his believes but a book can and did.

In addition Oberholster, a former publishing director of the Southeast Asia Union, affirms“...Seventh-day Adventists and literature are inseparable. ... Through literature the church is advanced nurtured and enabled.”³⁰ He points out that, “a book is never lost” by narrating a story that took place in Durban, South Africa: A man was busy in his garden one morning when a rubbish truck came to collect refuse. As the rubbish collectors emptied garbage into the truck a book fell down from the neighbor’s refuse. Instead of throwing the book back into the truck the worker picked it and threw it over the fence into the next yard.

The book landed on the man’s head and he angrily got up only to see the garbage workers on their truck moving further away. He cooled down and took the book into the house and related the story to his wife. They studied the book that happened to help them understand the Bible. They searched for the church and were later baptized into the Seventh-day Adventist church. A book thrown by a person, unaware of the extent of his action fulfilled the gospel commission and God used it to

³⁰ Abraham J. Oberholster, *Miracles of Grace* (Manila, Philippines: Philippine Publishing House, 2006), 6.

bring souls into His kingdom. The children of this family may be in the church today because of the work of one book thrown over the fence. However, the author does not subscribe to this method of delivery (throwing).

Beckworth, who is the publishing director in Southern Union in the North American Division, said, “The history of the Seventh-day Adventist Church cannot be told without relating the story of the publishing work “An estimated 80 percent of new fields were first opened by literature evangelists.”³¹Luther, one of the early reformers was quoted as having recognized the power of the press and said “the press is the most recent, and greatest of God’s gift for the advancement of the Gospel.”³² The first quote underlines the fact that the Seventh-day Adventist Church has used evangelism through literature to establish itself in many countries of the world. The church could still use this method with public preaching and where public preaching is forbidden. Drawing from Luther’s observation the church could grow and accomplish its mission by using this marvelous gift God has given the church. Luther himself gave birth to what is known today as the Protestant churches after writing the 95 theses. Students and Luther’s adherents spread them in various continents of the world.

The history of Adventism cannot be separated from literature ministry. The very first preachers of the second coming of Jesus depended on literature ministry, before and after the disappointment of 1844.

³¹ Bill Beckworth, *Serving God’s Purpose in Our Generation*, (Decatur, GA: Isaiah 55 Publishing, 1999), 11.

³²R.A. Rodriguez, “What One Book Can Do,” 2000,” *Literature Evangelist Magazine*, December 2000, 4.

Adventist Pioneers and Literature Evangelism

This section covers the work William Miller prior to 1848 and that of Ellen and James White as the co-founders of the Seventh-day Adventist church. The significance of the vision is traced to a few of the many countries where the message was received through the written word.

William Miller

The Seventh-day Adventist Church traces its historical origins directly to the Millerite Adventist movement that culminated in 1844 in the United States. The Millerites made extensive use of the printed page. William Miller first published his views in a series of sixteen newspaper articles in the Vermont Telegraph of Brandon, Vermont, beginning on May 15, 1832. The following year he published a 64-page pamphlet, entitled, *Evidences from Scripture and History of the Second Coming of Christ, about the year 1843; and of his Personal Reign of One Thousand Years*. Most copies of that first edition he gave away.³³

Shortly after publication of that first pamphlet, Miller made a trip to New York City. While traveling down the Hudson River on a steamboat, he joined a conversation among some of the men on board regarding the wonderful advancements of their day.

After sharing with them his understanding of Daniel 2, 7, 8, and 9, they wondered if Miller had ever written anything on the subject. Having along some copies of his pamphlet, he gave away all of them that he had. This probably was the first record regarding the distribution of Adventist literature.

³³ R. W. Schwarz, *Light Bearers to the Remnant*, (Nampa, Idaho: Pacific Press Publishing Association, 1979), 33.

James and Ellen G. White

Among the founders of the Seventh-day Adventist Church, James and Ellen White took pains to begin the publishing ministry, after the vision of Ellen White. It is that humble beginning that led to the formation and organization of the Seventh-day Adventist Church. James had to go out to mow grass to finance the first paper and to carry the light to dark corners of the world. The publishing ministry was founded on sacrifice by these early Adventist pioneers. Those, who today carry on evangelism through literature, must uphold a spirit of sacrifice.

In 1849 James White contracted a printer who agreed to print 1000 tracts. The first tracts printed were spread on the floor of brother Belden's home to address them to various people. Here, early believers knelt around them praying that they may introduce the Savior to thousands and millions of people. Collins says, "They also prayed that He bless the publishing work that had just begun. They had no conception of what an extra ordinary endeavor it would become and what it would mean to untold millions in the years to come."³⁴ In 1852 the Whites bought a hand press from the sales and contribution of those who received the gospel and supported the literature work. In 1855 the press moved to Battle Creek, Michigan. This brief history indicates that the first few Adventist believers believed that God could use the written word to reach His people in both urban and rural places.

In fact, later on, there were achievements early in the church resulting from literature ministry. Success stories can be told about number of countries. Among them, Brazil where the Adventist message first reached in 1878 through a book. Mexico received the message in 1891 through the same means. The last of the few

³⁴Norma J. Collins, *Heartwarming Stories of Adventist Pioneers* (Hagerstown, MD: Review and Herald, 2005), 108.

mentioned is Lebanon that Adventist message reached in 1897 through the printed page.³⁵ Among the three, Brazil still places a high value on evangelism through literature and runs one of the biggest and most successful publishing houses in the Seventh-day Adventist Church.

The power of literature is not limited to religious circles only. Political leaders and ideologists have used it effectively to support and spread their ideas. Among the very influential ones was Karl Marx. He, a communist leader and communism proponent, operated on a communist philosophy that “in the battle over man’s mind, the side who can supply the literature would come out on the top.”³⁶ The world still has communistic governments today. This indicates that the written word has power to challenge and change the thinking patterns of individuals, communities and even nations without necessarily coming into physical contact with authors or proponents of ideologies in a book. The church will definitely accomplish much by employing this philosophy, since it goes hand in glove with Ellen G. White writing on evangelism through literature.

The Role of Literature in Church History

This section gives a synopsis of the far-reaching effects of literature evangelism during the times of reformation led by Peter Waldo, Zwingli and Luther. The three were unhappy with the practices of the Roman Catholic Church. The fourth name that comes into play in this chapter is Gutenberg, who brought about the Gutenberg galaxy through his invention of the printing press. Reformers took

³⁵ Don F Neufeld, ed. *Seventh-day Adventist Encyclopedia* (Hagerstown, MD: Review and Herald Publishing Association, 1976), 873.

³⁶ Howard Faigao, Literature Ministry Training Material, Literature Ministry Seminary, Philippines, 2007, Power Point Presentation.

advantage of this invention to spread the message through literature far and wide. The section will further examine the General Conference publishing records on baptisms resulting from literature evangelism.

Collins, one of the Seventh-day Adventist historians, observes that the reformers' zeal to share the newly discovered light fanned the gospel into many lives through the printing press invention.³⁷

Peter Waldo

Peter Waldo was a wealthy Catholic businessman and resided in Southern France. He translated the Bible into the language of the people of Southern France and Italy. Hand copied portions of scriptures by Waldo, were sold over most of Western Europe by the Waldenses (Waldo's followers) who were very active literature evangelists.

In 1183 Pope Luce II of the Roman Catholic Church excommunicated Waldo for his noble work, fearing that increased Bible knowledge may pose a threat for him and the church in future. However, the written word could not be excommunicated; it kept on spreading the good news. Evangelism through literature did not stop because the writer was disturbed but those who read passed it on.

The invention of a printing press in 1448 by Johann Gutenberg foiled the efforts of the Pope to destroy the Scriptures. With his invention, knowledge would never again be controlled by only a few. He printed the first book, the Bible in 1456 sponsored by John Fust. The Waldenses, (literature evangelists/distributors) sold the book to people they came into contact with. The translated Bible was sold to King

³⁷Ron Appenzeler, *Basic Literature Evangelism* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1989), 10.

Charles the VII. The archbishop of Paris also got a copy and discovered that the king had an identical copy, not only the two of them but many others.

This discovery enraged the bishop and he ordered the buying of Bibles to stop forthwith and all the Bibles to be burned. The distributors who were mainly the Waldenses were ruthlessly hunted and killed. The plan of God to evangelize through literature could not be foiled by man, despite the bishop's outrageous acts.³⁸ The power of the written word to change people's beliefs is revealed by the rage of the Roman church bishop, in fear of the impact literature in the minds of Roman Catholic adherents and many others.

Martin Luther

Luther resorted to use literature for reform purposes. Prompted, among others by the Roman Catholic Bishop Terzel, who openly sold indulgencies, Luther nailed his 95 theses to the door of Wittenberg Church on October 31, 1517. Appenzeller says

“Luther's act changed the course of church history for the entire world. The thesis written in Latin, were not intended for the public, but for debate in university circles. Within a month's time ... Luther's thesis was found everywhere in Europe. ... Translated into several different languages and broadcast throughout the European continent.”³⁹

Luther's teachings were published with the help of printers in France, Germany, Switzerland and England. The books, pamphlets, Bibles and New Testaments created a river of truth that was impossible to stop. A new era had come to the world. The history of Protestantism can be traced back to the influence of literature on the door of Wittenberg church. Luther continues to speak through the literature since the thesis was bound into books that have reached the continent of

³⁸ Ron Appenzeller, 16-17.

³⁹Ron Appenzeller, 10.

Africa and other continents too. It is true that the written word always goes beyond the wildest imagination of the author.

Zwingli

Zwingli, a Swiss, motivated by the messages from Luther's pen, caught the vision of the power of the printed page, and asked Luther to send him 100 young men who would be sent to the mountains of Switzerland.⁴⁰ Thus the reformers reached many people with the good news of salvation through literature. This highly effective tool for evangelism was employed by involving students and believers to spread the newly discovered light.

In like manner the Seventh-day Adventist Church used literature extensively immediately after its structural organization. What is at the organizational level must be translated and applicable to the local church, the smallest organization unit. In 1860 the Seventh-day Adventist Church was named, and in 1863 the General Conference was organized. The preachers were few and unpaid, the "silent preachers" reached into people's homes and a great number of men and woman were converted. In most cases a church gives birth to institutions such as schools, health centers, universities and welfare centers, but in the case of the Seventh-day Adventist Church, one may rightly say that the publishing ministry gave birth to the Church.

The first printed paper was called the *Present Truth*. As God promised in vision to EG White, James was able to pay the printers from the readers' financial support. The *Present Truth* later became an official church paper called the *Adventist Review and the Sabbath Herald*. The periodical has been published continuously for more than 160 years under different names, and today it is called the *Adventist*

⁴⁰Ibid, 19.

Review. An article on the *Adventist Review* magazine affirms, “Today the Adventist Review is believed to be the oldest American religious magazine still in continuous publication since its founding.”⁴¹ The church started with the *Present Truth* periodical, but today there are 439 books titles and periodicals printed by the Seventh Day Adventist church through her 63 established publishing houses around the world. Early in the Adventist history Ellen White counseled that it was a practice that literature ministry resulted in baptisms.

Baptisms Resulting from Literature Ministry

According to Literature Evangelist Magazine, baptisms were not recorded at the beginning of the organized Adventist literature distribution ministry. In the period between 1956 and 1998, a total of 858, 667 baptisms—direct results of the impact of the Adventist church literature. “It is our premise that the total number of baptisms is actually much higher since gathering statistics during the earlier years was more restricted to North America and thus not representing the entire world Field.”⁴² Between 2003 and 2005, 140,162 people joined the Seventh-day Adventist Church as a direct result of literature evangelism.⁴³ This indicates that the Seventh-day Adventist Church accomplishes a lot in her endeavor to win souls for the kingdom of God through literature as a tool for evangelism.

The use of literature to evangelize and nurture the church continues in the Seventh-day Adventist Church up to today. In 1870, H.N. Haskell, one of the

⁴¹Adventist Review Staff, “Johnson to Retire After 24 Years as Editor,” *Adventist Review*, 26 October 2006, 18.

⁴²Jose Luis Campos, “150 Years of Publishing Miracles, 2000,” *Literature Ministry Magazine*, March 2000, 656:4.

⁴³ Howard Faigao, Literature Ministry Training Material, Literature Ministry Seminary, Philippines, 2007, Power Point Presentation.

Adventist preachers, came up with an idea of forming district local Tract Missionary Societies in churches. This was where a group of churches got together to distribute Christian literature in an organized manner. Ellen and James White endorsed the plan and urged other conferences to adopt evangelism through literature for every church. The program created and revived a missionary spirit among the local churches, and the demand for Adventist literature resulted in the mass distribution by lay members.⁴⁴ Although literature had been used before for evangelism Haskell's idea of the local church missionary society bore fruit, and awakened a spirit of literature sharing for evangelism in the local church.

This led to the establishment of Missionary Tract Society in the Seventh-day Adventist Church around the world. The Sabbath school class cards⁴⁵ were tailored to help the class leader get the number of copies class members distributed every week.

In the following section the study will trace the success stories of literature ministry and demonstrate through tables and statistics the studies done by the publishing department of General Conference of the Seventh-day Adventist Church on the effectiveness of evangelism through literature.

It first compares the growth patterns of three denominations with regard to use of literature for evangelism. The second part makes comparison of the three denominations in four countries. The final table depicts the number of church

⁴⁴Leonard Masuku, "A Historical Look at Publishing Ministry, 2005." Literature Evangelist Ministry, September, 2005, 674: 8-9.

⁴⁵In the Seventh Day Adventist church the first morning program is called Sabbath school for the entire church and then the church divides into Bible study classes according to age. This is called Sabbath School. Before they start the lesson they mark Sabbath School cards, in which one of the questions is "how much literature was shared this week".

members who joined the church through various ministries in comparison to literature ministry in Japan.

A study conducted by the General Conference Publishing Director, Howard Faigao on the far-reaching effect of the literature ministry, confirmed that where literature was used as a tool for evangelism, the church recorded tremendous growth. He studied three denominations and their patterns of growth. He discovered that the Mormons and the Jehovah’s Witness grew significantly in the United Kingdom and the United States of America compared to the Seventh-day Adventist Church. He then compared the three denominations in four countries and discovered that the Adventist Church grew faster in the Philippines and Brazil and ascribed the growth to a strong literature distribution program. He concluded that where literature is properly used, the church tends to grow fast.

However, it is not the intention of this study to promote evangelism through literature at the expense of other ministries of the church. However, Tables 1, 2, 3, and 4 below shows the growth patterns as a result of literature ministry.

Table 1: Comparison of three denominational groups⁴⁶

Church	Year of beginning	Membership 1970 -1975	Percentage
SDA	1844	700,000 – 880,000	25.71%
Mormons	1830	2,185,800 – 4,430,000	102.67%
Jehovah’s Witness	1872	1,000,000 – 2,260,000	126.00%

⁴⁶ Howard Faigao, “Publishing Administrative Seminar,” Bloemfontein, South Africa. 12 January 2009, Power Point Presentation Material.

According to Faigao the reasons why the Jehovah’s Witness have the highest growth margin is because they printed and distributed more literature than the other two on table one above. Table 2 shows the magazine production by the Jehovah’s Witness. The tables below illustrate the impact of literature evangelism resulting in numerical growth of the denominations.

Table 2: Jehovah’s witnesses current circulation figures for magazine printed in 140 languages⁴⁷

	World	U.K
Watchtower (Fortnightly)	23,042,000	606,000
Awake (Fortnightly)	20,682,000	556,000

Table 3 compares the three denominations Jehovah’s Witness, SDA and Mormons in four countries and as mentioned before the Seventh-day Adventist Church is leading in Brazil and the Philippines countries because of strong literature distribution program.

Table 3: Comparison of religion membership in four countries⁴⁸

Countries	SDA	Mormons	Witnesses
USA	891,979	4,430,000	2,260,000
England	20,812	120,130	146,000
Brazil	1,018,787	437,950	528,034
Philippines	885,275	300,669	132,496

⁴⁷Ibid.

⁴⁸Ibid

The results show that the influence of literature can grow any church regardless of denomination. The Adventist church in South Africa has this powerful tool at their disposal to broadcast the gospel. The next table indicates the effect literature in leading souls to Christ in Japan.

The table below reflects results of a survey that was carried out in Japan, which underlines the power of literature evangelism. In the survey there were 4 326 respondents, to the question, “*what brought you to church*”. Though literature ministry should never at any time be promoted at the expense of other ministries because they are interrelated. The results, however, indicated that more people came to church through Adventist literature.

1. Adventist Literature	1,471
2. Relatives & Friends	634
3. Voice of Prophecy	358
4. Adventist Family (Home)	356
5. Pastoral Visits	293
6. SDA Schools	251
7. Evangelistic Meetings	216
8. All Others	216
9. Lay members’ Bible Studies	148
10. Small Group Bible Studies	123
11. Hospital Ministry	98
12. Radio & TV	54
13. Health Ministries	46
14. Missionaries	36
15. ADRA	29 ⁴⁹

⁴⁹Howard Faigao, Power point Presentation presented by Howard Faigao at Publishing Seminar, Antananarivo, Madagascar. July 2008.

All the ministries of the church combined can do a lot to fulfill the mission of the church. However, not all members can be health workers or public campaign preachers or teachers to name but a few but all churchgoers and members of various professions can be distributors of gospel literature.

In the following section the researcher interviewed the publishing director of South American Division to learn how they have successfully managed to involve local churches in literature evangelism.

Secrets of Success in Involving the Local Church

The researcher interviewed a South American Division (SAD) publishing director of the Seventh-day Adventist Church headquartered in Brazil to learn how they use literature for evangelism. Brazil received the gospel through literature evangelism in 1879 a year after South Africa and has one of the strongest literature evangelism programs in the Seventh Day Adventist church worldwide. In 2008 the South American Division distributed 47 million pieces of literature in one day through the active participation of the local church members.

In his response the publishing director said that they make sure that they use every available means to the church to advertise and keep the value of literature evangelism in the minds of the members. They advertise using posters in churches, Radio and Television and the local church pastors of whom 100% have been literature evangelist before joining full time pastoral work. One of their advantages is that they have their own publishing house that prints all the books needed by their territory. They encourage and teach young people at high school to participate in evangelism through literature by selling and giving away small books. By tertiary level, they are ready to handle more challenging contents of books for distribution.

All the pastors in training serve as student literature evangelists before they serve as pastors.⁵⁰ Since pastors value evangelism through literature the members are constantly made aware of this form of evangelism. In the event that a person decides to be a literature evangelist they are trained immediately after church board approval. The Conferences conduct induction services in churches for new literature evangelists and dedication service for committed literature evangelists. These services keep the importance of evangelism through literature in the minds of the church members and families of the literature evangelists. When ministerial students graduate they are given a choice to serve either as local church pastors or publishing leaders, and as such publishing is given equal importance as pastoral ministry. They have the total support of the administration from the division down to the local Conference.

This interview indicates that for literature evangelism to be successful the entire leadership of the Conference and the church especially the local church pastor has to be involved to drive the program for the distribution of literature. In any given church there are more members than leaders, therefore involving all members of the church will enhance speedy proclamation of the gospel. Members work and go places where pastors hardly go and if they carry literature with them the church can reach more people.

In summary the use of literature in both religious and circular world to share ideologies and the gospel underlines the power of the printed page. Literature evangelism has significantly contributed to the growth of the Seventh Day Adventist Church through baptisms in many parts of the world, where it was and is given the right place. It is evident that church leadership has to be fully informed in order to be

⁵⁰Almir Marroni, Publishing Director South American Division, Sao Paulo, Interview by the author , Brazil, 27 May 2009.

able to mobilize the members to be involved in literature evangelism. In the next chapter the researcher, describes the local setting and analysis it for viability of the literature evangelism.

CHAPTER 3

DESCRIPTION OF LOCAL SETTING

This Project is about involving local Seventh-day Adventist Churches in spreading the Gospel through literature within Trans-Orange Conference of the Seventh-day Adventist territory.

Trans-Orange Conference is the administrative unit of Seventh-day Adventist Churches, which are scattered in the provinces of Mpumalanga, Free State, Limpopo, North West, Northern Cape and the main province being Gauteng. The Conference headquarters are located in Johannesburg.

As a conference, Trans-Orange Conference falls under the larger and higher level of the administrative unit known as Southern Africa Union Conference (SAU), which was first organized in 1902, and reorganized in 1991 with headquarters in Bloemfontein, Republic of South Africa.

SAU territory covers the St Helena, Tristan da Cumba islands and the countries of Lesotho, Namibia, South Africa, and Swaziland. It has six conferences and one Mission Field. SAU has 934 churches and a membership of 114, 711, with a population of 53,340,000 in the entire territory.⁵¹ One of the conferences is the Trans-Orange Conference, which is under study in this project.

⁵¹General Conference of Seventh-day Adventists, *Seventh-day Adventist Yearbook*, (Hagerstown: MD, Review and Herald Publishing Association, 2009), 332.

Trans-Orange Conference (TOC)

The conference is situated in Johannesburg in the Gauteng Province. The conference was commissioned in 1960 as a mission and organized into a conference in 1980 with 72 churches.⁵² By April 2009 the conference had 347 churches and 38 000 members. It covers six of the nine provinces of the Republic South Africa, making it the largest conference of the six conferences in Southern Africa Union Conference. The political population of the seven provinces is more than 27 000 000, which is higher than half the population of the entire country.⁵³ With all these churches and population the Conference has only 40 pastors posing a big challenge for the Conference to find ways of involving members in evangelism.

Gauteng Province

According to the state of cities report, the urban portion of Gauteng is composed primarily of the cities of Johannesburg and Tshwane (greater Pretoria) a polycentric urban region with a projected population of some 14.6 million people by 2015, making it one of the largest cities in the world. The Acquired Immune Deficiency Syndrome (AIDS) prevalence may, however, negate the projection.

With only 1.4% of South Africa's land area, Gauteng province is contributing 33% to the national economy and a phenomenal 10% to the GDP of the entire African continent.⁵⁴ This provides the churches in the Trans-Orange Conference an

⁵²A.D Nzimande, *Beyond 1960*, (Pinetown, South Africa: Creative Print World, 2009), 33.

⁵³Statistics, "South Africa Population Census http://en.wikipedia.org/wiki/South_African_National_Census_of_2001.

⁵⁴http://en.wikipedia.org/wiki/Gauteng_province (1 May 2009).

opportunity to share the books both for money and for free. Gauteng also is a home to many nationalities, who came in search of employment and better life.

The Land and Its People

The total area of the province is 16 548 square kilometers, though Gauteng is the country's smallest province, it has the second-largest population after KwaZulu-Natal, and by far the highest population density 576 people per square kilometer. A summer-rainfall area, Gauteng has hot summers and cold winters with frost. Hail is common and sometimes violent summer thunderstorms. The people of Gauteng have the highest per capita income level in the country.⁵⁵ The province blends cultures, colors and first and third-world traditions and flavored by a number of foreign influences. The world's languages can be heard on the streets and in offices, from English to Mandarin, Swahili, French, German and more.⁵⁶

Institutions of Higher Learning

The Gauteng province has the most important educational and health centers in the country. Pretoria hosts the largest residential university in South Africa, the University of Pretoria, and University of South Africa (Unisa), which is believed to be the largest correspondence university in the world.⁵⁷

More than 60% of South Africa's research and development takes place in Gauteng, which has 41% of the country's core biotechnology companies. It's also

⁵⁵http://en.wikipedia.org/wiki/Gauteng_province.

⁵⁶Ibid.

⁵⁷Ibid.

home to leading research institutions such as the Council for Scientific and Industrial Research, the Agricultural Research Council and a Veterinary Institute.⁵⁸

Industry

The most important economic sectors are financial and business services, logistics and communications, and mining. Gauteng is the financial capital of Africa: more than 70 foreign banks have their head offices in Gauteng province, and a number of South African banks, stockbrokers and insurance corporates. The Stock Exchange or Johannesburg Stock Exchange (JSE) in Johannesburg is the 17th largest stock exchange in the world by market capitalization.⁵⁹

Analysis of Gauteng Information in View of Literature Evangelism

A team of trained and motivated members in the conference can reach millions of the inhabitants of Gauteng through literature evangelism. Gauteng, the area of focus is densely populated according to the local setting information given above. The population provides advantage to literature evangelism, since there are masses to whom the gospel must be shared through books and tracts. The concentration of people in Johannesburg, 576 people per square meter means that a distributor can reach many people in a short space of time without travelling long distance.

The Gross Domestic Product of Johannesburg is so high that it serves as an advantage and strength to book distribution through selling and giving for the advancement of the kingdom of God. The high concentration of institutions of learning contributes to high levels of literacy, thus providing a ready atmosphere for the evangelism through literature in the territory.

⁵⁸ Ibid.

⁵⁹http://en.wikipedia.org/wiki/Gauteng_province

Even though the focus of this study is evangelism through literature, the impact of the province could go beyond Gauteng, if church members play their role in distributing literature in the area. Johannesburg is a metropolitan city with over five million immigrants from other countries most of whom work in South Africa. These can carry the gospel with them when they visit or go back to their countries of origin. Johannesburg has a road transport network that connects Gauteng province to all other provinces of the Republic.

Park Station bus terminal links South Africa with neighboring countries and states through long distance coaches and buses from Johannesburg. The people who commute to and from Gauteng, will not only benefit from the ideal situation of book distribution but will also carry the gospel in literature form to their various destinations in and outside South Africa. Gauteng also hosts the biggest international Airport in Southern Africa. This could also serve as a gateway to spreading the gospel through literature to other parts of the world through people from other countries and continents of the world. Therefore the successful involvement of members in evangelism through literature could have a great impact not only in the Gauteng province but also to other provinces and other parts of the world given the transport network system.

In the multitude of these opportunities there are challenges and threats such as the high rate of crime in the province. Those who go door to door selling expose themselves to criminals. There is also a challenge of wall fences and tight security in many areas, which makes it difficult for those involved in literature distribution.

Given the above opportunities for literature evangelism in the Trans Orange Conference the researcher came up with tools to find out what led to little

involvement of members in literature evangelism. The following section details the interviews and results as well as the findings by the researcher.

Research Tools

The research tools used were mainly interviews and questionnaires. The interviews were conducted with two former publishing directors of SAU, the president of Trans-Orange Conference and the publishing director of Conference. The questionnaires were administered to the Literature evangelists and the local church pastors. Therefore in the following section the focus will be on the response and analysis of the interviews and questionnaire results and responses.

Interviews

First Interviewee (Former SAU Publishing Director)

The first and second interviewees are former publishing directors of the Southern Africa Union Conference. In his response the former publishing director said that in the past, there was a time when the publishing ministry flourished in SAU. It was at a time when publishing ministry was run directly by the Union in conjunction with the Conferences. Changes came about, between 1989 and 1990 when a decision was made by the Union to centralize the publishing ministry by moving the literature ministry from the Conferences to the publishing house known as Southern Publishing Association. (SPA)

This decision weakened the literature ministry in the local churches, which constitute the Conferences. The Conferences had no direct control over the literature evangelists who worked within their territories but controlled by the Southern Publishing Association. The local churches also had to contact the Publishing house directly for any of their literature needs. The restructuring implied that the Conference

publishing directors became publishing directors of the publishing house in terms of remuneration and operation. The perception of the members regarding literature ministry was affected. Members now viewed literature ministry as a business and not a ministry to save souls into the kingdom of God. The former Union publishing director concluded by saying that, church members were denied the privilege and opportunity to come to know and use this ministry for the advancement of the gospel.

Second Interviewee (Former SAU Publishing Director)

The second interviewee expressed his opinion as follows in his response regarding churches sporadic involvement in literature evangelism. He shared the same sentiments as his fellow former Publishing director though unaware of the previous interview. He further emphasized that the decision to move the ministry to the publishing house led to the decline of literature evangelism in the Conferences. In his view, attaching the literature evangelism program to the publishing house meant sidelining the Conferences that are in charge of churches that yield literature evangelists and book distributors. This affected the integration of literature evangelism into the evangelistic plans of the Conference because, technically, publishing directors were no longer part of the Conference team of workers. In closing the interview he suggested that promotion of literature ministry in the local church is one way to educate the membership on its importance and recruit literature evangelists.

Third Interviewee (TOC President).

In his response the Conference president indicated that there is a marked gap between the local church and the publishing ministry. No major divergent views were forthcoming from the above interviewees. The president has been a literature

evangelist before and believes that literature ministry could help them as a Conference to reach millions of people in their territory with the gospel of salvation. He pointed out that it is important that literature evangelism be promoted in churches, at camp meetings and other gatherings of Seventh Day Adventist believers and other denominations where possible.

Fourth Interviewee (TOC Publishing Director)

The fourth interviewee was the publishing director of the Conference. He stated that promotion and recruiting was not adequately done in the local church. The pastors and directors at the Conference did not fully comprehend the role of literature evangelism and that local church members tended to regard the literature ministry as a business. He mentioned that some of the challenges to grow the ministry could only be addressed by SAU. The greatest challenge would be to decentralize the publishing ministry and allow Conferences to take full responsibility of literature evangelism in their territories.

In addition to the interviews survey forms were administered and the following section will be focusing mainly on the survey tables and analysis of the results using the Statistical Package for the Social Sciences with the assistance of an expert on the SPSS system.

Literature Evangelists Survey Tables and Analysis

The following section of tables covers both responses and analysis as well as results of the questionnaires that were administered to the literature evangelists. The reason for surveying them was because they are church members and could give information relevant to the extent to which the local churches understand and use literature for evangelism.

Table 4 shows the ages of literature evangelists who were actively involved in evangelism through literature by selling books and magazines as well as sharing free tracts.

Table 4: Age of the Respondents

Valid	Frequency	Percent	Cumulative Percent
20-30years	2	4.0	4.0
31-40 years	20	40.0	44.0
41-50 years	20	40.0	84.0
51-60 years	6	12.0	96.0
61-70 years	2	4.0	100.0

Table 4 indicates that, 20 respondents (58%) are between the ages of 41-70 years. This shows that there is an existing percentage of young church members in the TOC that are not versed with the concept of literature evangelism. The majority of Seventh Day Adventist church members in South Africa are young people (ages 16 - 35) similar to many parts of the world in the Adventist church. Therefore, there is need to educate and recruit the young people into evangelism through literature. Once the church gets involved in sharing literature and realize the impact, members will be inspired to take evangelism through literature with diligence. The above reflection casts a dark shadow over the future of the evangelism through literature in the Conference.

In the following table the researcher sought to find out if literature evangelists found fulfillment by evangelizing through literature especially the impact of their work in the community.

According to Table 5, 17 respondents (34%) strongly agreed, while 20 respondents (40%) agree that for them, the literature evangelism work they were doing was fulfilling and satisfactory.

Table 5: Literature evangelism is fulfilling and satisfactory.

Valid	Frequency	Percent	Cumulative Percent
Strongly Agree	17	34.0	38.6
Agree	20	40.0	84.1
Disagree	3	6.0	90.9
Strongly Disagree	4	8.0	100.0

The positive attitude of literature evangelists is an advantage to the Conference. The publishing leaders need to think as to how to keep literature evangelists motivated. The literature evangelists in this Conference have what Herzberg identifies as intrinsic motivation, defined as self generated motive to achieve a goal. Herzberg further suggests that this type of worker deserves another type of motivation that he calls extrinsic motivation. “What is done to or for people to motivate them? This may include rewards such as increased pay, promotion or pay.”⁶⁰

The Trans-Orange Conference and the local churches should strongly consider providing incentives to keep literature evangelists focused and inspired. The same literature evangelists will influence the church to take evangelism through literature seriously. Incentives would assist in achieving the goal of involving the church in literature evangelism since literature evangelists are church members themselves.

⁶⁰Michael Armstrong, *A Handbook of Human Resource Management Practice*, (London, Great Britain: Cambridge University Press, 2007), 255.

In Table 6 the literature evangelists were responding to the statement whether Gauteng has great potential for both the sale and distribution of Christian literature. This is important to ensure the viability of the planned program and establish whether those involved find literature distribution feasible for spreading the gospel in Gauteng.

Table 6: Gauteng has a great market potential for Christian literature.

Valid	Frequency	Percent	Cumulative Percent
Strongly Agree	17	34.0	40.5
Agree	18	36.0	83.3
Disagree	1	2.0	85.7
Strongly Disagree	4	8.0	95.2
Undecided	2	4.0	100.0

The findings from the study strongly suggested that 70% of the respondents believed that Gauteng had great market potential for literature evangelism. The response from interviews with the president of Trans Orange Conference and the publishing director compared to that of the literature evangelists agree in that, Gauteng is viable for this type of evangelism. The economic opportunities in Gauteng are increasing due to the growing number of professionals, university students and business corporations. The publishing leadership of the Trans Orange Conference must target these for evangelism through literature. The researcher receives monthly reports from the unions and monthly reports to Southern Africa Union Conference indicates that the two Conferences in Gauteng province consistently sold more than

all the other four Conferences and one field put together that constitute Southern Africa Union.

In the following tables the study sought to establish whether literature evangelism awareness seminars were effective at promoting evangelism in the churches. Table 7 indicates that 2 respondents (4%) strongly agreed, while 46 respondents (92%) agreed that there is need for awareness seminars in the local churches could assist to improve church involvement in evangelism through literature.

Table 7: Literature evangelism awareness seminars/rallies will promote literature evangelism in the churches

Valid	Frequency	Percent	Cumulative Percent
Strongly Agree	2	4.0	4.0
Agree	46	92.0	96.0
Disagree	2	4.0	100.0

On the one hand, this is an opportunity for the publishing department to educate churches to understand how literature could be used to fulfill the mission of the church. On the other hand, the results of table 7 also revealed that lack of awareness and promotion of literature evangelism inhibits growth and involvement in evangelism through literature by the local church.

Tables 8, 9 and 10 focus on the level of understanding of literature evangelism by literature evangelists as they serve within the Conference. The three areas of focus are policies, service conditions and training. The broader analysis of the three will be done at the end of Table 10.

Table 8 shows that 31 respondents (62%) agreed, while only 4 respondents (8%) indicated that they did not understand the policies that governed their work.

Table 8: I understand the policies that govern literature evangelism work

Valid	Frequency	Percent	Cumulative Percent
Strongly Agree	10	20.0	20.0
Agree	5	10.0	30.0
Disagree	31	62.0	92.0
Strongly Disagree	4	8.0	100.0

The information in Table 9 shows that only 1 respondent (2%) strongly disagreed that the conditions of service were encouraging, while 49 respondents (98%) were undecided.

Table 9: The conditions of serving as a literature evangelist are encouraging

Valid	Frequency	Percent	Cumulative Percent
Strongly Disagree	1	2.0	2.0
Undecided	49	98.0	100.0

Table 10 shows that 11 of the respondents (22%) strongly agreed, 9 respondents (18%) agreed, 20 respondents (40%) disagreed and 4 respondents (8%) strongly disagreed.

Table 10: Literature evangelists are adequately trained in the trans orange conference

Valid	Frequency	Percent	Cumulative Percent
Strongly Agree	11	22.0	23.9
Agree	9	18.0	43.5
Disagree	20	40.0	87.0
Strongly Disagree	4	8.0	95.7
Undecided	2	4.0	100.0

The results of Tables 8, 9 and 10 above sheds light into the fact that the Trans-Orange Conference is deficient in all the three areas. Training is of paramount importance to workers productivity and innovation. A number of untrained literature evangelists in the Trans Orange Conference could be a contributing factor to lack of growth in literature evangelism. Research reveals that worker productivity goes hand in hand with continuous training and appraisal. Armstrong observes, “Training involves the use of formal processes to impart knowledge and help people to acquire the skills that are necessary for them to perform their jobs satisfactorily.”⁶¹

The indecision on the part of literature evangelists to express their opinion on the conditions of service also suggests a serious lack of knowledge on what the conditions of service entail as stipulated by Policy. This in part could either be ascribed to fear and or ignorance with regards to the country’s past unjust labor

⁶¹ Armstrong, 575.

system of hierarchy and color discrimination. It is a pathetic situation that needs immediate attention to find out that 62 percent did not understand the policies that governed the publishing ministry.

This is a serious challenge that could affect literature evangelist job satisfaction and consequently result in loss of literature evangelists in Trans-Orange Conference, unless serious measures are taken to address the anomaly. Zig Ziglar cautions that organizations should never be led to think that they do well when they spend money on buildings, computers and fixtures because all these are dependent on the growth, training, attitude, and capacity of people in a company.⁶² Ziglar's observation reveals that the human resource is the main asset any organization possesses, especially when they are constantly developing. Procedurally, literature evangelists are trained before they begin to work and the basic first level training covers policy that regulates the literature work. The results indicate that literature evangelists may not have been fully exposed to the publishing policies during their basic level training. Training has to be intensified in the Conference.

In the following four tables, the study sought to establish the rate of promotion of literature evangelism in the local church. Promotion heightens awareness and contributes to possible desired membership participation. The respondents were asked to note their opinion in three areas captured in the following sentences. Whether their local churches gave time to literature evangelists to enlighten the church on evangelism through literature. The level of support the church gives to evangelism through literature. The last one was to find out if the pastor ever spoke on this type of evangelism to his churches.

⁶²Zig Ziglar. *Top Performance*, (Nairobi, Kenya: Word Alive, 2006), 92.

Table 11 shows that 3 respondents (6%) agreed, 19 respondents (38%) disagreed and 15 respondents (30%) strongly disagreed to the statement that the church gave enough time to do promotion of literature ministry.

Table 11: The local church gives time to promote publishing often.

Valid	Frequency	Percent	Cumulative Percent
Agree	3	6.0	6.4
Disagree	19	38.0	46.8
Strongly Disagree	15	30.0	78.7
Undecided	4	8.0	87.2
Strongly Agree	6	12.0	100.0

Table 12 shows whether the local church supports literature work; 7 respondents (14%) strongly agree, 5 respondents (10%), 20 respondents (40%) disagree, 10 respondents (20%) strongly disagree.

Table 12: The local church gives support to literature work

Valid	Frequency	Percent	Cumulative Percent
Strongly Agree	7	14.0	15.9
Agree	5	10.0	27.3
Disagree	20	40.0	72.7
Strongly Disagree	10	20.0	95.5
Undecided	2	4.0	100.0

Table 13 indicates that 10 respondents (20%) agree, 18 respondents (36%) disagree, and 13 respondents (26%) strongly disagree to the statement, my local church Pastor promotes literature evangelism in my church.

Table 13: My local church pastor promotes literature evangelism in my church

Valid	Frequency	Percent	Cumulative Percent
Agree	10	20.0	23.3
Disagree	18	36.0	65.1
Strongly Disagree	13	26.0	95.3
Undecided	2	4.0	100.0

Table 14 shows that 5 respondents (10%) strongly agreed, 6 respondents (12) agreed, 19 respondents (38%) disagreed, 16 respondents (32%) strongly disagree in response to the statement, and “my church organized a literature distribution program before.

Table 14: My church has organized a literature distribution program before

Valid	Frequency	Percent	Cumulative Percent
Strongly Agree	5	10.0	10.0
Agree	6	12.0	22.0
Disagree	19	38.0	60.0
Strongly Disagree	16	32.0	92.0
Undecided	4	8.0	100.0

The results above depict weak promotion efforts of literature evangelism in the local churches. Ellen White says, “When church members realize the importance of the circulation of our literature, they will devote more time to this work.”⁶³ The low

⁶³White. *That Other Angel*, 18.

participation of the church members in literature distribution indicated that churches in Trans-Orange Conference had not yet realized the significance of literature ministry as an effective tool for evangelism.

The results show that the majority of literature evangelists indicated that their pastors do not promote literature ministry in their churches. If ministers are not convinced of any program it would be difficult for the church members to participate or be involved without their blessing. This is a signal that the church leadership needs a strategic plan and program on how to integrate literature evangelism into the evangelistic activities of the church. The minimal support from the local church, as indicated by the literature evangelists reveals the level of understanding of literature evangelism as a local church program. The church can give support to literature evangelist in form of buying a starter pack of books when they begin literature ministry.

Many churches were missing out on education with regards to literature ministry. This situation then spells a deliberate move necessary to educate the leadership of the churches. The fact that 38 percent of the respondents did not experience the impact of the publishing ministry at local church level suggests a lack of collaboration between the Trans Orange Conference and the local churches with regard to publishing promotions and education. This could be one of the reasons for sporadic involvement of the local church in evangelism through literature.

Pastors' Response and Analysis to Questionnaire

This section covers the responses of Adventist pastors in the Gauteng area to the questionnaire they received. Out of the 16 questionnaires handed out, 9 were returned. The statements were to determine how pastors understood literature

evangelism to assist in addressing the challenge of little integration of evangelism through literature in the local church.

The following two tables are grouped together. The pastors were responding to two statements;

1. Whether the pastor believed in literature evangelism?
2. If he had worked as a literature evangelist before?

These questions were posed in light of the 2007-2008 Southern Africa Indian Ocean Division Policy, covering and including South Africa, which states that all ministerial students should participate in literature evangelism before graduation on page 313 item 10.

Table 15 responses indicate 100% agreement that pastors believe in literature evangelism as an effective method of evangelism.

Table 15: I believe literature evangelism is an effective method of evangelism

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Agree	9	100.0	100.0	100.0

Table 16 shows that 3 respondents (22%) had been literature evangelists before and 7 respondents (77.7) had never been literature evangelists before.

Table 16: I have been a literature evangelist before

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	2	22.2	22.2	22.2
Disagree	4	44.4	44.4	66.7
Strongly Disagree	3	33.3	33.3	100.0

The results indicated that all pastors believed in literature evangelism as an effective way of spreading the gospel. Ironically it was not happening as expected in their churches. The churches may not have been organized and trained enough to distribute literature. The fact that ministers did not understand this form of evangelism to encourage members to use literature for evangelism explains the low participation by local churches.

The Trans-Orange Conference needs to find a way of appraising the pastors on literature evangelism. Even if pastors might not go out to sell, they could motivate their members to engage in evangelism through literature. Pastors who join the pastoral ministry and graduate without taking part in literature evangelism may not have the urge to persuade members to evangelize through literature.

In the following table the researcher sought to establish whether literature evangelism was ever promoted at workers meeting. A workers' meeting is convened at least once a year by the Conference or mission composed of all pastors and administrators of the Conference. It is at such meetings that future plans are formulated. The workers' meeting provides a forum for departmental directors to share plans and objectives.

Table 17 shows that only 2 respondents (22%) agreed that literature evangelism had been promoted adequately at workers' meetings, while 7 respondents (77%) disagreed to the fact that there had been adequate promotion of literature evangelism at the workers' meetings.

Table 17: Literature evangelism has been promoted adequately at workers' meetings

Valid	Frequency	Percent	Cumulative Percent
Agree	2	22.2	22.2
Disagree	4	44.4	66.7
Strongly Disagree	3	33.3	100.0

The respondents may have been absent at the workers meetings where the promotion was done. Nevertheless, the need to intensify education among the pastors in the Trans-Orange Conference to integrate literature in evangelism still stands.

The two tables below show responses to the statements as to whether pastors knew that the 2007-2008, page 320 item 2 of Southern Africa Indian Ocean Division policy, allows them two weeks to sell Adventist literature. In light of this policy the researcher wanted to find out how many are aware and took advantage of the opportunity.

Table 18 shows 1 respondent (11.1%) agree 6 respondents (66.6%) disagree and 1 respondent (11.1%) strongly disagree and 1 respondent undecided. Table 19 shows 7 respondents (77.7%) indicated that they have never taken advantage of any big week ever since they joined the ministry.

Table 18: I am aware of the big week policy for every church worker to sell books

Valid	Frequency	Percent	Cumulative Percent
Agree	1	11.1	11.1
Disagree	6	66.7	77.8
Strongly Disagree	1	11.1	88.9
Undecided	1	11.1	100.0

Table 19: I have used my big week canvassing since becoming a pastor

Valid	Frequency	Percent	Cumulative Percent
Agree	1	11.1	11.1
Disagree	1	11.1	22.2
Strongly Disagree	7	77.8	100.0

It should be noted that the majority of the pastors interviewed had been in the ministry for more than 10 years. The ignorance on the big week policy could have played a role in the non-participation of the pastors. This strongly implies that there is a serious need for training of pastors with regard to literature ministry. It could be the reason why they never canvassed before and did not appreciate the role of literature evangelism in church growth.

The results in Tables 20, 21 and 22 will assist to measure the level of promotion done by the pastor in his churches. The statements were directed to the pastor to ascertain the frequency of promotion by the Conference publishing director. The effort made by the pastor to promote in his churches and availability of promotional material for the church pastor from the Conference office.

Table 20 shows that 5 respondents (55.6%) disagree indicating that the Conference Publishing director has not visited their churches. Table 21 indicates the 100% of the pastors do not have any promotional materials from the Conference.

Table 20: The publishing director has promoted literature evangelism in my local church

Valid	Frequency	Percent	Cumulative Percent
Strongly Agree	1	11.1	11.1
Agree	1	11.1	22.2
Disagree	5	55.6	77.8
Strongly Disagree	2	22.2	100.0

Table 21: I have promotional material from the conference on literature evangelism

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	9	100.0	100.0	100.0

Table 22 shows that 6 respondents (66%) indicated that they have not promoted literature evangelism in their districts. This could be explained by taking into consideration that the pastors did not have promotional materials and the majority have not been literature evangelists before. Training and education is still the answer. One of the contributing factors why there are few pastors using literature evangelism and few churches participating in literature evangelism is that they have no promotional material in their possession. Therefore, there is need for the Conference to equip the pastors with educational material aiding them to educate their churches. The number of publishing leaders must be increased to visit more churches and train more pastors to continue educating members.

Table 22: I have promoted literature evangelism in my district churches

Valid	Frequency	Percent	Cumulative Percent
Agree	3	33.3	33.3
Disagree	6	66.7	100.0

The reason for the next table was to find out how far the churches had gone in the implementation of the church manual requirement, in appointing a local church publishing director. This concept was voted in 2005 to be in the Seventh-day Adventist church manual for churches to select a person responsible for evangelism through literature in the local church.

Table 23 indicates that 8 respondents 88.9% of the pastors indicated that they had no local church publishing directors in all their churches. One reason for not appointing local church publishing leaders is because the churches were not clear on the role and job description of the local leader. The publishing department of Trans Orange Conference has to educate and urge churches to appoint such a person in the church. Appointing a local church publishing director would assist to get literature evangelism established in the local church.⁶⁴

Table 23: I have a local church publishing coordinator in all my churches

Valid	Frequency	Percent	Cumulative Percent
Agree	1	11.1	11.1
Disagree	8	88.9	100.0

The researcher asked the pastors, especially those who have literature evangelists in their churches if they gave incentives to recognize their contribution to evangelism. Though all members expect a reward only at the coming of Jesus but in the literature ministry of the Seventh Day Adventist church those who do literature evangelism full time are given some form of incentive to motivate them.

⁶⁴Ibid., 131.

Table 24 indicates that 100% of the pastors confirmed that none of their churches had any form of incentive for the literature evangelists in their churches. This challenge could be traced back to the Conference in that it did not provide any incentives as practiced by other Unions within the Southern Africa Indian Ocean Division. The churches could be inspired if the Conference itself initiated an incentive program. The Conference largely depends on Southern Publishing Association, which is an institution of the South Africa Union Conference in charge of producing books for the church in the Union territory. The Southern Publishing Association is in charge of all the remuneration both for the publishing directors and literature evangelist incentives.

Table 24: My district churches give incentives to motivate literature evangelists

Valid	Frequency	Percent	Cumulative Percent
Strongly Disagree	9	100.0	100.0

In summary the researcher has discovered through the analysis in this chapter that there is an urgent need of education in literature evangelism. The findings reveal that the pastors do not have full knowledge of evangelism through literature mainly because of unawareness. Whatever approach must focus on enlightening the leadership on evangelism through literature. In the next chapter the researcher will focus on developing a strategy that address the challenges revealed by the findings of

the interviews and surveys. The ultimate goal is to address the problem of lack of involvement in literature evangelism by church members in the Conference.

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

Strategy for Local Church Involvement

In an endeavor to address the situation and bring solution to the challenge of lack of involvement of the local church in literature evangelism the researcher has designed a strategy with four components. The topics to be covered during the seminars can be seen in Appendix A.

Strategy Components

Awareness Seminars

The findings revealed that there is lack of knowledge and understanding of literature ministry, therefore, a series of three literature evangelism awareness seminars will be conducted to educate the concerned groups. The first will be for all the local church pastors in the Gauteng province of the Trans Orange Conference. The second seminar will be targeting the local Church publishing directors and the local church elders. The reason for starting with the leadership though the target is the local church is to have their drum their support for the program. They are key persons to promote and implement any church program. They have the capacity either to destroy a program or sustain it.

The final one will be for the local church where some of the facilitators will be the trained leaders and literature evangelists to ensure a wide coverage. Where possible the Conference may take an action to declare a literature evangelism

awareness weekend for all churches. However, whatever the case the seminar will be done at individual local church congregations instead of bringing either districts or zones together. Once the leaders of the local churches are seen to own the program it makes it easy for the members to adopt and adapt to get involved. During the church seminars, forms will be handed out, giving various options to participants to indicate how many books they could buy or distribute.

Budgeting

In this area the researcher shared with the churches on how they can raise funds to finance the literature evangelism project. Most programs fail to take off ground regardless of how beneficial they may be to the church. In most cases finances pose a big challenge. The members' financial support is an indicator that members have bought into the program and they are willing to sustain it financially.

Distribution

This component has to do with the possible target places where masses can be easily reached. In this all classes of people composing the church will be expected to be involved regardless of age gender and status. This will promote a reading culture among the church members. As it has been said knowledge is power, the members have to share something they know in order to convince the public and to be motivated.

Literature Club

The final component is that of formation of a literature evangelism club in the local church. This is to ensure that the seminar does not become an end in itself. The establishment of the club will help the church introduce to the new members this concept of sharing the gospel through the printed page. At the end of the seminar in

the local church an appeal will be made for those who want to be literature evangelist or literature evangelism club members. They will fill in the forms that would be handed out at the beginning of the seminar. Those who commit themselves then will be called for a training session on a suitable Sunday. Their presence at training would reveal their commitment as people who can be trained not only how to sell and distribute books but also how to recruit and introduce the program in other churches.

To ensure continuity and motivation digital video discs with short testimonies and stories of what the Lord is doing through literature evangelism both in the Trans Orange Conference and beyond will be produced. These will keep the member abreast with what is happening in the ministry and what God can do through them when they surrender all to Him. The churches will be requested to diversify the Sabbath mission stories by those people can easily identify with such as those happening in their locality.

The researcher will ensure that the Adventist Book Center or supplier has enough of a chosen book title at the implementation stage of the project.

Implementation

Action One: Pastors' Seminar

The topics to be covered include among others the “philosophy of literature ministry”, as listed in appendix A in the appendix section. The “benefits of partnership of pastors” with Literature evangelist will be emphasized. The literature evangelist can supply the pastor with names and contacts of people in need bible studies for the pastor and church to follow up. Among the literature evangelists’ contacts there may be those interested in going to church. The ways and modalities of setting up literature ministry in a local church will be discussed as well as steps of forming a literature club.

The facilitators will be the researcher, the Union and Conference publishing directors as well as one of the assistant conference directors. The time frame for the Seminar will be one day at least 8 hours. The objectives of the seminar are that the pastor may have an understanding of literature ministry in a broader view and in the context of the local church. The role that literature ministry can play in lightening his/her ministry to fulfill the mission of the church. The pastor will also realize the benefits of partnering with literature evangelists in the service of the Lord to proclaim the gospel speedily. The pastor will be given skills and ideas on promotion of literature evangelism and equip him/her with the promotional and training materials. The researcher is the one responsible for organizing the seminar in conjunction with the Union director.

Action Two: Local Church Publishing Director and Elders' Seminar

Topics above will be fully presented and further the importance of reporting as well as book ordering procedures. As a new concept it is imperative that the leadership understand the type of books that are available in the publishing ministry in order for them to make right choices for their churches. It is important for them to know how to order because the members may be ready to go and do the work but due to a loophole in the ordering procedures the goal may be compromised. Facilitators will be pastors, Conference publishing directors and their assistants. The Conference publishing director is the person responsible for the organization of this seminar. The duration will be from Friday vespers to Sunday noon.

The objectives of the seminar is to educate the participants on the importance of literature evangelism and have the pastor practice and sharpen his skills for further training in other churches. This will also take into consideration the fact that the leaders are new in their church offices and therefore need training to understand what

to expect from the Conference and what is expected of them by the Conference. The Conference publishing director will organize the meeting in conjunction with the local church pastors.

Action Three: The Local Church Seminar

Since this is the main target topics will cover the philosophy of literature ministry and ways that a church member can participate in literature evangelism. The importance of a literature club will be discussed by the church pastor and lead them on how it can be formed. Literature evangelists from within the area will be invited to share with the church the miracles that the Lord performs through them in His work. Facilitators will be the literature evangelists, Conference director and his assistants, pastors, church elders and local church publishing directors. The program is organized within the timeframe of a weekend. Beginning Friday evening and ending Sunday at 16:00hrs.

There are two main objectives of the seminar the first being to sensitize and motivate the members on the value of literature ministry and ways they can take part as individuals, families and action units.

Action Four: Fundraising Ideas

Through the pastor and church elders the churches will be encouraged to include literature evangelism in the local church budget. After the promotion and seminar, pledge forms will be given to the people to commit themselves financially. They can either take them home to complete them or complete and hand them back immediately. The church members will be taught and guided on how to include literature evangelism in their monthly family budgets to keep the program going. Those who give the tithe and offering systematically will be urged to include

literature evangelism in their offerings. Those who can buy in bulk for distribution will be encouraged to give to churches or highly frequented areas like a hotel. To encourage people to read the books, Sabbath school class teachers will be tasked to review a selected book with their class members and give a report to the church during Sabbath school or Sabbath afternoon program. Chapters of a book for distribution will be divided according to the number small groups to report back after reading and discussion. The youth will have a quiz whenever they finish reading a book to encourage them to read more. The knowledge of a book will always encourage the members to share with others the good news they know. A person who reads a book addressing human issues will mostly want to share its contents leading to increase in the number of books distributed.

Action Five: Participation

The aim of this project is total participation of the entire church in preaching the gospel through the printed page. The youth will share the book and tracts with their peers in schools starting with preschool to University. The pathfinders of a local church may be planted strategically at vehicle intersections or central business districts in full uniform to give away literature. Their club uniforms are meant to attract the public attention. The working class, professionals and business people will carry the books with them to work places and where they spent most of their time and share with colleagues and acquaintances.

The church board and the pastor will set aside a day where the entire church will blanket an area to distribute literature. The publishing council in their plans will target places like banks, hotels, private practices and hospitals, which are frequented by masses to reach as many people as possible with the gospel of Christ. This will require bulk supplies of books and tracts. The members will use voice of prophecy

lessons and other tracts for pre campaigns to prepare people for a public evangelism. The church will be strategic in targeting days associated with faith and religion such as Christmas and Easter to boost their distribution by giving out and selling Christian literature especially door to door.

Action Six: Continuity Plan

The last but one action is to kindle interest consistently in the local church. This will be achieved by preparing a 10 minutes digital video disc with short stories and testimonies of how those who participated performed. Testimonies of literature evangelists and baptisms through literature will be incorporated. This will also be prepared in hard copy so that those who may not have the relevant equipment may present the stories during mission story time in their churches to motivate people to continue their support.

Posters will be put in various churches as a way of reminding them of their duty as believers. The wording of the posters will be; “Every believer a book evangelist” “share a book reap a soul” “God still calls for more workers.” The posters will be designed with relevant pictures and background to remind members to take an active part in the Lord’s service. To ensure a constant support and commitment to literature evangelism, a literature evangelism club will be set up in every church to keep the momentum. The following pages outline steps to be followed in establishing a literature evangelism club.

Setting up Literature Evangelism Clubs

A literature club is a group of evangelists/members who have put a variety of resources and talents together for the purpose of reaching the world with truth filled literature. The Literature Evangelist Club puts together talents of money, spiritual

gifts and availability for service by motivating willingness to deny self from church members as this work was founded on sacrifice.

Steps to Set up a Club

The local church board shall meet and vote the establishment of a literature evangelism club. The church shall elect a local church publishing director who will coordinate all the activities of the club in the church and report all the activities of the church to the Conference publishing director. The leadership of the club shall be composed of the following; president, vice president, treasurer, secretary and publishing director who is most likely to be the president. The club shall elect the club leadership annually by a process of electing local church officers. Either a Conference publishing director or assistant will be present at the election process as one who receives reports from every church. Should the leadership position fall vacant, the vacancy will be filled in according to church procedure.

Leadership Qualities for Club Leaders

The qualities of leadership to be considered are spiritual maturity and firm belief in the Adventist message, interest in literature evangelism, good administrative skills and ability to work as a servant leader. The ability to work harmoniously with church members and readiness to sacrifice oneself for the salvation of others is important.

Objectives of the Club

The club shall recruit train and equip members with soul winning skills. The training of club members will be both theoretical and practical soliciting help from experienced literature evangelists. The club shall coordinate a planned program for each member to study selected Spirit of Prophecy books and others at specified time

and facilitate discussions. The club shall approach and encourage suitable members to participate in publishing ministry on full time basis.

Rules and regulations will include registration fee of R20.00, monthly fee decided by the club, share a minimum of one book a week, submission of weekly report and attend club meetings.

Evaluation

The author organized and conducted a publishing administrative seminar in conjunction with the General Conference Publishing director, for all the Local Conference and Union Church Officers for one and half days. It should be noted that this was not in the researcher strategy but it was providential because all the TOC officers attended. This revolutionized the leadership perception of the literature ministry. Since it was a challenge to get a convenient time to get all the pastors together in the TOC the researcher worked closely with the union director to ensure that they are appraised on literature ministry.

The researcher supplied the union director with booklet entitled “The publishing Ministry and The Local Church”. The book was printed and given to all the pastors in the TOC at a union workers meeting where TOC pastor were in attendance. The booklet had all the materials that the researcher intended to present at the pastors seminar. The Union director did present on the topics at the workers meeting. This led to the appointment of local Church publishing coordinators in more than 20 churches in the TOC. Since most of the churches did not have local church publishing coordinators it was not possible to conduct a seminar for them immediately. However, the conference had already written letters to the churches to appoint people to this office. The Union publishing director had it in his plan, to gather all the local church publishing directors for a weekend seminar once the

majority of churches made their appointments. It was also challenging to get members in good numbers from Friday evening to Sunday noon as planned. Due to time constraints one day local church seminars we conducted in at least three churches, namely Mamelodi Central Church, Tshwane East Church and Sunnyside Church.

Results

The church leadership got the message at the publishing seminar, the TOC leadership worked with the union to appoint a Local Conference publishing director under the supervision of the Conference not the publishing house as before. The pastors responded to the call of the Conference by appointing local church publishing directors in most of the churches in the TOC. This developed interest in some churches as they invited the researcher and the Conference director for publishing days in their churches. Though not all the churches in which the researcher conducted the seminar espoused the project immediately, some did.

Tshwane East Church has distributed over 2000 books and ever since the first distribution in 2008, they set aside at least one day for distribution every year. They also have a fund set aside for this program and urge members to contribute to the fund regularly. What encouraged them most was the baptism of two souls that ascribed the decision to the books they received from some of the members. Tshwane east has also graduated over 500 members of other denominations in Voice of Prophecy Lessons.

The Sunnyside church bought into the idea of the literature cub and this has increased the number and participation of the members in the distribution program as well as the number of literature evangelists. It has to be noted that getting reports from the churches has been a challenge. A number of conversion stories were shared with and recorded on video by the researcher when ever present when activities took place.

One moving story is that of a woman who was a church board member of another denomination who worked as primary school teacher. A little girl from an Adventist family shared a book entitled “When God Said Remember” with this teacher at the parent advice. The teacher read through the book and became an Adventist. She has already shared her newfound faith with at least five people who joined the Seventh Day Adventist church through baptism.

Although the writer did not carry out all the activities exactly as planned due to some administrative challenges, it is indeed evident that Gauteng is viable for literature evangelism. The TOC members can accomplish a lot through this ministry if properly trained and committed to it.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter gives an overview of the study. The reflections on the process of carrying out the research, the conclusions derived from the findings and finally the recommendations by researcher.

Summary

The researcher undertook the study to find out the possible ways of involving local church members in the dissemination of the gospel through literature distribution. The research included the study of the Bible, the writings of Ellen G. White and other sources related to literature evangelism, thereby highlighting the importance of literature evangelism and involvement of local churches in God's work. Through these various resources the researcher was able to establish reasons for the importance of involving members in literature evangelism to participate in their God-given task of spreading the Gospel.

The research used questionnaires and interviews as research instruments. The researcher designed two questionnaires, one for the pastors and the other for the literature evangelists. The interviews were conducted with the conference president and publishing directors. Other necessary information to the research was obtained through observation and publishing records.

The researcher established through the pastors' responses to the questionnaire that the churches were not involved because the pastors themselves did not have a full

understanding of literature evangelism. The researcher brought together ideas from literature evangelists and responses from the pastors and interviews to design a program for membership involvement for outreach through literature. The pastors are eager to be equipped so they can mobilize the churches to carry out this noble task of sharing the gospel through literature.

Furthermore the research was able to establish that though the Conference expects the churches to promote and use all ministries of the church to proclaim the gospel, literature evangelism was hardly promoted and literature evangelists hardly given relevant support. In the strategy designed by the researcher different approaches were considered because none is exclusively sufficient for the involvement of church members.

The analysis and assessment of the publishing report serves as a tool to evaluate the program. The success of the strategy is expected to have a bearing on the number of career literature evangelists in the Conference. The implementation of the program lies heavily on the Conference publishing department with the support of administration and local pastors.

Conclusions

From the findings of the study, the researcher reached the following conclusions. TOC is having challenges and it does not see the need to recruit and develop young people into the literature ministry. There has not been enough promotion and education of the local church, such that they can do literature ministry. There seems to be no awareness that the church could be better off if it incorporated literature ministry in its regular program.

Recommendations

Based on the findings in chapter 3 and results in chapter four of this research the researcher has recommended the following five points to the Trans-Orange Conference to grow and sustain the program.

1. The Conference must work with the local churches to recruit young people to join literature ministry.
2. The Conference should work with the churches that experienced success in the program to influence others to do the same.
3. The Conference has to segment Johannesburg and Pretoria to know the areas that are more viable for this type of ministry.
4. The Conference has to adopt the structured system of training literature evangelists, which covers policies, and advanced methods of training. (See Appendix A.)
5. The local Conference publishing department should come up with a monthly or quarterly bulletin detailing testimonies of churches and individuals who participated in evangelism through literature.

Recommendations for Further Research

Further studies need to be done on linking preparation for pastoral ministry with literature evangelism, so that it may be a regular program for the whole Conference.

APPENDIX A

TOPICS FOR TRAINING AND OBJECTIVES

1. Philosophy of the LM I	Nature and Objectives of the Literature Ministry	4
2. Publishing Policy I	Working Policies for Literature Evangelists	4
3. Christian Ethics I	Personality Development and Ethics	4
4. Salesmanship I	Introductory Christian Salesmanship	4
5. Field Laboratory	Supervised Field Training	8

Objectives

1. The participants will understand the nature and sacredness of the literature ministry in the fullest sense and thus be convinced and committed to do literature work.
2. The participants will understand the general principles of the church governing literature evangelism work and how to relate to the church.
3. The participants will understand the right behavior and conduct in relation to their work environment in an endeavor to reach others with the printed page.

APPENDIX B

SURVEY INSTRUMENTS

Please give your response and confidentiality will be maintained (LE).

Kindly place a mark in the appropriate box.

	a. Gender Male / Female b. Duration of service in the ministry	Strongly Agree	Agree	Strongly Disagree	Disagree	Undecided
1	I understand the policies that govern my work?					
2	This work is fulfilling and satisfactory.					
3	The conditions of service are encouraging.					
4	The local church gives time to promote publishing often					
5	The local church supports a lot in this work					
6	The church organized a literature distribution program by church members in 2008.					
7	I am proud to recruit and have recruited others to join literature ministry?					
8	Gauteng has a great market potential for our literature.					
9	The literature evangelists are adequately trained in the Trans Orange Conference.					
10	Awareness seminars/rallies will promote Literature evangelism in the churches?					
11	I receive a lot of commendation from the public on my job.					
13	My local church pastor promotes literature evangelism in my church.					

Please give your response and note that confidentiality will be maintained.

(Local Church Pastor)

Kindly place a tick in the appropriate box.

		Strongly Agree	Agree	disagree	Strongly Disagree	Undecided
1	I have been a literature evangelist before?					
2	Literature evangelism has been promoted adequately at workers meetings.					
3	I have Literature evangelists in my district churches					
4	I believe in Literature evangelism as an effective method of evangelism					
5	My church participated in the distribution of missionary book of the year in the past 2 years.					
6	I am aware of the big week policy for every worker to canvass.					
7	I have used my big week canvassing since becoming a pastor.					
8	The Publishing Director has promoted Literature evangelism in my local church					
9	Do you have promotional material from the conference on literature evangelism?					
10	I have a local church publishing coordinator in all my churches					
11	I have promoted Literature Evangelism in my district churches					
12	My district churches give incentives to motivate literature evangelists					
13	Promotion of literature evangelism was done in my district between 2006 and 2008?					

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