About The Book

"I've heard the stories and witnessed the evidence. And I can assure you that this book is not the proud or boastful marketing strategy of a Madison Avenue-bred professional preacher.... I hope your heart will hear what mine has heard in the pages of this book and the testimony of this life."

Dr. Dwight K. Nelson, Senior Pastor,
Pioneer Memorial Church, Andrews University,
Berrien Springs, Michigan, USA.

"One cannot help being moved and inspired by the story of Herry Mhando and his passion for sharing the message of Jesus. The book deals with three important issues often neglected by many who discuss evangelism—the personal devotional life of the evangelist, the need to heal and confront the demonic, and the necessity to cautiously contextualize and adapt the message to the audience. Anyone interested in evangelism will be benefited by this study of Dr. Mhando's life and methods."

Dr. Jon L. Dybdahl, Chair, Department of World Mission,
SDA Theological Seminary, Andrews University, USA

"The book on Herry Mhando's methods of evangelism is a 'must read' by anyone who engages in [illegible] and [illegible] Herry Mhando [illegible] book."

Dr. Pardon Mwansa, President,
Eastern Africa Division

About The Author



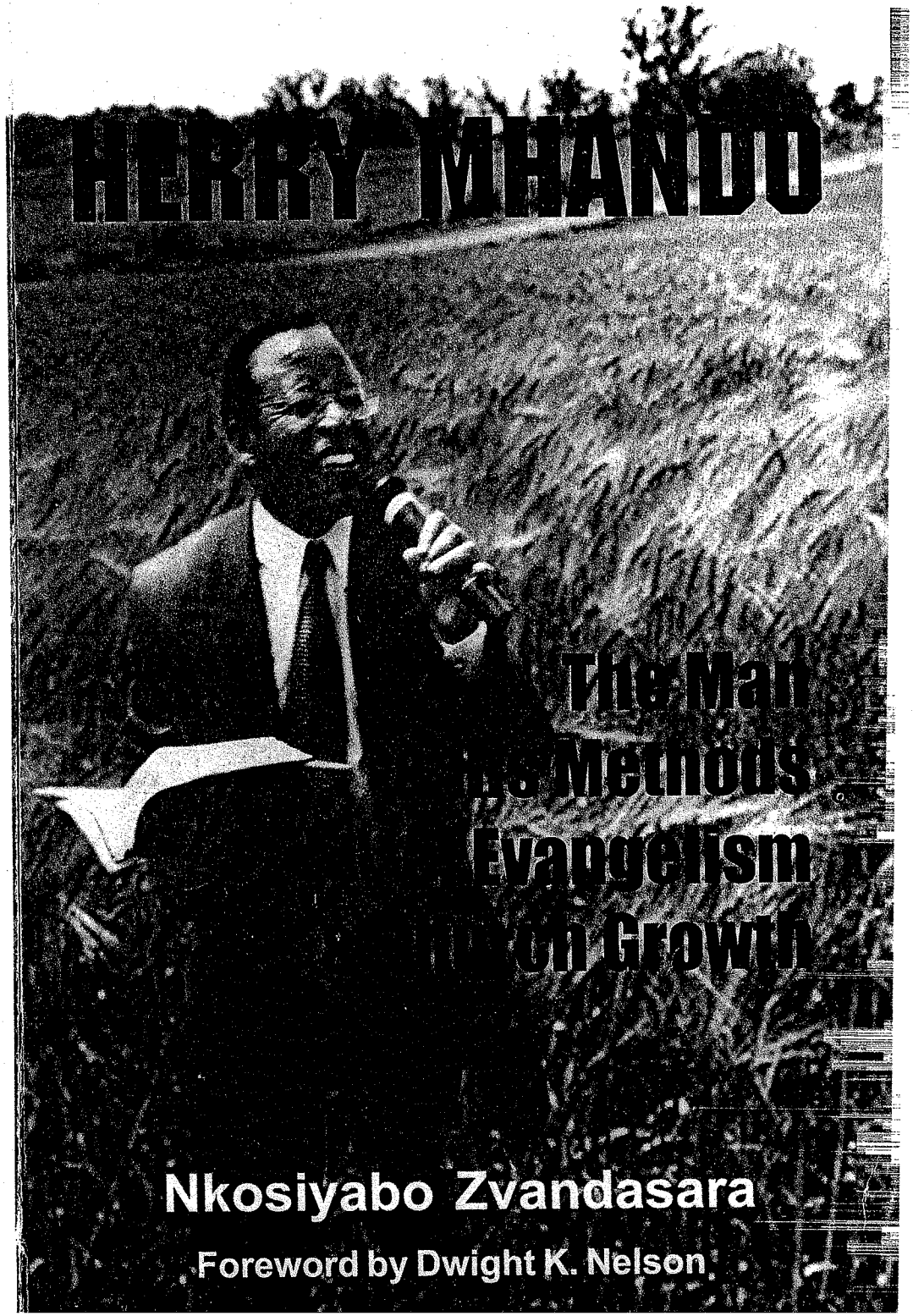
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Has taught missions at the SDA Theological Seminary, Andrews University, and has also been a missionary to the Philippines. He is the author of several books, including *Leading the Local Church* and *Rwanda, Beyond Genocide: Reconciliation*.

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HERRY MHANDO

By Nkosiyabo Zvandasara

HERRY MHANDO



The Man, His Methods, Evangelism & Church Growth

Nkosiyabo Zvandasara

Foreword by Dwight K. Nelson

HERRY MHANDO

The Man and His Methods of Evangelism and Church Growth

Nkosiyabo Z. Zvandasara

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Dedication

This book is dedicated to Esther Mhando who, leaving the comfort of her home, decided to join her husband in his ministry as evangelist. "Indeed, God has given me a considerate wife who supports me in prayer during my crusades, what more would I ask for?" Herry Mhando remarks. "The presence of my wife during the crusade is power. I have decided that there will be no evangelistic crusade I will conduct without my wife being present—unless she is ill of course."

While Herry Mhando may be in the limelight for the most part, his wife is the unsung heroine who gives him unremitting moral and prayer support. To the woman who has stood besides her husband at every one of his evangelistic crusades, to Esther Mhando, this book is dedicated.

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Foreword

By

Dwight K. Nelson

Senior Pastor
Pioneer Memorial Church
Berrien Springs, Michigan, USA.

I first met Herry Mhando one day in the fall of 1995, during the noon prayer hour here in the Pioneer Memorial Church on the campus of Andrews University. I had noticed this African gentleman who daily chose for his noontime prayers the same pew beneath the same colorful stained glass window. And so I decided to stop by his pew and get acquainted. And in a matter of moments I realized that this man—a wreath of smiles and energetic gentility—was indeed a man of prayer. Before long we were kneeling together. And as simply as that began a friendship that has blessed my life and ministry ever since!

Though not tall in stature, Herry is truly a giant of a man in faith and prayer. And I have come to love and

respect him for his indomitable spirit. Through his prayer-full faith and his faithful prayers the Spirit of Christ has deeply touched my life through Herry's friendship.

During his years as a doctoral student here on campus, he would often drop by my office at the campus church. He'd have some faith story to share or a report of a recent evangelistic series of meetings he had conducted in his "spare" time as a student. And inevitably before long he would be stirring up my own soul and vision with his contagious embrace of radical faith in the God of supernatural power. A faith to believe that there is no lost soul or city impervious to the saving power of Jesus Christ! And then invariably the visit would end just as our first one did—with a time for mutual prayer and intercession before the throne of our Almighty God. Herry would be out the door. And I would be left with the inspiration of his bold and confident faith in the Master. It's no wonder Herry has become such a dear prayer partner!

A partner here on campus not only in prayer, but also in preaching, Herry was the Swahili translator who preached his heart out night after night for nearly six weeks, as he, I and thirty-eight other translator preachers partnered to share the glad but urgent tidings of Revelation's Three Angels simultaneously in forty different languages to over a hundred different countries. It was an unforgettable global satellite evangelistic experience we still remember as NET 98. Here I

was partnered with a preacher who in a few months would travel to Kenya and draw a crowd of 300,000 in the final night of his evangelistic thrust there—and all without satellite or handbills!

How can that be? The answer is in what you are about to read—his life testimony of faith and prayer. I've heard the stories and witnessed the evidence. And I can assure you that this book is not the proud or boastful marketing strategy of a Madison Avenue-bred professional preacher. God knows there are more than enough such books to go around. Rather, what you hold in your hands is the earnest and humble—but truly confident and trusting—testimony of a Spirit-anointed itinerant preacher who like his Master travels the world "to seek and save the lost" (Luke 19:10).

The tens of thousands of lives Herry Mhando has touched with "the everlasting gospel" is the result of the Holy Spirit's miraculous empowerment. The stories you're about to read can be explained in no other way.

Herry takes God's Word for what it is—the Word of God. And claiming its shining promises with breath-taking specificity, Herry Mhando is a living witness to the veracity of Jesus' execution-eve promise: "The truth is, anyone who believes in me will do the same works I have done, and even greater works, because I am going to be with the Father. You can ask for anything in my name, and I will do it, because the work of the Son

brings glory to the Father, Yes, ask anything in my name, and I will do it!" (John 14:12-14 NLT)

And so, dear reader—whether you are pastor or parishioner, young or aged, north of the equator or south of it—I hope your heart will hear what mine has heard in the pages of this book and the testimony of this life. For, on the authority of the word of Christ himself, you and I can, with bold and confident faith, place our trust fully in the Savior of this world. And just like Herry Mhando we, too, may—and indeed must—move out of our comfort zones and into a lost and dying world to reach it one last time for our soon-coming King!

As we say here at Pioneer—and as Herry's life so eloquently models—*forward on our knees!*

Other Comments On the Book

"Powerful. Challenging. Simple methods whose remarkable results speak for themselves. An evangelistic strategy intentionally, effectively, and obediently modeled after the healing and teaching ministries of Jesus. Could change the way evangelism is done in many places. A must reading for congregations wherever Herry Mhando holds meetings."

Dr. Skip MacCarty, Associate Pastor, Pioneer Memorial Church, Andrews University, Berrien Springs, Michigan, USA.

"Speaking for younger ministers, I would say that this book affords us the privilege to step into the shoes of Herry Mhando and discover just what makes him tick. It enables us to visualize his challenges and experience his faith in action as well as share in his joys and successes. But more than anything, we are inspired to discover that it takes an ordinary person in partnership with God, to accomplish extraordinary things. Dr. Mhando has been generous and candid with the secrets of his success. Every minister in training should read this book. I have not seen a book quite like this one yet. No one will remain the same after reading it."

Pastor Michael T. Mupfawa, Southeastern California Conference, USA.

Acknowledgments

I wish to take a moment and thank the following individuals for making this book possible. First and foremost my sincere thanks go to my wife Lynette Zvandasara for her reflective insights and for proofreading the manuscript.

To my lovely children, Sibusiso, Takudzwa, Vimbo, and Jacqueline for their patience as the manuscript evolved into a book.

To Pastor Dwight K. Nelson for supplying the foreword to the book, and Drs. Jon L. Dybdahl, Skip MacCarty, and Pardon Mwansa for recommending the book.

To Biseko Magesa and Eduardo Brugman for designing the cover, Alex Carpenter for editing the manuscript, Itai Masuku and Dr. Athanase Rutebuka for critiquing the manuscript.

My gratitude also go to, Jerrison Masarira, Robert Cardona, Michael Mupfawa, Dennis Mangwiro, and Simbarashe Charumbira for their prayers and encouragement.

Most importantly, I wish to thank God for "dispatching a special angel" to guide me throughout the writing of this book in response to Pastor Herry Mhando's prayer. I will never be the same again!

Introduction

After writing a number of books, writing another one shouldn't be a challenge. However, when Dr. Herry Mhando approached me to write a book on his method of evangelism and church growth, I immediately realized what a challenge it would be. The challenge has been not so much in the writing, but how to write a book on a man of so much faith, and so many miracles, without making him come across as arrogant.

Who is Herry Mhando? Who is this man who has taken Africa by storm and is spearheading a paradigm shift in evangelism in the western world? How has he managed to defy cultural and geographical boundaries, cut through pettiness and prejudices in his spirited presentation of the everlasting gospel of Jesus Christ?

Could it be his education or eloquence? May it possibly be his height, physical stature or accent? Is it his race or pedigree? Is it perhaps his use of the latest technology in evangelism? Or the way he crafts his sermons? Or the way he invites people to make a decision for Christ? Could it be his exotic methods of evangelism such as—no use of handbills?

The answer is: "none of the above!"

Few people are as excited about their relationship with God as Herry Mhando. He believes that God's promises are his to claim and demand. He believes that God is able to achieve great things through anyone who is willing and available.

Understanding someone's methods of church growth is impossible without knowing the person behind the methods, particularly when the methods are noteworthy, ushering in a new paradigm. More importantly, trying to grasp the man or his methods without an insight into his mystique is like chasing a mirage. In the final analysis, it's really not about the man or his methods but the One who makes a man, *the man*.

The book you are about to read is born of much prayer. It is my sincere wish that all who read this book will find a blessing.

Part 1

HERRY MHANDO'S METHOD OF PREPARATION

Chapter 1

Spending Quality Time With God

"Very early in the morning, while it was still dark,
Jesus got up, left the house and went off to
a solitary place, where he prayed."
Mark 1:35.

Herry Mhando needs money for his Johannesburg Evangelistic Campaign, so he prays. A total stranger walks up to him at the John F. Kennedy (JFK) International Airport, New York while in transit to Johannesburg, South Africa. The stranger offers Mhando all the money he needs for the campaign and suddenly, the man disappears. Constantly, God has honored Mhando's faith and countless miracles have attended his life and ministry. What is the secret to such faith? How can one develop such deep faith in God—faith that evokes God to perform miracles in one's life?

Mhando's life is full of gripping testimonies born of his unique encounter with God. His remarkable faith in God is a result of a daily investment in painstaking

prayer. He has made and kept a personal commitment to begin his day with prayer and meditation for three hours every morning between three and seven o'clock. Herein lies Mhando's secret and it is prayer.

ALONE WITH GOD

Herry Mhando structures the time he spends with God in prayer so that he may derive from it the maximum benefit. He divides the time he spends with God in the morning into three segments. The first is for his personal preparation. As soon as Mhando wakes up he takes a bath and drinks three to six glasses of water. Then he finds a quiet and secluded place where he can be alone with God, whenever possible this quiet place should be any room other than his bedroom. Upon entering the room he finds a place to sit making sure that the room is dimly lit—dark enough to allow concentration for meditation.

In this first phase, Mhando sits still for one to one and half hours. His main task at this time is to ask God what to do. This is time for brainstorming as he asks God:

"What plans do you have for my life?"

"What vision do you have for me as I start this new day?"

"Whom should I approach with the good news that you love them and have sent your Son to save them?"

"What place should I go to maximize my ministry today?"

"What areas of my life do you want me to change?"

"What things do I need to do to help my family serve you better?"

"How do you want me to inspire my children, wife, neighbors, and fellow workers to love you more?"

"What urgent business do you want me to do for you today?'

Asking God, "Is there anything I can do for you?" is important for Herry because he believes that it's selfish to be asking God to do things for us without asking what we can do for Him.

In the second phase of quality time with God, Mhando spends one hour reading the Scriptures (he has read the entire Bible, from Genesis to Revelation more than 40 times). This is the time God speaks back to him. The method of studying the Bible may vary from time to time, sometimes Mhando pursues a given theme and other times he selects passages that would most prepare him for the day ahead.

Spending time with God's Word yields many pleasant surprises. Much of the treasure that Mhando has mined from the Bible is evidenced by his choice of rarely cited passages.

Mhando reads other inspirational books for his final hour of morning worship. Mhando is an avid reader

and his books are heavily underlined with marginal comments. Whenever possible, he buys books on evangelism and preaching, because he is eager to learn from other's successes and failures.

From experience, Mhando in convinced, that the first hour of his quality time with God is the most explosive in his life. "When I reflect and wait for God to speak to me in an excluded place, I'm sure the devil trembles," says Mhando, "and I feel surrounded by angels."

BIBLICAL PRECEDENT

Herry Mhando cites two passages in the Bible that have made a difference in his personal life and his way of doing ministry. The first one is an Old Testament messianic prophecy recorded in Isaiah 50:4-5. The prophet Isaiah says, "The Sovereign Lord has given me an instructed tongue, to know the word that sustains the weary. He awakens me morning by morning, wakens my ear to listen like one being taught. The Sovereign Lord has opened my ears, and I have not been rebellious; I have not drawn back."

The other passage deals with the prayer life of Jesus. "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed" (Mark 1:35).

"Jesus Christ is my model and if my Savior woke up early in order to have quality time with His Father,

why would I want to do it any differently?" asks Mhando.

Herry says that God is disappointed when we don't pray as we should. Quoting Ellen G. White, he notes, "Our heavenly Father waits to bestow upon us the fullness of His blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children, and yet there is much manifest reluctance on our part to make known our wants to God."[1]

It was impossible to come in contact with Jesus and remain unchanged. "The same is true with anyone whose prayer life is vibrant," says Mhando. He believes that if the evangelist spends quality time with God, his life becomes vibrant.

"Only after I have spent time with God, can I spend time with the people," Mhando introspectively remarks. "How can anyone spend time doing the work of God without knowing the God of the work?"

Mhando is also inspired by John Wesley's respect for the power of prayer and as such has made his words on prayer his battle cry. He quotes "Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and care for not a straw whether they are clergymen or laymen, such alone will shake the gates of hell and set up the kingdom of God on earth."[2]

MODELING PRAYER LIFE

Mhando always encourages those who work with him during an evangelistic campaign, together with the rest of the church members to spend time in prayer. He believes that merely telling others about prayer is not enough. He holds crusades that extend between five to six weeks to allow him to model the prayerful lifestyle to the pastors and church members in training.

By living among them, Mhando has an opportunity to impact their lives at close range. Many who have interacted with this man of God are never the same again.

The mobilization of all the church members for prayer in the cities in which Mhando intends to conduct an evangelistic campaign starts months before the campaign begins and continues during the time when the campaign is in progress. "Unless we rise early in the morning and spend time in prayer and supplication, we can never see the miracles of genuine conversion," asserts Mhando, "and won't be able to mobilize a sick church to evangelize either."

Mhando believes that there is no substitute for the guidance of the Holy Spirit in evangelism. "The church does not lack programs for evangelizing the sinner," he observes, "what the church really needs is the unction of the Holy Spirit."

Another feature in Mhando's method of spending quality time with God is fasting. He does this every Wednesday during the campaign.

Mhando creates a slot in the daily program during each crusade when he talks about the power of prayer to his audience. He taps into his wealth of experience with God as he cites a spectrum of examples of answered prayer. One example is when Mhando was to conduct an evangelistic crusade in South Africa. He prayed for the airfare and the Lord provided him with the fare. Unfortunately he still lacked money for his other necessities. So he continued to pray. The time for departure came and he left empty-handed. He continued to pray specifically. "Lord, I need real money, enough to last me the entire three weeks I will be conducting the crusade in Johannesburg." On his way to South Africa, Mhando deplaned in the JFK International Airport in order to take a connecting flight to Johannesburg. As he waited in the airport, a middle-aged man approached him.

"Are you Herry Mhando?" the man asked.

"Yes," he replied.

"I believe you need some money," the man continued.

"Yes," Mhando answered.

"Here, take this," the man spoke as he handed Herry Mhando some money.

Taking the money he bent down to get paper and pen but when he looked up, the man was nowhere to be found. Mhando believes this was a miracle.

Mhando also asks the members to pray for him during his preaching sessions. Commenting on the importance of church prayer, Mhando notes, "this kind of prayer ministry among the people will always bring results. He continues, "prayer transforms the preacher, the congregation, and the community." Whenever the church has prayed, phenomenal results have crowned Mhando's efforts.

Pause & Reflect

- **Do I spend quality time with God in prayer daily?**
- **What can I do to enhance my quality time with God?**
- **When last did God perform a miracle in my life?**

Prayer Corner

- **"Lord, give me the strength to spend time with you in prayer and allow me to see your hand in all that I do today. Amen."**

Chapter 2

Inspiring Others To Think Big

"I am the Lord your God, who brought you up out of Egypt. Open wide your mouth and I will fill it."
Psalm 81:10.

In Kisii, Kenya, Herry Mhando baptized 6,600 people within six weeks. In another six weeks, he baptized 4,600 people in Lusaka, Zambia. He has also baptized many people in the Philippines, Russia, Tanzania, Zimbabwe, The Netherlands, The United States of America, to mention but a few. How does he do it? What kind of dreams does he dream? What formula does he employ in his goal-setting methods? How does he inspire others to not only dream big but to realize those dreams?

For Mhando, dreaming is not a solitary experience. He believes in sharing his dreams with others. He believes that once dreamt, a dream must quickly find its place in the public domain. He states, "I share my dreams with others. When others take ownership of my goals and dreams, and begin to pray and work with me, great things happen."

Mhando is disappointed by people who keep big dreams to themselves. He points out, "just being able to have a dream for yourself is not sufficient. An effective leader must be able to help others become visionary leaders as well. The leader must communicate the joy of dreaming dreams and seeing visions."

AIMING HIGH

Mhando declares that God does not want us to settle for anything less than the best. When we accomplish little, we have no one to blame but ourselves. It is our problem, not God's. Mhando demonstrates that God wants us to excel. He quotes the Word of God with confidence, "I am the Lord your God, who brought you out of Egypt. Open wide your mouth and I will fill it" (Psalm 81:10).

Mhando believes that the reason we are often ineffective in prayer and witnessing for Christ is that we limit God by not "opening our mouth."

Quoting Ellen G. White, Mhando notes, "As the will of man co-operates with the will of God, it becomes omnipotent."[1] Therefore all that God needs from us is to put our best foot forward and then He does the rest. While our best efforts may not amount to much, joined with God's omnipotence, we become transformed into powerhouses for the glory of God.

ALL FOR THE ASKING

Mhando's faith is forthrightly bold in that he demands that God perform a miracle. He believes that in as much as Joshua commanded God to perform a miracle, any child of God should be bold enough to also do the same. Mhando cites Joshua 10:12-14,"On the day the Lord gave the Amorites over to Israel, Joshua said to the Lord in the presence of Israel: 'O sun, stand still over Gibeon, O moon, over the Valley of Aijalon. So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the book of Jashar. The sun stopped in the middle of the sky and delayed going down about a full day. There has been never a day like it before or since, a day when the Lord listened to a man. ... "

Mhando claims Jesus' promise for all who relentlessly try to accomplish great things for God. "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened" (Matthew 7:7-8).

A closer look at the foregoing text brings three points to the fore. First, "ask" connotes the taking of initiative. To ask is proactive. Mhando urges people to take the initiative of asking God to use them to win thousands to his honor and glory. Second, one cannot "seek" without a degree of determination, otherwise the search will be short-lived. Mhando encourages Christians not to give up easily if their prayers are not

answered quickly. Mhando asserts, "You don't have because you do not ask" (James 4:2). Third, "knock" suggests action, for one cannot knock with folded hands. God expects Christians to act in faith as they think big.

Mhando encourages people not to wait for opportunities to come their way. For Ellen G. White says, "do not wait for an opening; make one for yourself." [2]

Ephesians 3:20 is another motivational text that Mhando cites to show God's eagerness to bless those who dream big. Here the Apostle Paul notes, "Now to him who is able to do immeasurably more than all we can ask or imagine, according to the power that is at work within us." God promises to exceed our wildest imagination if only we can imagine.

In addition, Psalm 2:8 has provided Mhando with great inspiration—the same inspiration he hopes others may find. God invites his children saying, "Ask of me, and I will make the nations your inheritance, the ends of the earth your possession." Mhando believes that Christians should march forward in faith, go and share the good news of salvation with every nation and every people, and expect to win many for Christ.

Bringing people to Jesus does not depend on sophisticated mission methodology or the latest in technology. Rather, it has everything to do with "kneeology". On our knees in prayer, God will remove obstacles, real or imaginary, as we crisscross the world with the good news of salvation. Many who are without

hope will find Jesus who is the hope of the hopeless, the Savior of the world.

Mhando declares that we can also claim promises that God gave to Abraham and to Israel in Genesis 12: 2-3 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

Mhando also claims promises given to Israel in Deutronomy 28:1-28 where the prophet Moses says, "If you fully obey the Lord your God and carefully follow all his commands I give you today, the Lord your God will set you high above all the nations on earth. All these blessings will come upon you and accompany you if you obey the Lord your God. . . . The Lord will make you head, not tail. If you pay attention to the commands of the Lord your God that I give you this day and carefully follow them, you will always be at the top, never at the bottom. Do not turn aside from any of the commands I give you today, to the right or to the left, following other gods and serving them."

TOO GOOD NOT TO BE TRUE

In view of such generous promises—promises that show the great plans and blessings that God has for those who obey him, Mhando began to claim the cities of the world for Christ. Between 1996 and 2000 he has

conducted seventeen evangelistic crusades, baptizing more than 25,000 people.

Mhando receives invitations to conduct evangelistic crusades from around the world. He has preached in the Philippines, Moldova, India, Amsterdam, and several countries in Africa such as: Kenya, Namibia, Nigeria, Malawi, South Africa, Zambia, and Zimbabwe.

"A poor African villager," Mhando calls himself. "Miracle of miracles that God could use me."

"If God could use me, an African coming from the remotest of the remote part of Tanzania, to do great things for Him, surely God can use anyone who is willing and available," Mhando states with a teary voice.

Mhando believes that one should aim beyond the stars because the stars are not the limit. To express his loft aspirations, he quotes Ellen G. White who says, "Higher than the highest human thought can reach is God's ideal for His children. Godlines—Godlikeness--is the goal to be reached."[3] He further notes, "There is no limit to the usefulness of one who, putting self aside, makes room for the indwelling of the Holy Spirit."[4] Mhando also points out, "The Lord is disappointed when we put a low estimate upon ourselves"[5]

Mhando is convinced that one cannot succeed without dreaming big and setting high goals. He believes that all who aspire to serve God with distinction should always bear this in mind. "After setting a goal, I believe that I should work hard to reach it," Mhando

insists. "As long as at the end I will not take the glory, God will bless my efforts and I will reach my goal."

Constantly, Mhando reminds himself and others saying, "Think big, attempt big, and big things will come. With God behind you, how can you attempt and plan less?"

In 1999, Mhando planned to conduct 6 crusades and baptize 10,000. God blessed his efforts and Mhando baptized 13,000 in that single year. And in one of the crusades he conducted in Kisii, Kenya, the Lord gave him 6,600 precious souls in 6 weeks, just in one city.

From 16 September to 28 October 2000, Mhando baptized 4,600 people in Lusaka, Zambia. He believes this is but a small fraction of what God can do if one thinks big and sets high goals. The Lord is able to do much more!

Pause & Reflect

- **How can I dream big dreams today?**
- **What's stopping me from thinking big?**
- **Am I ready for an adventure in faith?**

Prayer Corner

- **"Lord, free my thinking and unleash my imagination. Help me think big for your honor and glory today. Amen."**

Chapter 3

Motivating Others To Set High Goals

"he says: 'It is too small a thing for you to be my servant to restore the tribes of Jacob. . . . I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth.'"
Isaiah 49:6.

Herry Mhando aimed at baptizing 10,000 people in 2001. By September 2001 he had already baptized 7,500. Four months before the end of the year, Mhando still had two evangelistic campaigns to conduct, one in Amsterdam, the Netherlands, and another in Berrien Springs, Michigan, USA. Mhando's goals are not only quantitative but also qualitative. Not only does Mhando set high goals pertaining to the number of people he intends to baptize annually, but he also targets all classes of society including the upper classes that are not easy to reach. How does he do it and how does he help others achieve similar or greater outcomes?

Mhando believes that the quality of one's relationship with God is mirrored in the size of goals that one sets for his evangelistic endeavors. Mhando does not entertain mediocre goals as this may taint his partner-

ship with his God who plans big and helps him to accomplish lofty goals for the salvation of humanity.

"How can I ever think small?" Quoting White, Mhando states, "There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his life and lives a life wholly consecrated to God."[1]

LOFTY GOALS

Setting high goals has always been part of Mhando's method of evangelism. When Mhando accepted to serve his church in 1990 as the Ministerial Secretary and Personal Ministries Director for the Tanzania Union, he determined to lead by example. In 1992 Mhando planned on baptizing five people a day (a total of 1825 a year) and also hoped to train 500 lay preachers. By the end of the year he had exceeded his goal, baptizing 2850 people and training 600 lay preachers. In 1994, Mhando conducted four crusades in which he baptized 4000 individuals and trained 1000 lay preachers.

A full-time student at Andrews University in the USA in 1996, Mhando continued to set high academic and evangelistic goals. He worked hard on his doctoral program and also conducted evangelistic campaigns. Between 1996 and 2000 alone, he with his wife had conducted 17 campaigns.

After successfully completing the coursework for his doctoral studies, Mhando embarked on writing his dissertation that deals with mobilizing and equipping lay members for evangelism. While working on his dissertation, Mhando was able to conduct a few evangelistic crusades. This hands-on experience in evangelism gave him additional opportunity to hone his skills as well as test his method of evangelism.

Mhando has often been cautioned by some of his friends for being too ambitious. He has been saddened by their lack of faith. Defending his uncompromising stance on the issue of numbers he argues, "I am unapologetically number-conscious, though that, of course, is not my only concern. Numbers count with me, and therefore, I count numbers. As I evangelize it is important for me to know how many souls accept the lordship of my Savior Jesus Christ, and how many I am training to win souls. My God is apparently interested in numbers also. The book of Acts is a numbers book. I no longer feel guilty when I mention numbers, count numbers, or set high numerical goals in my ministry."

Mhando believes that the big dreams he has for his evangelistic campaigns are not his own. He asserts that when God identifies an individual whom He can use as an instrument, He projects His big dreams through that willing human agent. After God has entrusted His dream to a cooperative individual, He takes full responsibility for the outcome. God's involvement in the

dreams that He allows His children to dream, is in itself a guarantee for success.

Beyond the realization of the high goals that he sets for himself, Mhando has, many times, discovered that God's promise of exceeding his expectations is true (Eph. 3:20).

Holding to such divine assurance, Mhando has no option but to dream, and dream big.

"My task is to dream big, and then watch my God give results beyond my dreams," he reflectively adds.

LEAVING THE OUTCOME TO GOD

Mhando does not rule out the possibility of achieving smaller results than anticipated. When this happens, he reminds himself that God takes full responsibility for the dreams regardless of the outcome. From experience, Mhando has learned that what might appear to be dismal failure, almost invariably turns out to be success in disguise. Often, the apparent smallness later explodes into limitless bigness.

"When I have prayed and done all I can, and in the end I baptize only one, I can still rejoice in God," Mhando states.

Mhando reflects on an evangelistic campaign he conducted in Eden Park, Johannesburg where he baptized only ten people. He calls it the best crusade he ever conducted. He notes that, "the effort was conducted in a community with only one Adventist. At the

end of the effort we had baptized ten people and planted a church. The increase was 1000%. That was my best crusade."

The attainment of high numerical goals in evangelism brings with it other blessings. One of the most important is that the church members grow in their spirituality. Mhando cites reports from campaigns in both Texas and Tanzania, between 1996 and 1999. He notes that the giving of tithes and offering has tripled since the time the campaigns were concluded. Such development gratifies Mhando who strives to achieve a balanced form of church growth in which the increase in numbers should match the spiritual growth of the members.

Mhando hopes that what is happening in Texas and Tanzania concerning improved giving of tithes and offerings, holds true for other places around the world where he has conducted evangelistic campaigns.

Mhando believes that what will make churches grow is taking equal interest in the welfare of those outside the church as well as those who are already church members. He attributes lack of growth in church membership to the pampering of regular church members at the expense of non-believers. According to Mhando, witnessing for Christ to gain numbers is important because souls must be brought to the Savior. After this, spiritual growth can take place. To stress this point, he remarks, "we can surely expect the Savior's ample blessings as we prioritize what He considers most important. When we mind His business, He minds ours."

Mhando sets other goals in his ministry as well. Among these is his goal to evangelize the upper classes of any society, including witnessing to the presidents of several countries.

"I am determined, by the grace of God, to reach thought leaders," he says. "Nevertheless, I did not know how it would happen. My duty was to work hard, lay my plans before God, and leave the results with the One who knows no failure."

Between 1999 and 2001, Mhando has visited and preached the gospel to at least four heads of state in Africa. He has been invited to the State House in Kenya by the Honorable President Daniel Arap Moi, paid several visits to the Zambian State House and had Bible Study and prayer with the Honorable President Frederick Chiluba and his family, spent an hour with the Honorable President Bakili Muluzi of Malawi, and had a three-hour Bible study with the Honorable President Robert Gabriel Mugabe of Zimbabwe.

God has begun to fulfill the big dream that Mhando has for evangelizing the presidents of various countries as well as the upper classes of society. The actual method that Mhando uses to reach the upper classes of society will be discussed in Chapters eleven of this book.

Pause & Reflect

- **Those who aim at nothing won't miss anything.**
- **With God everything is possible.**
- **What goals have you set in your life that glorify God and advance His kingdom?**

Prayer Corner

- **"Lord, help me set goals worth living and dying for. Amen."**

Chapter 4

Raising Funds For Campaigns

"I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you."
Matthew 17:20.

In Zimbabwe, Herry Mhando asked the crusade organizers to give him at least five names of wealthy church members. He picked one name and advised the organizers to ask the man to pay for the use of the National Sports Stadium for five weeks. Not only did the man pay for the use of the facility, but also provided daily transportation for thousands of attendees to the five-week meetings. Such is Mhando's faith and God has never disappointed him.

The international evangelistic campaigns that Mhando conducts cost lots of money. With each campaign averaging US$10,000.00, he has spent over half a million dollars on the fifty-three crusades that he has conducted.

The question is: "Where does he get the money?"

A JOINT VENTURE

Typically, when Mhando is invited by a church or group of churches to conduct an evangelistic campaign in their city, he finds a donor or two who will fund his trip. The funds cover his airfare and other personal necessities. The churches that host him cover the rest of the expenses related to the campaign. Whenever he finds donors who wish to contribute to the campaign, he advises them to directly send the money to the churches that will be hosting the campaign. Mhando takes utmost caution where money is concerned saying, "if there is something that can easily ruin the reputation of an evangelist, it is the misuse of money."

In preparation for the crusades, Mhando works very closely with the local church leaders. He recommends the formation of an organizing committee. The committee is supervised by anyone in charge of evangelism within the local church. Under this steering committee are several sub-committees that cater to the various aspects of the evangelistic crusade including the budget committee that monitors the use of funds during the crusade.

Although some churches will raise enough money for the campaigns, many lack adequate funds. The miracle that Mhando has witnessed in his ministry is that none of his campaigns have ever been cancelled due to lack of money.

BOLD FAITH

Herry Mhando, however, remembers a campaign in one African country that almost got cancelled because of insufficient funds. A few days before his departure, Mhando received a phone call from the president of the conference that was to host the campaign. The president informed him that because they only had US$3,000.00, they were considering canceling the campaign.

"If money is the only problem, don't worry," Mhando told the Conference President, "money will be available when I arrive."

Upon sensing Mhando's faith, the president's own faith was boosted and he went ahead with plans to hold the campaign.

During the first meeting, Mhando addressed the congregation just before he preached.

"I have a problem, therefore I need your help," he said.

Everyone wondered what the guest's problem could be.

"My organizing committee has informed me that we do not have enough money. This means that unless a miracle happens, we have to discontinue the meetings," he stated. "I've asked the committee how much we needed for the meeting to continue, they said, '$1 million shillings'. I don't want the entire congregation to contribute this money, I only want twenty-five peo-

ple each giving 50,000.00 shillings. And the entire congregation will be blessed because of their contribution."

Mhando called out and asked that those who had been financially blessed to please come forward.

He then invited the congregation to pray with him. More than thirty individuals came forward. That night, they collected enough money for the rest of the campaign.

GOD NEVER FAILS

Another incident happened in 1999 when Mhando needed transportation for the people to attend the meetings. During the second week of the crusade, he told the pastors and church elders of the need. They told him that they couldn't do anything since they had not budgeted for transportation.

A few days later Mhando met a certain influential and wealthy person to whom he expressed the need for twenty-five buses to bring people to the nightly meetings. He requested that the man, together with his wealthy friends, coordinate the transportation. Mhando asked the man to discuss and pray about the issue with his wife and bring a reply at his earliest convenience.

Within a week, the man and his wife donated 300,000 shillings for the bus program. More money poured from other donors and 1.5 million shillings were raised. By the third week people were transported from every corner of the city free of charge and the attendance grew from 20,000 to 200,000 by the end of the campaign. The entire spectrum of society was represented and 3,200 people were baptized.

In Harare, Zimbabwe, the coordinators had booked a small auditorium for the campaign Mhando was to conduct. Mhando preferred the National Sports Stadium (one of the most beautiful and modern in Africa, with a seating capacity of 50,000 people). He longed for a bigger and more attractive venue so that any government minister could attend the meetings without feeling humiliated.

Again, money seemed an obstacle.

However, Mhando knew that money is not a problem for God. He asked the steering committee to identify at least five financially blessed individuals in Harare. They did and Mhando sent two of his coordinating committee members to see one of the five.

"Go to this man," he told them, "and tell him that Herry Mhando is here to evangelize Harare for five weeks. He has sent us to you, and he would like you to do two things. First, arrange for the use of the National Stadium for five weeks. Second, provide rent for the facility."

"Are you coming with us?" the organizers asked Mhando.

"No," he replied, "however, before the crusade ends, I will make sure to visit the person who funds this crusade and pray for him."

The organizers left and returned rejoicing with good news within one hour.

"They told me that the man had not only agreed to pay for the stadium, but also for the public address system and for advertising on television, radio, and newspapers," Mhando reports.

During that Harare crusade, Mhando baptized 1,523 people. Again, God had demonstrated his power.

In April 2001, Mhando returned to Zimbabwe, this time to the city of Bulawayo. The local conference booked a huge sports stadium for the campaign. A few weeks after the campaign had started, the treasurer of the conference approached Mhando and told him that they needed Z$600,000.00 if the meetings were to continue. Mhando informed the congregation prior to his preaching that unless this money was raised, the meetings would be discontinued. Mhando invited thirty people from the audience to give Z$25,000.00 each as he invited one of the pastors to pray. As the pastor was getting ready to pray, about 35 people came forward.

TESTIMONIES OF FAITH

Of those who gave the Z$25,000.00 they pledged, were two people who had incredible testimonies to share in connection with their act of faith. One lady found that after giving the last Z$25,000.00 in her bank

account, she discovered that a friend overseas had deposited Z$53,000.00 in her account.

Another person had a similar testimony. She had decided to give Z$25,000.00 and that was all the money she had in her account. This money was technically not hers since she owed a friend Z$25,000.00 which she was supposed to pay back. After honoring her pledge for the crusade, her employer gave her a check of Z$50,000.00, a travel allowance she had forgotten all about.

During one crusade Mhando picked the phone and called one wealthy church member about 300 miles away from where he was.

"This is Herry Mhando," he identified himself.

"Where are you," the man asked.

"I am in a neighboring city conducting a crusade," Mhando noted.

"I am going to pay for the stadium," the man promised.

"No, I was not calling in connection with that," Mhando protested.

The man ignored Mhando's objection. Instead, he went ahead, pledged money for buses to take people to the meetings, and other items for the crusade, including money to cover the list of expenses the conference had compiled.

Mhando refuses to rest on his laurels, coasting on the faith of yesterday's successes. He has discovered that each crusade he conducts brings new financial

challenges—challenges that call for the exercise of fresh faith. Each experience that he encounters is unique. This keeps him on his knees knowing that God's power shouldn't be taken for granted.

Commenting on this issue, Mhando notes, "I have discovered that we need faith in order to conduct our crusades successfully. Effective evangelism is a faith venture. When people sense that God is moving in their lives, they will bring money to support the meetings."

Pause & Reflect

- **God is looking for dreams and dreamers He can sponsor.**
- **Dramatic outcomes in God's work require simple but raw faith.**
- **How can I see beyond my obstacles today?**

Prayer Corner

- **"Lord, the problem is not the means but my availability. Help me to be available so I can tell others about your love for them. Amen."**

Part 2

HERRY MHANDO'S METHOD OF OPERATION

Chapter 5

Conducting Campaigns Without Handbills

"The Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life."
Revelation 22:17.

Herry Mhando's crusades all start small but subsequently grow phenomenally. In Tanzania the first week attendance was 3000, by the sixth week 150,000 people were coming to the meetings. In Kwekwe, Zimbabwe, 300 people came in the first week but by the end of the crusade 15,000 people attended. In Nairobi, Kenya, the initial attendance was 20,000 shooting to 300,000 people by the end of the crusade. How does he do it?

Among Herry Mhando's most innovative approaches is the absence of handbills in his evangelistic campaigns. "When I am invited to conduct a crusade, I inform the coordinators in advance that they need not

set any budget for handbills. Every member will be my handbill," says Mhando.

Reuben Muyunda, who witnessed the Lusaka campaign in which 4,600 people were baptized, was impressed to see Herry Mhando achieve such spectacular success without making use of any handbill. He reports, "A unique feature of the campaign was that it had no handbills for distribution to the people. Church members played the role of advertising. Some church members who anticipated low turnouts received this strategy with mixed feelings. The opposite turned out to be true as the campaign recorded the highest number of baptisms since the beginning of city campaigns in Lusaka. Mhando handles his public campaigns in this format, wherever he goes and the results are usually stunning."

A month before the crusade, Mhando requests that each church member write up a list of twenty people—friends, neighbors, and family members and extend an invitation to all the people on their list weeks before the beginning of the meetings. This allows the invitees adequate time to adjust their schedules to make room for the crusade. As the day approaches, the church members remind their guests of the up-coming meetings. Once they come to the meetings, each attendee is encouraged to also invite two other people to the meeting on the following day.

Since no handbills are distributed, every member feels accountable and responsible to spread the news of

what is happening. Mhando states that "person-to-person contact" accounts for much of the success of his crusades. He also notes that research confirms that almost 80% of the people who come to Christ and are baptized have responded because a relative or friend invited them to church or a crusade.

Mhando has discovered that lay members tend to relax when handbills are used to invite people to the evangelistic meetings. Yet, on the other hand, when no handbills are used, all the people that attend the meetings become the handbills night after night.

"Papers don't touch people," Mhando asserts. "People do."

BIBLICAL BACKING

Herry Mhando does not apologize for not using handbills. He finds support for his method in the Bible. He has searched in vain from Genesis to Malachi and from Matthew to Revelation for references to support the use of handbills in all the preaching that the patriarchs, the prophets, Jesus, His disciples, and the apostles did.

Back in the days when Noah was building the ark, there is no record of him sending his children or wife with stacks of handbills to distribute to the people who lived before the flood. He preached for 120 years and in all his invitations, he doesn't seem to have used a single handbill.

When the prophet Elijah was sent by God to confront Ahab, he did not send a letter or some kind of handbill. Instead, he sent Obadiah the servant of Ahab saying, "Go tell your master, 'Elijah is here,'" (1 Kings 18:9). Elijah himself had to go in person to Ahab ordering him to convene a meeting at Mount Carmel. "Now summon the people from all over Israel to meet me on Mount Carmel. And bring the four hundred prophets of Baal and the four hundred and fifty prophets of Asherah, who eat at Jezebel's table" (1 Kings 18:19).

The prophet Jonah in Nineveh did not use handbills either. Vomited by the big fish at God's command, Jonah became the "human" handbill. "On the first day, Jonah started into the city, he proclaimed: 'Forty more days and Nineveh will be overturned.' The Ninevites believed God. They declared a fast, and all of them, from the greatest to the least, put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust" (Jonah 3:4-7).

Mhando does not find anything in the New Testament to compel him to use handbills in his evangelistic meetings. Instead, he is cheered by the countless examples of person-to-person sharing of the good news about Jesus. "Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. The first thing Andrew did was to find his brother Simon and tell him, "We have found the

Messiah" (that is, the Christ). And he brought him to Jesus" (John 1: 40-42).

After Jesus' intense discussion with the Samaritan woman at Jacob's well the woman surrendered her life to Him. Compelled by the good news of salvation, the woman, invited people to Jesus only by word of mouth. She stood up: "then leaving her water jar, the woman went back to the town and said to the people, 'Come, see a man who told me everything I ever did. Could this be the Christ?'. . . . Many of the Samaritans from that town believed in him because of the woman's testimony, 'He told me everything I ever did.' So when the Samaritans came to him, they urged him to stay with them, and he stayed two days. And because of his words more became believers. They said to the woman, 'We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the World" (John 4:27-29, 39-42).

Mhando finds a ready model in Jesus' method of evangelism that stressed the personal touch. If He did not go in person, Jesus sent His disciples to preach the gospel of salvation. When Jesus sent the seventy-two other disciples in pairs to spread the good news of salvation in every town, He was counting on their personal contacts as they communicated the gospel and not the use of handbills.

Mhando also cites the Apostle Paul who notes that every Christian is an open letter to be read by all peo-

ple. "You yourselves are our letter, written on our hearts, known and read by everybody. You show that you are a letter from Christ, written not in ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts" (2 Cor. 3:2). Although the context in which Paul wrote was not public evangelism, the point still applies to each member's witness. Christians are letters, handbills that invite others to Jesus through their godly lives.

For Mhando, evangelism is personal encounter with people. The gospel commission itself shows that disciples are to: "Therefore go and make disciple of all nations. . . " (Mathew 28:19). This implies the personal presence of each disciple. But the one who is sent is not without company of the abiding presence of Jesus Christ which is assured to the messenger up to the very end. "And surely I am with you always, to the very end of the age" (Matthew 28:20).

Mhando points out that no one can improve on what Jesus practiced in soul winning. Quoting Ellen White's words: "Christ's method alone will give true success in reaching people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"[1]

Mhando agrees that there are some current methods that he is using that were not used in the Bible, such as TV, radio and so forth. He doesn't see anything wrong with innovative and effective methods or technologies. What he opposes is fixation to some method or technology resulting in alienation of the very people the church hopes to reach. Mhando is surprised why anyone would continue to use impersonal methods given what we know about the importance of personal contact.

PERSONAL CONTACT AND ATTENDANCE

Mhando's crusades start small but subsequently grow phenomenally. In a crusade held in Dar es Salaam, Tanzania, the attendance during the first week was 3,000 people. By the end of the second week, there were 10,000 in attendance. The trend continued, and 20,000 people came to the meetings during the third week. The numbers continued to climb hitting the 50,000 mark in the fourth week. In the fifth week a 100,000 were counted. As the meeting drew to its close in the sixth week, 150,000 were reported.

A similar trend was observed in the city of KweKwe, Zimbabwe. When the crusade began, only 300 people came to the meetings but in the second week attendance rose to 1000. A total of 4000 people were coming to the meetings in the third week. By the end of the fourth week, the attendance hiked to 8000. When Mhando finished the crusade, 15,000 were coming to his meetings.

In Nairobi, Kenya, Mhando experienced a similar increase in the people that were coming to his meet-

ings. The initial attendance was 20,000 people. Week after week as the meetings progressed, people continued to pour to the nightly meetings. Faithfully, the members served as handbills, inviting friends and relatives to Mhando's meetings. People invited their neighbors, co-workers and some were even creating new friendships with people so they could bring them to hear this mighty evangelist.

The absence of "paper" handbills was proved effective as each person took it upon himself or herself to inform everyone they could to come to meetings. The sick also came because they were told that Mhando could pray for their disease and they would be healed. As word circulated about all that was happening at the meetings, people were curious and they continued to attend in the thousands, so many that by the end of the crusade 300,000 people were coming to the crusade.

KEPT GUESSING

Since Mhando does not announce his sermon topics ahead of time, everyone is kept guessing, not knowing what to expect in subsequent meetings. This is another advantage of the absence of the handbills. With handbills, topics are known ahead of time, thereby making it easy for people to skip topics they think they already know about. Having no handbills makes people want to attend every meeting because Mhando may not repeat his presentation exactly the same way ever again.

Even in instances where he might repeat things he would have covered in previous meetings, Mhando is not boring because he presents subjects differently and this allows Mhando to be fully used by the Holy Spirit to tailor-make messages that speak to the needs of all that come. Because he is not confined to a rigid structure of pre-planned sermons, Mhando leaves room for the Spirit to whisper words that are fitting for each and every need of those listening to his preaching.

Mhando, therefore, prefers the "human" handbills over and against "paper" handbills because human beings can be personal. Human beings, created in the image of God are more effective because they think and feel, and are capable of responding emotionally to fellow human beings.

Mhando trains every church member to invite others to Christ. After they are trained, church members show great capacity to adapt to varying situations in an effort to bring people to the meetings. In the training seminars that are conducted during his crusade, Mhando instructs the church members to do the following four things:

1. Start praying for five people who they perceive have a spiritual need.

2. Win and cultivate friendship with the persons being prayed for.

3. Invite the person to the meetings.

4. Be present to support the person as they attend the meeting every day of the crusade, praying that they will surrender their lives to Christ and accept His will for their lives.

Mhando believes that not using handbills curbs the attrition rate of those who are baptized during the crusades. In the crusades in which handbills are used, the dropout rate is high because for most converts, the only person they know is the evangelist. Therefore, once the crusade is over and the evangelist is gone, the new members stop attending church since they never bonded with any local church member. Mhando notes, "As members bring friends, they become responsible for them and therefore the people I baptize have friends. And even if these people should forget me, they will never forget the people who invited them to the meetings."

Pause & Reflect

- **In a hi-tech world we all still crave a human touch.**
- **A smile and a word of encouragement can make a difference.**
- **Jesus' love is best-shared heart-to-heart.**

Prayer Corner

- **"Lord, help me make a difference in someone's life today. Let me invite them to Jesus. Amen."**

Chapter 6

Equipping Others For Soul Winning

"He appointed twelve—designated them apostles—
that they might be with him and that he might
send them out to preach and to have
authority to drive out demons."
Mark 3:14-15.

Herry Mhando views all his evangelistic campaigns as opportunities for mobilizing and training every church member for soul winning. If a city has a total of 3000 church members, his goal is to train all 3000 by the end of the crusade. He regards his crusades as field schools for evangelism for both lay members and pastors.

COURAGE TO EQUIP OTHERS

Mhando uses a principle he calls the 2-2-2 Principle. This principle is based on 2 Timothy 2:2 where the Apostle Paul says, "and these things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others."

Mhando strongly believes in the ministry of equipping and wishes many would do likewise.

"How many leaders are equipping a single person or a group of people to take over leadership when their time is up?" Mhando questions. "Most leaders seem to live under the myth that they will never grow old."

Mhando has discovered in the fifty-three crusades he has conducted so far that whenever he trains and equips others for the work of God, it has opened more opportunities for him to be more effective and honored. His motto is to train others to excel beyond what he has been able to do in his ministry. Mhando attributes the numerous invitations that he is receiving to conduct crusades around the world, teach his method of evangelism as visiting professor in several universities around the world, as God's blessing for grooming others for evangelism and leadership.

In Tanzania, a secular state with religious tolerance, the popular method of evangelism has been public proclamation for both Muslims and Christians. The SDAs had not yet taken advantage of this opportunity. In September 1994 Mhando held an evangelistic training seminar for lay members in Musoma, Tanzania. He had a team of 450 lay members working with him. He conducted two-hour training sessions three times a week, and had public meetings every night. He together with the lay preachers spent at least two hours every day in home-visitation. By the end of the crusade, they had baptized 1703 individuals. It was a new

experience for that area. Mhando believes that lay involvement made the difference.

The area of equipping is part of Mhando's method in which he also dreams big. While he has already trained two people from Tanzania to engage in global evangelism, Mhando's immediate goal is to have twenty people trained as global evangelists. His objective is to train at least two global evangelists from each country in Africa. This will cost money, but as always Mhando believes that God will provide.

In Moldova, Mhando trained 200 lay people in 1997/8 and his goal was to have at least sixty of these go out as self-supporting missionaries all over Europe. The actual results were that fifty enlisted to be self-supporting. Mhando let them choose where they wanted to go and work, whether within their own country or elsewhere in Europe.

In 1998 during his crusade in Tanzania, Mhando trained 600 lay people. Of this number, 150 went out as self-supporting missionaries and headed for destinations of their choice. From this group as in the group in Moldova, many became involved in mission not only among people of their own culture, but some ventured out into cross-cultural ministry.

Mhando believes that only three to four percent of pastors make it a habit to take their lay members with them for evangelism. He believes that the only hope of evangelizing the whole world lies in the multiplication of trained soul winners.

"The Lord did not command us to go and make converts, but to go and make disciples," Mhando notes.

EFFECTIVE WAYS OF REACHING PEOPLE

Mhando conducts seminars for equipping people for soul winning and stresses a number of things that the soul winner must do. Since some of the church members have a burning desire to share their faith, Mhando believes that training them how to share their faith is the most important thing any pastor or evangelist can do.

1. ***Make friends***. Develop friendship with non-Christians. Some Christians hardly know their neighbor well enough to talk about more than the weather. Invite acquaintances for refreshments in your home. Have friends among unbelievers, and let them feel at ease in your presence. If non-Christians enjoy being around a Christian, they will like the company of the Lord Jesus Christ. Jesus identified with unbelievers, "Now the tax collectors and 'sinners' were all gathered around to hear him. But the Pharisees and the teachers of the law muttered, 'This man welcomes sinners and eats with them'" (Luke 15:1, 2).

2. ***Ask Questions.*** The second suggestion for creating opportunities for witnessing is learning to ask questions that will lead to spiritual conversation. Here are some of the possible questions:

   a. Do you think heaven is a perfect place?

   b. How close have you come to a perfect life?

   c. If God lets you go to heaven as you are, what will happen to heaven's perfect record?

   d. Do you see hope in 2 Cor. 5:17? The verse reads, "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!"

   e. If you die and go up to the pearly gates and knock, and the Lord says, "Why should I let you into my heaven?" What would you tell Him?

   f. So you have an interest in religious things?

   g. Have you ever considered becoming a Christian?

   h. If someone were to ask you what a Christian is, what would you tell him?

   i. Do you know God personally or are you still on the way?

3. ***Be Sensitive to Open Doors.*** A third way to develop witnessing opportunities is to be sensitive to open doors. Witnessing can be compared to climbing a mountain. Some mountains can be climbed easily; there are paths leading directly to the summit. Other mountains are extremely difficult to scale. Persistence will uncover a route that leads to the peak. A similar concept is operative in witnessing. It requires wisdom and courage to discover open doors and to take advantage of them. Herry Mhando agrees with Elms, a Church Growth specialist, who asserts the importance of friendship in evangelism saying, "When you encounter a coworker you would like to win to Christ, focus first on winning his friendship. Ask about his interests. As you show interest in his hobbies or pastimes, he likely will be-

come interested in the important things in your life. . . . Friendship takes time, but this is true Christian love in action."[1]

Mhando uses eight principles that Paul Little, another Church Growth specialist, has come up with. These principles can help every Christian to share his or her faith effectively. Herry Mhando highly recommends the following:

1. ***Contact Others Socially.*** We must have social contact with unbelievers. Our Lord sat down at the well in the town of Sychar in Samaria, a place where He could come face-to-face with people. He was in the middle of traffic, so to speak. He even accepted their urging, spent two days with them, met the woman's friends and acquaintances, slept in their beds, ate their food, and talked to them way into the night.

2. ***Establish Common Ground.*** This provides a bridge for communication. You notice, when the Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" He began by making a request. Sometimes friendship starts when your neighbor needs help or advice. And friendship must be a two-way street of mutual give

and take. Jesus was also skillful in asking effective questions, which we can learn a great deal from.

3. ***Arouse Interest.*** How did Jesus so perfectly arouse the woman's interest and turn the conversation to a spiritual message? (John 4: 10-15). It is fascinating to see this woman's curiosity kindle and begin to burn as Jesus drew her along. His treatment of her certainly contributed to the very positive response she had to His message. He mentioned thirst, and she responded immediately.

4. ***Get the Ball Rolling.*** The question is how do we get the ball rolling? Jesus did it by making a cryptic statement that precipitated a question from the Samaritan woman. His statement related to her primary needs, and at the same time suggested His ability and willingness to meet those needs (John 4:10-11). Asking practical questions kept the ball rolling, and helped to carry on the conversation.

5. ***Don't Go Too Far.*** Give people as much of the message as they are ready to receive. Despite the woman's obvious interest and curi-

osity, Jesus did not give her the whole story at once. Gradually, as she was ready for more He revealed more about Himself. Then when her curiosity had reached its zenith (vs. 26), he identified Himself as the awaited Messiah. Go slowly and let the Spirit lead.

6. ***Don't Condemn.*** Jesus did not condemn the woman. As she answered the question about her husband, her sin itself condemned her. Even to a woman caught in adultery, Jesus said to her pointedly, "Neither do I condemn you. . . . Go now and leave your life of sin" (John 8:11). We sometimes have a mistaken idea that if we do not condemn a certain attitude or deed, we would be condoning it. But this was not our Lord's way.

7. ***Stick with the Main Issue.*** Jesus did not allow secondary questions to sidetrack Him from the main issue (John 4:20-26). The woman was asking where she should worship, on Mount Gerizim or in Jerusalem. Her question was probably valid, but Jesus refused to be sidetracked. Focus on salvation.

8. ***Confront the Person Directly.*** In declaring to the Samaritan woman that he was the Messiah, Jesus came to the crucial point in His

message to her, "I who speak to you, am He." Likewise, effective ambassadors must know how to invite decision about a message they are communicating, bringing the non-believers to a direct confrontation with Jesus Christ, so that they realize their personal responsibility to decide for Him.[2]

ADDITIONAL METHODS

Another simple and effective approach that Mhando has personally used with great success in his house-to-house and personal evangelism is the FORT-Family, Occupation, Religion, and Testimony-approach.[3] In a friendly manner, the soul-winner begins with topics of special interest until the issues of religion and personal testimony spontaneously come into the conversation. Mhando says that one should keep in mind that warmth and friendliness are especially important during the early part of a visit. One's aim is to make the host or hostess relax and feel at ease in one's presence. This is time for winning friendship and gaining confidence.

Mhando believes that another way of approaching people for Christ is accepting the challenge to become "an instrument of change"[4] among the members of your congregation. When this decision has been made after prayerful consideration, things begin to happen.

Mhando agrees with Criswald who says that God is not so much looking for people with superior talents

and gifts as He is looking for availability and usability. The key to usability is not so much ability as it is availability. It was true when Christ was on earth; it remains true today. He uses only those who are available to be used.[5] Powell agrees that if God's people would just show up, churches would fill up, and the world would sit up and take notice.[6] Mhando believes that God is looking for people who are available to be used as instruments to save the lost.

According to Mhando, another way of touching lives is the spirit of humility. The believer must recognize his or her nothingness and helplessness. Humility is the feeling that one is not gifted for anything and the awareness that unless God comes to one's aid, one is unable to bring anybody to salvation. It is this kind of attitude that makes one give God all the glory for the success. Mhando agrees with Ellen White that the "humblest worker, moved by the Holy Spirit will touch invisible chords, whose vibrations will ring to the ends of the earth and make melody through eternal ages."[7] Again White notes, "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one thousand conversions to the truth where now there is only one."[8]

For contemporary evidence, Mhando points to global evangelists like Fitz Henry, a laymen that has made a difference in many parts of the world with his preaching. Any laymen can do something for God. The

basic issue is willingness and availability and once these are present in an individual, God will do the rest.

Pause & Reflect

- **Do I share my faith with others who don't know Jesus?**
- **Am I willing to be trained to effectively share my faith?**
- **If I know how to share my faith with confidence, have I trained someone to do the same?**

Prayer Corner

- **"Lord, teach me how to bring people to you and help me to train others to do it even better. Amen."**

Chapter 7

Conquering The Cities For Christ

"The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field."
Matthew 9:37,38.

Herry Mhando's eyes are on the cities. He views cities to be more than just marble and concrete. They are more than high-rise buildings and impressive skylines. They are more than wealth scorning poverty. Cities are people—people of every streak and stripe, people under stress trying to eke out a living; lonely and lost people craving for company and meaning, people locked in turbulent relationships. Cities are people living with constant pain and asking what is the meaning of life. Cities are people in need of salvation—waiting for someone to invite them to Jesus, the answer to every problem.

The Savior's great commission in Mathew 24:14 which asserts: "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come," will never be realized until the entire church membership is involved in winning souls for Jesus Christ. There must be a paradigm shift for evangelizing our cities as well as the entire world.

Mhando was greatly challenged as he considered Africa, his home continent, with a population of more than 600 million of which about five million are Seventh-day Adventists. Mhando sighs: "There is absolutely no hope of reaching everybody, everywhere with our message unless every born again Seventh-day Adventist is involved in sharing their faith with people around them."

GOSSIPING THE GOSPEL

In order to mobilize and involve every church member to finish the work in this generation, Mhando popularized a simple strategy. He calls it "gossiping the good news to everybody, everywhere, in any situation in the market place of their lives." Mhando believes that people were born to gossip. Therefore everyone has to decide what they will gossip about—the good news or the bad news?

Mhando talks about the non-offensive approach of reaching the entire population in any given place with the gospel. In this strategy, pastors and all the church members are trained to develop an intentional soul-winning mindset. They should set a personal goal of introducing three new people to Christ everyday. In

order to accomplish this, Mhando reminds them of three things:

1. That there are thousands of people in the valley of decision merely waiting to be gathered into the kingdom of God.

2. That God will use anyone who is willing to be used as a tool to save others.

3. That church members need to pray daily, silently, and everywhere asking God to guide them to those who are on the verge of the kingdom and to give them the appropriate words for effective witnessing.

Mhando suggests a simple prayer that every church member should offer to God for effective witnessing. They should pray every morning saying, "Lord help me to meet ready and receptive people today. Give me wisdom to guide individuals to make decisions for Christ so that I may reach my goal in soul-winning."

TOYING WITH OPTIONS

Mhando has done calculations on how to reach the people around us. If half of the twelve million SDA members were to be mobilized to evangelize three people a day for seven days a week in fifty-two weeks,

every member will have evangelized at least 1000 people a year. This means, six million members x 1000 = 6 billion = world population.

Mhando also shows that if fifty percent of the twelve million members evangelize 1000 people a year at least fifty will respond positively and become Christians. This works out to be 6 million x 50 = 300 million people will be baptized every year. In five years we can easily baptize 1.5 billion people and that's an incredible soul-winning explosion. Mhando believes, "With God behind this kind of effort, it can be done. There is no limit to what God can do!"

As each member gets involved in soul winning, they need to know what to say to prospective church members. Mhando suggests that upon meeting someone in a bus, train, plane, or any other place engage in friendly talk. Quickly offer a short silent prayer. Then you may say, "Tell me, are you an SDA?"

"No!" the person may reply.

"But you look like an SDA," you may say. "Those Christians who keep Saturday as a day of worship and baptize people in much water."

"Do you have family members or neighbors who are SDA?" you may inquire.

If "Yes," then quickly smile and say, "No wonder, you look the way you look."

"I have noticed two things about you," continue the conversation. "First, you look so kind and friendly.

Second, God can easily use you as a tool to bless many people to be like you. We need you in our church."

Mhando recommends that after this introductory conversation, one should spend about 2 to 5 minutes talking about other common things in life. As you do so study the person's reaction and then tactfully add, "By the way, have you ever heard of free Bible lessons called Discover Bible Studies?" (Or any other Bible lessons that may be common in your country).

Then tell the person that the Discover Bible Studies will help them to:

1. Have assurance of salvation.

2. Be victorious over sin and temptation.

3. Understand why Saturday is the Biblical day of worship.

4. How to pray effectively.

With a silent prayer in your heart, continue watching for any response and add, "Have you ever heard of the Net 98 satellite evangelistic program that was conducted from the Pioneer Memorial Church, Berrien Springs, Michigan?" (Or any other evangelistic crusade held in their territory in the past or to be conducted in the near future).

Encourage the person to take advantage of the next evangelistic crusade that may be held in their city or village.

Mhando believes that if the members follow this simple approach, meeting three people each day, our cities will be conquered for Christ. He has personally used this method for more than ten years and it works.

Mhando was conducting a training program for the preparation of the satellite evangelistic reaping program in Dar es Salaam, Tanzania for local pastors and lay leaders from across the country. As he was introducing the non-offensive approach of "gossiping of the good news", one lay member told the audience: "Eight years ago Pastor Herry Mhando visited our city to conduct an evangelistic crusade. He and another pastor visited our home. He asked whether I was a Seventh-day Adventist to which I replied, 'No' and I vowed that I would never be one. In spite of my resistance to becoming an Adventist, Pastor Mhando kept telling me, 'One day you will become a Seventh-day Adventist and serve as church elder.' Today, I am happy to tell Pastor Herry Mhando in your presence that I am now a Seventh-day Adventist and am also a church elder of the Seventh-day Adventist congregation in my city." Mhando has experienced the effectiveness of the non-offensive method of introducing people to Christ. "It Works!" he affirms.

Since every church member prays to be led daily to people that are receptive to the gospel, Mhando be-

lieves that we all need to know how to identify those people who may be receptive. He lists the following as some of the circumstances that cause people to be receptive to the gospel:

1. *Sickness.* If a person is sick or has a sick relative, they tend to be easier to talk to about God, since praying to God can help them get well. This situation in people's lives, has often caused many to attend Herry's crusade because they are looking for help, either for themselves or their loved ones. In fact, many church members invite their non-Christian relatives or friends to attend the meeting because they know a prayer for healing will be offered on their behalf.

2. *Loneliness.* There are lonely people all around us who crave for company. Befriending such persons and talking to them about Jesus is easier than when they do not have the need for company. Many people who seem to have everything are looking for meaning in their lives. They feel lonely and need friends who care and a good family support system.

3. *Marriage.* Tension in a marriage relationship can shutter the expectations one might have had about marriage. Sometimes couples drift apart due to lack of proper communication or

selfishness that drives a wedge between married couples. Therefore when a person in a turbulent marriage is offered the gospel with its power to redeem their marriage, they pay attention. The point about marriage does not only relate to people who may be married. Singles who are looking for marriage partners are often delighted to know that God takes a keen interest in their lives, that He has the best future in mind for them. To this end, God is ready to guide them as they choose life partners.

4. *Poverty, joblessness, and problems with one's business.* These are some of the problems that make people ready to listen to God's Word. When everything is going on well, few bother about God. This may explain why the rich are often not easy to convert while the poor tend to flock to Jesus.

5. *Death in the family.* If there has been a death in the family, in the last six months, people tend to be more receptive because the loss of a loved one is a painful reminder that we live in a world of sin, where death disrupts relationships The need for something better, something more secure, and something more permanent will often draw people to Jesus.

Mhando has proved that these indicators of receptivity provide a useful starting point for showing someone that Christ is the solution to all problems and challenges. All prospective SDAs are highly likely to positively respond to someone who offers them hope amidst their problems. However, prayer must characterize all that the church member does as he or she tries to meet people at their point of need. When church members pray, the Holy Spirit will guide their steps and prepare the ground before them, and great results will follow.

The mobilization of all the church members in the city in which Mhando intends to conduct an evangelistic campaign is done months before the campaign starts and continues during the campaign. He believes that, "unless we wake up, we can never see miracles of genuine conversion. We cannot mobilize a sick church to evangelize."

THE UNFINISHED TASK

Mhando believes that the church is faced with a "Jordan experience"—the experience that Joshua and all Israel went through. We have come to the borders of the Promised Land. He notes that we, like Israel of old, are faced with one seemingly impossible obstacle to enter the Promised Land. For Israel it was the overflowing Jordan, for us it is the unfinished task comprising of two aspects: first, the reproduction of Christ's character in the believers, and second, the preaching of the gospel to every person in the world. Mhando is convinced that we won't be admitted into heaven before the two aspects are fulfilled.

The church, therefore, must rise and shine. The character of Jesus Christ must be fully reproduced in the believers until the world remarks, "These people are peculiar—they live like Christ." When the lives of the believers lift Christ up, there is a drawing force that will pull people to Jesus Christ just as John 12:32 notes, "But I, when I am lifted up from the earth, will draw all men to myself."

Mhando shows that the spirit of anger, bitterness, hatred, the spirit of jealousy and envy, doubt and unbelief together with criticism and faultfinding, must be crucified and be cleansed by the blood of Christ. When these have been done away with, love will reign in the lives of the believers and the world will know something about Christ and have a chance to choose Him.

Pause & Reflect

- **Does my next-door neighbor know that I love Jesus?**
- **What am I doing to let my village know about Jesus?**
- **What can I do to bring the gospel of salvation to the cities around me?**

Prayer Corner

"Lord, you died for all, including people in the cities. Give me no rest until I do something to share your love with the people in the cities. Amen."

Chapter 8

Enlisting Membership Participation

"Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever."
Daniel 12:3.

It's 9:00 pm and Herry Mhando is conducting a Bible study with a communist couple that has traveled 120 miles to attend his crusade in the Eastern European town of Moldova. Three hours into the study, the wife makes a decision to become a Christian. Two hours later, the husband makes a similar decision. It's 2:00 am; pastors and lay members celebrate the conversion of the couple on their knees in tears. The couple is baptized and returns home, telling friends and relatives about the love of Jesus.

Prior to conducting any crusade, Mhando alerts every church member of their responsibility to bring others to Christ. Each member needs to play their part

in sharing their faith in their community. Mhando's slogan is: "Every member mobilized and every person reached."

SPONTANEOUS EVANGELISM

Mhando regards the act of involving every member in evangelism as spontaneous evangelism. This kind of evangelism calls for the involvement of every believer in his or her daily affairs and takes place through the "networks' or relationships of believers with unbelievers.

Mhando states that Jesus employed this method to reach the Samaritan woman (John 4). At Jacob's well Jesus met the Samaritan woman who had come to fetch some water. Taking advantage of this opportunity, Jesus shared the gospel with this woman, leading not only to her conversion, but that of the entire village.

Mhando believes that the spontaneous evangelistic method of spreading the gospel has been in use in Africa since the advent of missionaries. Most people who embraced Christianity were illiterate, so the only way they could share the gospel was by talking to friends and relatives about their newly found faith. As a result many people were won to Christ.

To illustrate his point, Mhando cites the experience of Max Warren, who upon visiting Nigeria inquired how the gospel first came there. Warren was informed that it was through two Christian women who had

"gossiped" about Christ to their customers and acquaintances. It was precisely because of spontaneous evangelism that the demand for knowing more about Christianity grew resulting in numerous conversions and the planting of many churches. Mhando agrees with Max Warren who argues, "To a far greater extent than is commonly realized, Africa has been evangelized by gossiping the gospel. . . . We could well seek to redeem the meaning of 'gossip'. It has proved one of the great methods of Christian witness."[1]

Because he prizes the "gossiping of the gospel" as an effective method of evangelism, Mhando has stopped using handbills to invite people to his evangelistic meetings. He confidently states, "I recommend the "gossiping of the gospel" as one of the best methods of evangelism. I have used this approach in my ministry for the past few years. Even in my city evangelistic crusades, I stopped the printing of handbills, and announced to all our church members in different cities that every member will be my handbill. They are to go and gossip to twenty people about what is happening in the city."

Mhando used this method in Dar es Salaam the capital city of Tanzania in June/July 1998 among 10,000 church members. He notes with excitement saying, "The opening day attendance was 3,000. By the end of the week it grew to 10,000. By the end of the second week it doubled to 20,000, rising to 50,000 by the end of the third week. The end of the fourth week the atten-

dance rose to 100,000. When we were closing the meetings in the fifth week, it was over 150,000." Mhando believes that since no handbills were used to invite people to the meetings, every member took it upon himself and herself to be the handbill to bring people to the meetings. Every member "gossiped the gospel" and the results were phenomenal. This incident in Tanzania proved to Mhando beyond any doubt that this method is effective.

Reporting on how the same method worked in Kenya in January/February 1999, Mhando remarks observes, "Our membership was 16,000. The opening day attendance was about 20,000. The attendance kept growing and by the closing day of the fifth week we had more than 200,000 in attendance, without using any handbills, the lay members were the handbills, they just went about advertising the meetings to relatives, neighbors, friends, and to all with whom they came in contact. The city has never been the same again."

Mhando's method finds endorsement from Pointer, a church growth specialist, who asserts, "When believers express their love and faith in committed relationships with unbelievers, and if they were taught how to tell the story of their Christian experience in a simple manner in their daily lives, the results would be phenomenal."[2] Mhando believes that what all church members need is more training so that they may be motivated and mobilized to cultivate an intentional

evangelistic mind-set. He is convinced that a pastor, motivated by the Holy Spirit, can motivate others to do the same.

Mhando also involves even the new converts to reaching out to others. "The new members are my greatest tools in soul winning. They have relatives and friends. I baptized one 17-year old girl in Tanzania and before the end of the crusade, eight of her friends and relatives had been baptized."

PLANNED SYSTEMATIC EVANGELISM

In addition to spontaneous evangelism, Mhando also uses what he calls "planned systematic evangelism." As his model, he looks to Jesus who used the same method. Jesus sent His disciples two-by-two on missionary journeys into Galilee and Judea. Jesus also sent seventy of his other followers into every town and village (Luke 9:1-10; 10: 1-20).

Mhando is open to the use of a variety of methods in evangelism. "If we hope to reach all our community for Christ, we are not to rely on 'spontaneous evangelism' alone," he argues. "We must make planned and well-organized efforts. A hit-and-miss method will ensure defeat. There is possibility for confusion and failure if we go without a definite program." He adds, "the Lord has not only told us to go, but He has also told us how to go."

Mhando shows how Jesus systematically divided the world into four districts. He then commanded his disciples to carry the good news of salvation to Jerusalem, Judea, Samaria, and to the ends of the earth (Acts 1:8). "In so doing," Mhando insists, "Jesus demonstrated a definite program by which every lesser field, down to the smallest, is to be systematized for the work of witnessing. We are to divide the territory in which we are located into such districts as will enable us to systematically cover the whole field with the gospel."

From his own experience, Mhando observes two approaches to systematic and territorial assignment in evangelism. First, the pastor spends six months visiting every member of his congregation and praying and talking with them in their homes. During these visits the pastor should assign families and individuals to territories that need to be evangelized. The pastor should assure the members of his support and prayer as they embark on the task. Mhando has used this approach and proved its effectiveness.

The second alternative approach is when pastors invite participation in a training program for evangelism. The pastor should explain the need for each participant to engage in mission in a given territory upon the completion of training. Most of those who attend the training seminar often become self-supporting missionaries.

OIKOS EVANGELISM

Mhando also uses the *oikos* evangelism, which is also known as friendship evangelism, incarnational evangelism, caring evangelism, or relational evangelism. *Oikos* is a Greek word translated "household" and is used frequently throughout the New Testament (Acts 11: 14; 16: 15, 31; John 4:53).[3]

According to Mhando, friendship evangelism entails several steps. "We identify people in our relational world: family members, friends, neighbors, coworkers, and others whom we want to bring to Christ and to church," says Mhando. "We care for those who become particularly receptive, pay attention to their needs, and respond to those needs in appropriate ways. We try to build friendships because people need friends. When the time is ripe, these easily respond to the invitation to Christ."

Mhando refers to Tambunan's three categories that make the communication of the gospel effective and these include: being, doing, and telling.[4] If these three are harmoniously combined in evangelism, extraordinary results can be expected. Emphasizing the same concept, Mhando cites Jim Peterson who sees these as the witness of our lives, the witness of the body, and the verbal witness.[5] Caring ministry happens when caring Christians touch the lives of those who are lost. By meeting the felt needs of those who do not believe in God, the Christian opens opportunity for presenting

the gospel of salvation. Mhando laments, "Most of our churches are doing ministry, but it is usually directed to the members rather than ministering to the lost in the community."

Mhando agrees with McPhee who states that the most urgent need of most people is affection, not religion.[6] Mhando notices that the majority of those that attend his evangelistic meetings and respond to the altar calls are those that have had positive contacts with the church members who invited them to the meetings. Arn and McGavran also point out that "research has indicated that between 75% and 90% of people who surrendered to Christ and joined the church claim to have responded because a friend or relative invited them."[7] Mhando encourages Christians who feel inadequate to witness for Christ by citing Logan who notes that as fallible as Christians may be, people still can see God's supernatural love in their lives, and are drawn to Jesus as a result.[8]

CONCRETE EXAMPLES

Mhando relates a personal experience he had in April/May 1998 in Moldova, Eastern Europe. One of the pastors who lived about 120 miles away from the city of Centemir was friends with a couple who were highly educated Communists. They had become good neighbors and good friends. One day the pastor spoke to them about an evangelist who had come from the

Seventh-day Adventist Seminary at Andrews University and invited them to come and listen. They drove up just in time to witness the end of Mhando's last sermon.

The following day Mhando was leaving for Michigan. Out of their enthusiasm, the couple decided to spend the night in Centemir in order to spend time with the evangelist. Mhando began telling them about Jesus at 9 o'clock that evening. Three hours later the wife made a decision to become a Christian. Then two hours later, the husband also made a similar decision. It was 2 o'clock in the morning when all present and lay members celebrated the conversion of this couple.

The very same pastor who had invited this couple baptized them a few hours later on Sunday morning before Mhando's departure. The following year when Mhando and his wife returned to Moldova for another crusade, the same couple drove again to Kishinev, the capital, to meet them. They are growing stronger in the Lord and sharing their faith as they win souls to Christ.

Pause & Reflect

- **When last did I conduct a Bible study with someone?**
- **When last did I pray for someone's salvation?**
- **Since Jesus has done so much for me, why am I not telling someone about Him?**

Prayer Corner

- **"Lord, make me gossip the gospel wherever I go today. Amen."**

Chapter 9

Visiting House-To-House

"You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house."
Acts 20:20.

"The minute Herry Mhando steps into my house, I will leave!" the man who had no interest in Christianity told his wife. Today the man is one of the local church leaders.

House-to-house visitation provides an excellent opportunity for every church member to be mobilized and trained for soul winning. Mhando spends at least three hours a day, four days a week visiting people in their homes, praying and sharing the love of Jesus. On his visitation rounds, he takes some church elders and pastors along so they may gain experience in leading people to a decision for Jesus Christ.

Mhando believes that the most powerful and quality decisions are not usually made in public meetings. They are first made at home and later demonstrated in public. When the evangelist himself visits homes, he is

basically leading his visiting team members into a dynamic experience of successful public evangelism.

Mhando notes that his personal involvement in house-to-house visitation motivates others to do the same. Some church members observe, "if the evangelist, who is busy preaching, is also visiting, what is preventing us from doing the same?" Although many start visiting out of guilt, as time goes on they enjoy the experience.

Mhando visits at least twenty-five homes every week during his evangelistic crusades. Mhando starts his visitation program after preaching in the evening and sometimes he visits as late as 2 o'clock in the morning. He notes, "how can I encourage others to visit unless I also do it?"

PREACHING RELEVANT SERMONS

"Any evangelist who is not visiting people in their homes will not be effective," Mhando states categorically. Most evangelists leave visitation to the local pastors and lay members. Mhando has found that house-to-house visitation gives him the opportunity to preach relevant sermons that take into account people's situations and predicaments. He knows first hand their fears, their longings, and their disappointments.

One cannot faithfully visit people in their homes, sharing God's love with them regularly, and continue to preach ineffective sermons. Part of Mhando's success in evangelism lies in that he involves pastors and lay members in visitation. Those who have engaged in visitation with him have become active in evangelism, bringing many into the kingdom of God. In addition to their evangelistic fervor, all who have participated in visitation testify to their deepened walk with God.

Mhando conducts training seminars where he shares his experiences from his visitations on the previous night. He encourages other team members to do the same. By sharing testimonies, the faith of the participants is strengthened as they learn of how God is at work in people's lives.

In his house-to-house visitation program, Mhando visits church members first. Mhando feels that it's risky to take things for granted. Church members also have struggles with which to deal. So, a visit aimed at encouraging them in their Christian walk will go a long way in boosting their relationship with God.

Mhando visits regular church members for yet another reason. He knows that most of them may have relatives who have not surrendered their lives to Jesus Christ. Paying church members a visit in their homes gives him a chance to intercede for these relatives. Almost invariably, church members have referred Mhando to their relatives who have consequently benefit from his ministry.

SYSTEMATIC VISITATION

When Mhando visits the pastors in their homes, he provides opportunity for them to be ministered to as well. Mhando agrees that pastors are often out there, giving help, with few to give back help to them when they need it. Also since "no prophet is accepted in his hometown", Mhando as a visiting evangelist, can do what a pastor in his own home may not be able to do. Family members have returned to God, a clear testimony to the power of home visitation.

After visiting church members and pastors, Mhando visits "backsliders." Mhando does not use this term. He prefers the term "former members." Those that are not Christians, Mhando doesn't call them "non-Christians" but "prospective members." For Mhando, everybody is a member since all people fall into three categories: *members, former members* and *prospective members*. As he visits former members, Mhando prays for them and tries to make friends with them. He encourages them to strive for excellence in their profession and prays for their prosperity and welfare.

INSPIRING TESTIMONY

Mhando relates the story of one prominent man in a city he conducted a crusade. This man was married to a Seventh-day Adventist pastor's daughter. For over thirty years, he took his wife and children to church but had no interest in attending church whatsoever.

The wife informed her husband that Herry Mhando was going to visit them at home.

"The minute Herry Mhando steps into my house, I will leave," the man threatened.

When the lady informed Mhando of her husband's reaction to the intended visit, he decided to make a surprise visit anyway. One day Mhando invited one influential church member to accompany him to the man's house that night at 9 o'clock. On arriving at the house, they found the man was home and when he saw Mhando he did not move. After making himself comfortable, Mhando started addressing the man's twenty-six-year old daughter.

Mhando's conversation with the girl lasted about twenty minutes. He told the girl how God was willing and able to give her a bright and successful future if only she trusted and obeyed Him. Mhando continued to give her undivided attention as He held out extraordinary prospects—that God could make her the best in the world in character development, academic success, and future professional achievement.

As he spoke to the girl, Mhando did not even face the parents but kept his eyes focused exclusively on the girl.

Then Mhando turned to the man.

"My friend, I wish to congratulate you for supporting the church for over thirty years," Mhando stated. "Your generosity has not gone unnoticed. You have faithfully brought your wife and children, Sabbath af-

ter Sabbath, and have not prevented them from coming to church. I've good news for you!" Mhando declared as his eyes and the man's remained transfixed on each other. I need you in the Seventh-day Adventist church, and I want you to be a church elder and I will baptize you," Mhando spoke with unmistakable authority.

"Do you accept my invitation to join this church through baptism?" Mhando inquired.

"Yes, pastor," the man, replied with tears in his eyes.

Immediately, Mhando asked the member who had accompanied him to hug and welcome the man into the church. The man's wife who had followed the entire conversation between Mhando and her husband began to weep as joy swelled in her heart. She too hugged her husband and the house was filled with indescribable joy.

The following day, Mhando baptized the man and after the baptism of her husband, the wife of that man gave a moving testimony before the church. She was filled with gratitude to God who had brought her husband to the Lord.

The husband, also in tears, stood up to share his testimony. The whole congregation could not resist it. No sooner had the man started to share about God's amazing grace in his life than the whole congregation began to sob. It was evident that the Holy Spirit was at work. Because of the testimonies, many decided to accept Jesus as their personal Savior.

Pause & Reflect

- **Why should I visit house-to-house to win souls to Jesus?**
- **If there is imminent danger, wouldn't I appreciate a warning?**
- **Arriving in heaven, imagine being told: "I'm here because you visited me and told me about Jesus?**

Prayer Corner

- **"Lord, direct me to a house where people are waiting to hear about you today. Amen."**

Chapter 10

Claiming Promises For Healing and Deliverance

"And these signs shall accompany those who believe: In my name they will drive out demons, they will speak in tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on the sick and they will get well."
Mark 16:17-18.

A middle-aged lady has been told by her doctor that she has a serious heart problem—there is a large opening in her heart. Surgery will cost US$50,000.00. The woman comes to Herry Mhando's meetings expecting a miracle. He prays and the woman feels better. Mhando requests the woman see her doctor, when X-rays are taken and much to the surprise of the doctor, the woman had been completely healed.

Mhando insists that the reason why the preaching of the gospel is not attended by powerful miracles of healing and deliverance from Satan's bondage is because people limit God. Mhando cites Psalm 81:11 which asserts, "I am the Lord your God, who brought you up out of Egypt. Open wide your mouth and I will

fill it." In as much as God's ability to fill the children of Israel was dependent on the extent they would open their mouth, Mhando argues that it is the people who limit God, because He is willing and able to do extraordinary things for His children.

HEALING IN THE BIBLE

Mhando wonders whether many people realize that during His earthly ministry Jesus spent more time healing than teaching.[1] While this does not prove that preaching is less important to healing, it shows that healing should not be pushed to the margin in the proclamation of the gospel of salvation.

Mhando takes the great commission that Jesus gave to His disciples very seriously, "and these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on the sick people, and they will get well" (Mark 16:17-18). All that Christians need to do is to claim this promise and this is exactly what Mhando does in his evangelistic campaigns.

Mhando is tired of the exclusive rehearsal of old miracles that God performed in Biblical times as if God is mute and powerless in our postmodern world. Impressive as the parting of the Red Sea and the River Jordan were, spectacular as miracles by Elijah and

other Old Testament prophets were, Mhando believes that what God is doing nowadays is equally, if not more, phenomenal. The New Testament is full of miracles that Jesus and His disciples performed. Mhando is grateful to God for all these miracles but detests the idea that radical miracles should only be confined to biblical times in light of the fact that Jesus Himself pledged to be with those that believe. "And surely I am with you always, to the very end of the age" (Matthew 28: 20).

Commenting on Acts 4:23-31 and Hebrews 2: 3-4, Mhando notes that during the New Testament times, signs and wonders were to confirm the validity of the gospel message. There was hardly any proclamation of the Word of God that was not authenticated by miracles. In view of this Mhando wonders, "how can we neglect it today when the world is so full of doubt and unbelief?"

Mhando insists that given the opportunities that Christians have today, they should be able to do ten times more than what Peter and Paul were able to do during their time. Mhando shows that Jesus indicated that those who believe in Him will be able to do greater things than He did during His earthly ministry (John 14:12-14). Mhando believes that the same Jesus, who performed miracles while on earth, is still present through the ministry of the Holy Spirit. Jesus can, therefore, accomplish more through those who are willing to be used by Him.

Mhando believes that healing comes from God and that his role is to pray on behalf of sick and suffering. This means that if an individual receives the healing, credit should go to God and not Mhando. Likewise, if the person is not healed, the person should not blame Mhando for lack of a miracle. Some people ask him whether all those sick people who attend his prayer meetings are healed. He answers, "Not necessarily so."

Mhando views his business as one of encouraging people to come for prayer and trust in God for healing. It is God's business to decide what to do with the prayers he offers on behalf of the sick. Mhando remarks, "even if one does not get healed, at least he will die smiling, with the assurance of salvation."

Mhando notes, "One of the most effective ways of inviting people to the meetings is by providing healing sessions. There are people who will never attend your meetings unless they hear you will pray for them. People live in pain and loneliness, and when you tell them you will pray for them, they come. Some are never healed but they will never be the same again. They get spiritual healing and their hope is rekindled."

MIRACLES

In September/October 1999, Mhando was conducting an evangelistic crusade in Harare, Zimbabwe. The non-Christians in the city heard that special prayers of deliverance were being conducted twice every week,

Upon hearing this, Richard told the church elder to go back and pray for the man. "I'm sorry. I will not come with you. I'm sending you, go and pray for the man and in a few days the man will be able to walk."

The church elder was disappointed that Richard would not come with him. When the church elder got back to the hospital, he prayed for the sick man. After prayer, the sick man indicated that he had felt a current of power course through his body as prayer was being offered. "I'm healed!" he exclaimed. Immediately, the man requested the nurses to take him off life support. The man stood up on his own and begun to leap for joy.

Mhando, however, cautions that there is a danger in event-attraction techniques because it is possible for a church to go too far in depending on these events to reach people. Churches may, in the name of special events, resort to sensationalism and end up depending on superficial, and even unworthy and worldly activities to attract crowds. He believes other church ministries must balance event-attraction.

COUNTERFEIT MIRACLES

Mhando believes that most people are skeptical of healing miracles because a lot of counterfeit healing is practiced. Most Christians are not comfortable with evangelists who perform healing miracles during their evangelistic campaigns. Some fear that mixing miraculous healing and the preaching of the gospel confuses the motives for conversion. To avoid a situation where people become Christians simply because they wish to be healed of their sickness, some evangelists are skeptical of any miracles that seem to entice people into Christianity.

In addition, much of what passes for miracles is often proven to be false. Since the difference between genuine and fake miracles is not always clear, to be safe some Christians have decided to distrust the miraculous altogether.

Mhando believes that the more widespread the counterfeits, the greater the need for finding the genuine. "Our motivation to practice healing miracles is so that we may show the world what is genuine." Mhando asserts. "When counterfeit dollars are in circulation, the need to get the genuine money is even greater!" In other words, the presence of the counterfeit presupposes the existence of the genuine. If people are involved in the business of counterfeit currency, for example, it means they are aware of the genuine. They have patterned their counterfeit after the genuine. Mhando declares, "With the right message, we can conquer the counterfeit!"

JESUS CARES

In this world where suffering abounds, claiming healing for the afflicted helps them to make their deci-

sion for God. People are bedeviled by poverty, sickness, emotional distress, and all kinds of problems. They need to know there is power in believing in God. There should be tangible proof that God answers prayer and relieves those who are suffering.

Jesus addressed the felt needs of the people and healing their diseases was one of them. "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When He saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd," (Matthew 9:35-36). Mhando prays for the healing of the sick, thus following what Jesus did.

Citing Ellen G. White, Mhando points out, "Christ feels the woes of every sufferer. When evil spirits rend our frame, Christ feels the curse. When fever is burning up the life current, He feels the agony. And He is just as willing to heal the sick now as when He was on earth. Christ's servants are His representatives, the channels of His working. He desires through them to exercise His healing power."[2]

Mhando is encouraged by what was going on in the early church. The sick and demon possessed were healed as the apostles preached the gospel with power. Acts 5:12-16 states, "The apostles performed many miraculous signs and wonders among the people. And all the believers used to meet together in Solomon's Colonade. No one else dared join them, even though they

they were highly regarded by the people. Nevertheless, more and more men and women believed in the Lord and were added to their number. As a result, people brought the sick into the streets and laid them on beds and mats so at least Peter's shadow might fall on some of them as he passed by. Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed."

There are many for whom Mhando claims the promise of healing during his crusades. He has lost count of the people that God in His mercy has healed of their sicknesses and freed from demon possession.

During a crusade he conducted in Bulawayo, Zimbabwe in May 2001, Mhando saw God heal many people with incurable diseases. Among these was a female teacher who had a heart problem. She was so sick that she was not able to stand in front of her class and teach for every time she tried she would collapse. The doctor advised her to go for a heart surgery in South Africa, a neighboring country, since the hole in her heart was getting bigger and bigger. The cost of the surgery was US$50,000 or R250,000 (South African Rands).

The woman came to Mhando's meetings expecting a miracle. When the time for prayer came, Mhando prayed and the woman was healed. He then asked the woman to go and see her doctor for evaluation and she did. X-rays were taken and much to the surprise of the

doctor, the woman had been completely healed, for there was no hole in her heart any more!

People's attitude to healing and deliverance from demon possession depends on to what extent people are affected by the situation. If an individual or a loved one is facing a life-threatening illness, the dynamics change. If one's child were demon possessed, one would do everything to free that child. Mhando believes that opposing the healing of the sick and the deliverance of those oppressed by evil spirits reflects lack of sympathy for the suffering.

Mhando is not apologetic concerning the miracles God performs through him. I addition to the strong biblical backing for miracles, Mhando finds a lot of solace from Ellen White's comments on the subject.

Mhando notes that God is looking for people through whom He can do mighty things. He observes, "God can work miracles for His people only as they act their part with untiring energy. He calls for men of devotion to His work, men of moral courage, with ardent love for souls, and with a zeal that never flags."[3]

Furthermore, Mhando observes, "If the servants of God will walk with Him in faith, He will give power to their message. They will be enabled to so present His love and the danger of rejecting the grace of God that men will be constrained to accept the gospel. Christ will perform wonderful miracles if men will but do their God-given part. In human hearts today as great a

transformation may be wrought as has ever been wrought in generations past."[4]

All who pursue reforms and seek to bring people back to Jesus will have miracles endorse their efforts. Mhando points to the prophet Elisha. "As Elisha continued his work of reform, many were reclaimed from heathenism, and these learned to rejoice in the service of the true God. The prophet was cheered by these miracles of divine grace, and he was inspired with a great longing to reach all who were honest in heart."[5]

Pause & Reflect

- **Do I believe that Jesus still performs miracles today?**
- **Have I witnessed a miracle lately?**
- **In a world full of incurable diseases, consulting the Great Physician makes a lot of sense.**

Prayer Corner

- **"Lord, show your power so all may know that you are still capable. Amen."**

Part 3

HERRY MHANDO'S METHOD OF PROCLAMATION

Chapter 11

Reaching the Upper Classes of Society

"Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save what was lost."
Luke 19:9-10.

IT's no longer business as usual. In Nigeria, Herry Mhando shares the good news of salvation with the governor and his entire cabinet. In Zambia he calls at the State House and witnesses to the President and his government ministers. In Kenya, Zimbabwe, and Malawi he gains an audience with the presidents, prays for them, telling them of the love of Jesus Christ. Mhando has studied the Bible with prominent businessmen, baptized governors and thought leaders in society. How does he do it? Why does he go where few venture?

In the developing world the church is growing in leaps and bounds while that is not the case in much of the developed world. Even in places where the church is

growing fastest, reaching the elite has posed a challenge. It is against this backdrop that Mhando has developed a keen interest in reaching the upper classes of any society that he evangelizes. One of his prayers has always been, "Lord, you have always given me the poor and the lower classes of society, I know that they are precious in your sight, but I want you to give me the elite of the society. I want to bring to your kingdom the lawyers, heads of states, and other thought leaders."

Mhando believes that God is ready to work miracles in the conversion of the upper classes of society. In order for God to do so He solicits the cooperation of humble Christians. He quotes Ellen G. White, "God calls for earnest, humble workers, who will carry the gospel to the higher class. There are miracles to be wrought in genuine conversions, --miracles that are now not discerned. The greatest men of this earth are not beyond the power of a wonder-working God. If those who are workers together with Him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. Through the power of the Holy Spirit many will accept the divine principles. Converted to the truth, they will become agencies in the hand of God to communicate the light. They will have a special burden for other souls of this neglected class. Time and money will be consecrated to the work of the Lord, and new efficiency and power will be added to the church."[1]

Mhando believes that the reason the elite have been bypassed by most evangelists is they overlook their need for salvation. The rich and educated have needs and pressures that few can ever imagine. Some feel that the upper classes of society are not only in need of nothing but also beyond redemption. They slam the door of salvation in the face of the elite, writing them off as people destined for hell.

Mhando is convinced that God may change some prophecies if the people most preachers think are beyond salvation repent. If the rich and upper classes turn to God, what happened to Nineveh after Jonah had preached to the wicked city might also happen to them. God will turn prophecies around as He changes His mind. He won't destroy them if they repent. Mhando has purposed to fight a mentality that marginalizes the rich and educated leaders of society as if they have no need for God.

Mhando notes that the upper classes of society will not consider becoming Christians if no one pays them a visit. He notes, "In large cities there are certain classes that cannot be reached by public meetings. These must be sought the same way a shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf."[2]

Consequently, Mhando has been invited to presidential palaces in Kenya, Malawi, Zambia, and Zimbabwe. He has also been invited into palaces of governors in Nigeria and Zimbabwe. Mhando has witnessed to the rich and famous around the world. His method is worthy of emulating because it will change the way missiologists, evangelists, pastors, and church members do ministry.

Mhando's unique method of witnessing to the upper classes of society has seven basic aspects.

1. Upon arrival in any country, as his hosts meet him at the airport, Mhando announces to them his intention to bring his crusade to the president and other influential people of their country. This defines his focus and enables those that will be working with him know his desire to preach to everyone including the heads of states.

2. At every one of the nightly meetings during his evangelistic crusades Mhando prays for the presidents, governors, and other key leaders as well as the welfare of the nation. He also prays for blessings upon every member of the cabinet and their families. Mhando prays for the security officers, the secret service and the thought leaders in any given country. Mhando does not use his crusades as a platform to attack the leadership instead he ministers to them.

As the evangelistic crusade progresses and Mhando continues to pray for the government leaders and the influential people, miracles begin to happen. Mhando does not invite himself to the residences of the upper classes. Instead, he is invited.

3. As soon as Mhando receives an invitation to visit the top people such as the presidents of countries, governors and others, he makes sure he knows something about the person he intends to visit. This enables him to specifically minister to the elite when he pays them a visit.

4. Upon arrival at the state house, or the residence of the presidents, businessmen, governors etc., Mhando spends the first hour addressing the concerns of his hosts. Mhando claims God's promises for his hosts and shows them that God is willing and able to solve any of their problems. He reminds them of how much God values them, how their lives can be a blessing to others. He apologizes on behalf of fellow pastors for not supporting the leaders in prayer and personal pastoral visits. If he is visiting with the president, he wishes him success and health.

5. As the Bible study warms up and rapport is built, Mhando weaves into his discussions all the major teachings of the Bible, such as the second coming of Christ, the state of the dead, good stewardship reflected in the returning of tithe and giving of offerings to God. Mhando asks people who may be presidents to imagine how different and blessed their country would

be to have a president who every Friday afternoon closes his office in preparation for Sabbath. He asks the president, to picture himself, every Sabbath, spending quality time with the creator of the universe in worship and enjoying the blessings that only the Sabbath brings. Mhando shows the blessings of joining the church and leaks the excitement he would have to baptize the president or any other important host that has invited him.

6. Mhando engages his host by dealing with pertinent issues of salvation. Every minute counts. After all, this may be the only time he will ever meet the president. Mhando is usually given thirty minutes to visit with presidents and other top people because of their tight schedules. In most cases, however, the thirty minutes have often been extended to several hours as interest in the Bible study has led the hosts to cancel some of their important appointment to create more time with the evangelist, studying God's word.

7. When Mhando concludes his visits with presidents, governors, and other top people with prayer, many are either baptized or start considering baptism. While others do not declare their stance on baptism, the most important

thing is that the seed will have been sown and God will continue to minister to them through the Holy Spirit.

Mhando's encounter with one of the governors in Nigeria is worth sharing. Mhando was given an opportunity to preach to a group of forty people who were at the governor's palace and this group included the governor's entire cabinet. After offering the closing prayer, the governor held Mhando's hand for more than fifteen minutes showing him around his palace.

"Promise me that when you come to Nigeria next time you will come and stay in this palace for two days," the governor pleaded.

"I will," Mhando accepted.

The governor then asked the pastors that had accompanied Mhando to bring him to the governor whenever he visits Nigeria.

Another country president that Mhando visited, although not a Christian, was blessed by Mhando's ministry since Mhando came at a time the man was going through a crisis.

"Why don't you shift the headquarters of your ministry to my country?" the president asked Mhando.

"You have become my personal friend," he continued.

Mhando believes that most evangelists fail to bring the gospel to the elite due to fear. Inferiority complexes prevent preachers from delivering the good news of salvation to the upper classes. Having identified this as one of

the major obstacles in ministering to the elite, Mhando prescribes a cure for the low self-esteem that often plagues preachers.

"The expression of your desire to see and pray for the leadership of a country and the other elite, raises you not only to their level but above them," Mhando states with unmistaken humility.

Mhando urges each ordained minister and lay church member to take seriously their charter found in 2 Corinthians 5:18-20. "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God."

Pause & Reflect

- **Jesus loves all people regardless of their class, race, or origin.**
- **What am I doing to share the good news of salvation with not only the poor but also the rich?**
- **Who is on my prayer list? Does it cover all classes of society?**

Prayer Corner

- **"Lord, help me to recognize that every person needs Jesus Christ the Savior of the world. Amen."**

Chapter 12

Preaching Powerful Sermons

"For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart."
Hebrews 4:12.

"Lord, I am tired of preaching flowery, yet powerless sermons," Herry Mhando prayed. "I'm tired of being congratulated at the end of each sermon, 'Pastor, that was a wonderful message' and yet there is no genuine conversion and change of heart."

It is evident that God has answered Mhando's prayer. His sermons are not flowery—they are down-to-earth, moving hearts and changing lives.

"When you combine prayer with house-to-house visitation of the members in their homes, your preaching will not remain the same," Mhando comments. "As you preach, the people know that what you are talking about is not hearsay, for you know them, you have been to their homes, you have eaten food together, and you understand their struggles."

A striking feature of Mhando's evangelistic crusades is that he does not announce ahead of time what he will be preaching about. In other words, he does not publish a list of topics and the dates on which the specific topics will be preached.

"I don't want people to avoid some meetings because they have seen a topic which they already think they know about," says Mhando. "Every night is unique and fresh. All who come expecting a blessing will receive one. None should leave disappointed."

Even more striking about Mhando's evangelistic preaching is the fact that he does not follow a rigid list of sermons, but a general structure that allows flexibility. His six-week crusades are divided into three two-week segments. In the first two weeks, Mhando preaches sermons that focus on Jesus Christ.

"The first two weeks are devoted to the crucified Christ and should bring about a revival," Mhando points out.

The next two weeks, Mhando preaches faith in Jesus Christ and His Word, the Bible. Mhando paints Christ in His beauty, revealing the matchless immensity of His love. He extols the character of Christ, the creator, redeemer and sustainer.

It is essential that the audience learn to respect the Bible since "no prophecy of scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from

God as they were carried along by the Holy Spirit" (2 Peter 1:20-21).

During the third and fourth week, Mhando leads the audience through the fundamental doctrines of the Bible. He links the doctrines with the love that the audience now has for Christ. In light of Mhando's exposition of the doctrines, he tries to bring the audience to the point where they can say, "Because I love Jesus Christ and His Word, I will accept everything that Christ says."

In the two weeks in which he covers the doctrines, Mhando directs focus on doctrines such as: the state of the dead, the second coming of Christ, the Sabbath, stewardship, baptism by immersion, among others. These are presented in the context of love and loyalty to Jesus Christ the Savior who has done so much for us.

The final two weeks allow Mhando to summarize the messages covered in the first four weeks. His approach is different and there is no room for boredom, even for those who would have attended the earlier meetings.

Unlike evangelistic crusades by other evangelists where attendance at the beginning of the meetings is high, declining as the meetings progress, Mhando's meetings start small and grow night after night. The attendance swells with the highest figures reported at the end of the crusade.

Mhando keeps his objective in focus, which is: producing a convert who is well rounded and well

grounded in the teachings of the Bible. He believes that his five or six weeklong crusades allow for ample time for the audience to mature for baptism.

Whatever the content of the sermon, Mhando makes revival the centerpiece. It's revival time for the people as well as the evangelist himself. His daily devotional life assists him to let the Holy Spirit guide him in the designing and delivery of the sermon.

A serious student of the Bible, Mhando combines both expository and topical preaching in his crusades. Regardless of the type of sermon he may preach, Mhando always tries to make applications of the message as he progresses in his sermon rather than leave the application for the end. He has discovered that people's attention span is short. If one delays applying the message, one risks losing the attention of his audience. Mhando has managed to keep large audiences spell-bound partly because of immediate application as opposed to the delayed application option.

Mhando notes, "It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner will be won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have power that will tell upon hearts."[1]

Pause & Reflect

- **How can I make the most of every sermon I hear?**
- **If I get a chance to preach, what should be the center of my preaching?**
- **Do I need a pulpit in order to preach?**

Prayer Corner

- **"Lord, help me to be a sermon that draws people to you. Amen."**

Chapter 13

Leading People To A Decision For Christ

"Elijah went before the people and said, 'How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him."
1 Kings 18:21.

Herry Mhando believes that preaching a sermon without asking people to decide for Christ is like a farmer who plants crops but never harvests. Or a salesman who tries to sell a product but never closes the deal. Or a gentleman who falls in love with a lady but never climaxes the relationship in the exchange of wedding vows. Mhando never preaches a sermon without making an appeal. He considers all his meetings to be reaping crusades. He believes that other evangelists, pastors, and lay members have done the planting, and he is there to reap the harvest. He notes that many are "on the verge of the kingdom, waiting only to be gathered in."

Mhando believes that the Lord has called him to be His ambassador. His role is to move, persuade, convince, beg, beseech, and compel (Acts 17: 1-4; 2 Cor. 5:11, 18-20; 6:2; Luke 14: 16-24).

"I preach for decisions," Mhando states. "Therefore the time for altar call is a serious time. People make serious decisions every night."

Mhando believes he should invite prospective members to make their decision for Christ without delay. He considers the duration of his sermon adequate for someone to make up his or her mind each night. He does not view this as asking for too much since the Bible communicates this kind of urgency in accepting Jesus and the salvation that He provides.

Mhando gets his cues from Jesus who in calling His disciple expected an immediate response. "As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. 'Come, follow me,' Jesus said, 'and I will make you fishers of men,' At once they left their nets and followed him"' (Mark 1:16-18). Mhando believes, "Now is the time of God's favor, now is the time of salvation" (2 Cor. 6:2).

Mhando finds a lot of support for inviting people to make decisions for Christ from the writings of Ellen G. White. In the book *Testimonies For the Church* she writes, "With an unction of the Holy Spirit upon him (the preacher), giving him a burden for souls, he will not dismiss a congregation without presenting before them Jesus Christ, the sinner's only refuge, making earnest appeals that reach their hearts. He should feel that he may never meet these hearers again until the great day of God." [1]

In view of the urgency of human salvation, Mhando makes altar calls inviting people to give their lives to Jesus. He doesn't wish to make the blunder that Dwight L. Moody made on October 8, 1871 in Chicago. Moody later regarded not inviting people to Christ at the end of his sermon that night as the greatest blunder in his ministry.

Moody had preached on Matthew 27: 22, "What shall I do, then, with Jesus who is called Christ?" Instead of making a call that night, he ordered his audience to go home and think it over. Moody said to his audience, "I wish you would take this text home with you and turn it over in your minds during the week, next Sabbath we will come to Calvary and the cross, and will decide what to do with Jesus of Nazareth."[2] Unfortunately, many who were among his audience were destroyed that night by the great Chicago fire. That night Chicago was reduced to ashes, Moody's meeting place was burned down, his congregation scattered, and he never saw some of the people again. They died without being given a chance to make a decision for Christ. Looking back with much remorse, Moody lamented:

> What a mistake! I have never dared to give an audience a week to think of their salvation since. If they were lost they might rise up in judgment against me. I remember Mr. Sankey singing, and how his voice rang when he came to that pleading verse: 'Today the Savior calls, For refuge fly! The storm of Justice falls, And death is nigh!' I

> have never seen that congregation since. I have hard work to keep back the tears today. . . . But I want to tell you of one lesson I learned that night, which I have never forgotten, and that is, when I preach, to press Christ upon the people then and there, and try to bring them to a decision on the spot. I would rather have that right hand cut off than give an audience now a week to decide what to do with Jesus."[3]

At the beginning of the sermon, Mhando makes an announcement regarding the appeal, and thus preparing the whole congregation for the call that will come at the end of the sermon. He asks the congregation to be praying for the hundreds that will be making decisions, thus paving the way for the Holy Spirit to work in a mighty way.

Before making an appeal, Mhando asks the local pastors, their spouses and all church elders to come forward to shake hands or give hugs to the hundreds who will be making decisions for Christ and baptism. He also asks church members whose relatives and friends have made decisions to come forward and stand by their side, thus assuring them of their prayer and support.

On the issue of appealing for baptism on the first night, Mhando is not without critics. There are some who feel that inviting people to make a decision for baptism on the first meeting is premature since Mhando would not have covered the fundamental doctrines of the SDA church. Mhando regards his crusades to be

"reaping crusades" in which the attendees are not totally ignorant of what SDAs believe. He points out that most of the people who come to the meetings do so because a friend or relative who may happen to be Adventist invites them to the meeting. Whatever the cases might be, the majority of those who attend Mhando's crusades already know something about SDAs—their day of worship, their kind of baptism, the kinds of food they don't eat, their observance of the ten commandments and so on.

Therefore in view of the basic knowledge that people may have at the beginning of the crusade, Mhando perceives his task to be one of helping people find a way to Jesus Christ. Since they already have some knowledge, the people being asked to make a decision for Christ are not starting from point zero. Besides, on the first night of each of his crusades, Mhando works closely with local pastors who begin to conduct baptismal classes. No wonder, Mhando baptizes within the first week of his crusades.

Mhando has several points that help him make effective calls. He uses these in his one on one Bible study sessions as well as in his evangelistic crusades. The following points assist the preacher as he guides the people to make a decision for Christ.

Mhando strongly believes that the salvation of one soul is so important that Jesus would still have come to die on the cross even if there was one sinner in need of salvation.

He emphasizes God's hatred for sin and His love for the sinner. Mhando uses the most pictorial terms to enable people to see the love of God clearly so they may respond out of love. He cites Bible passages that show how loving God is so as to refute the accusations of Satan that paint God negatively. In fact, at issue in the Great Controversy is whether God is love or as arbitrary as Satan has tried to portray him. Mhando exposes Satan for what he is and lets the pure character of God come out in its unparalleled beauty.

Mhando makes it clear to the listeners that if any one of them is lost, Jesus will feel the greatest pain and sense of loss. The same plea that God made for Ephraim is what He feels for every sinner, "How can I give you up, Ephraim?" (Hosea 11:8). No person was created to be lost. Jesus lived, suffered, and died that all who choose Christ will be saved.

Mhando makes a clear distinction between eternal life on the one hand and eternal destruction on the other. To choose Jesus means eternal life and untold joy but to choose the devil means death. In every person's life there comes a time to choose and Mhando tries to impress on his hearers that now is the time to decide. None should put off such an important matter when so much is at stake. He cites a useful text that can help the preacher put his point across which says, "But if serving the Lord seems undesirable to you, then choose for yourself this day whom you will serve, whether the gods your forefathers served beyond the river, or the

gods of the Amorites, in whose land you are living. But as for me and my house, we will serve the Lord" (Joshua 24:15).

Mhando's other favorite text that emphasizes the need to make a decision, is found in Deuteronomy 30:15, 18 which says, "See, I set before you today life and prosperity, death and destruction.... This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live."

Mhando also refers to 2 Corinthians 6:2 that reads, "for he says, 'In the time of my favor I heard you, and in the day of salvation I helped you.' I tell you, now is the time of God's favor, now is the day of salvation."

Mhando often cites a compelling text in the book of Hebrews. "So, as the Holy Spirit says: Today, if you hear my voice, do not harden your hearts as you did in the rebellion, during the time of testing in the desert, where your fathers tested and tried me and for forty years saw what I did.... Today, if you hear his voice, do not harden your hearts as you did in the rebellion"' (Hebrews 3:7-9, 15).

Mhando informs the people attending his evangelistic crusades that the decision they make for Christ will make it easier for someone to take a similar step. Salvation is contagious. He adds, "It is heart-warming to know that if you choose to follow Christ, someone will be in heaven because you made a right decision."

Mhando explains to the hearers that in the last judgment, there will be two groups of people—those who obeyed God and kept His commandments and those who did not. He asks his audience to choose in which group they wish to be. Courteously yet courageously, he helps them make up their mind and stand on the side of God.

In his appeals, Mhando also warns those who may not have chosen to accept Jesus concerning the danger of postponing their decision. He reminds them of how short and unpredictable life can be. He invites people to emulate the example of the thief who was nailed next to Jesus and who took advantage of salvation. He said, "Jesus, remember me when you come into your kingdom," (Luke 23:43).

Aware that some people may be reluctant to decide for Christ because of their repeated failures of the past, Mhando tries to be as reassuring as possible. He knows that some people may feel so unworthy of God's forgiveness and fail to forgive themselves. Mhando dispels Satan's lie that some sins will not be forgiven because they are just too big. He assures the sinner of the unfailing love of Jesus Christ whose hand they should embrace. Passages such as Isaiah 1:18 and John 6:37 show how God is eager to receive those who return to him in conversion.

Mhando inspires hope to those who may be despondent. He tells the prospective members that their baptism will be a great blessing to the church. He shows

how their talents will be used to provide leadership and service in any sector of the church.

Mhando believes that making a call is biblical. He sees the Bible as full of God's invitations to His wayward people. Starting from the book of Genesis, after Adam and Eve had sinned; God is pictured in pursuit of His fallen children. The Bible says, "Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. But the Lord God called to the man, Where are you?" (Genesis 3:8-9).

God frequently called His children to repentance. Mhando selects a few other examples from the Old Testament. There was the call that Moses made to the Israelites to return to God after he came down Mount Sinai and discovered, much to his horror, that they had built themselves a golden calf to worship. "So he (Moses) stood at the entrance to the camp and said, "Whoever is for the Lord, come to me" (Exodus 32:26).

Another incident was when Elijah made a call to the Israelites at Mount Camel. Scriptures read, "Elijah went before the people and said, 'How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him.' But the people said nothing" (1 Kings 18:21).

Mhando finds additional basis in the New Testament for making altar calls for his evangelistic meeting. Jesus publicly invited people to be His disciples. Andrew and

Simon Peter, his brother, were the first to respond positively to Jesus' call to discipleship (John 1:39-42). After them, Philip and Nathaniel followed (John 1:43-45).

In His public ministry, Jesus consistently invited people to salvation. A classical example is that of Zaccheus, the tax collector who wanted to see Jesus so badly he had to climb a tree so he could see Jesus from a vantage point. Seeing his determination, "when Jesus reached the spot, he looked up and said to him, 'Zaccheus, come down immediately. I must stay at your house today. . . . Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save what was lost"(Luke 19:5,9). Another text that Mhando often quotes is Matthew 11:28-30, where Jesus extends an invitation to the weary saying, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn of me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."

The example of the apostles in the early church is one Mhando emulates. They called people to repentance in their preaching of the gospel and many were baptized. However, some though invited to salvation, refused. Mhando refers to the governor Felix who would not heed to God's invitation to repentance at the preaching of Paul. This case shows the danger of resisting God's invitation to salvation. In Acts 24:25 the Bible records, "As Paul discoursed on righteousness, self-control, and

the judgment to come, Felix was afraid and said, 'That's enough for now! You may leave.' When I find it convenient, I will send for you." A similar and unfortunate case is one of King Agrippa. As Paul preached to him he was resistant as well. When Paul asked, "King Agrippa, do you believe the prophets, I know you do" (Acts 26:28). King Agrippa replied, "Do you think that in such a short time you can persuade me to be a Christian?" (v. 29).

The last invitation in Revelation 22:17 is one Mhando loves. Here the invitation for salvation is extended to all who will. "The Spirit and the bride say, 'Come!' And let him who hears say 'Come!' Whoever is thirst, let him 'Come'; and whoever wishes, let him take the free gift of the water of life."

Pause & Reflect

- **How can I assist someone to make a decision for Christ from the pew?**
- **How can I improve the way I make appeals in my preaching?**
- **The greatest hazard in preaching is preaching without inviting people to give their lives to Jesus.**

Prayer Corner

- **"Lord, in word and deed may I invite people to accept you as their Savior. Amen."**

Chapter 14

Contextualizing the Gospel

"I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right."
Acts 10:34-35.

An international evangelist, Herry Mhando believes in contextualization of the gospel. He understands contextualization to be art of translating the absolutes of scripture so that they take into account changing language and differing ideas among cultures. He shows that the idea is not to change the gospel, but to enable it to speak with relevance to the needs of people with whom one is working.

CULTURAL RELATIVITY

All who preach the gospel cross-culturally need to know that God, in His wisdom has allowed for cultural diversity. Since each culture develops in response to the specific challenges people in a given place have to deal with, each culture is adequate to sustain its own

people. This is often referred to as *socio-cultural adequacy*. Closely tied to *socio-cultural adequacy* is the concept of *cultural relativity* that views all cultures as relative. There is no culture that is superior to another *per se*. Although God is above all human culture and although all cultures are tainted by sin, and hence in need of redemption, God respects culture but He confronts the negative aspects in each culture that may need to be discarded.

The Scriptures endorse *cultural relativity*. But this is no to be confused with moral or ethical relativity. Ethical relativity asserts that ethical behaviors from one culture to another are to be accepted as valid. In order words, condemning evil practices in another person's culture is out of place since that would smack of *ethnocentrism* (tendency to use one's own culture as the standard).

A key passage in the Bible which gives us an idea of what God thinks about culture is 1 Corinthians 9:19-22 in which the Apostle Paul says, "Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have be-

come all things to all men so that by all possible means I might save some."

In the foregoing passage we see how Paul upheld God's law as he tried to be "culturally" relative in his multi-cultural ministry. It's not always easy, but that's what cross-cultural evangelists such as Mhando are called to do. There is need for adaptability without sacrificing biblical principles.

Mhando has no problem condemning certain aspects of the culture of the people who come to his meetings and he urges separation from the negative features of each culture. He asserts that the Scriptures will not tolerate certain bad cultural practices because light has no fellowship with darkness (2 Cor. 6:14).

CULTURAL SENSITIVITY

Mhando agrees with the six guidelines on contextualization that Hunter, a Church Growth specialist, suggests if one is to effectively communicate the gospel cross-culturally. Hunter encourages cross-cultural evangelists to be culturally sensitive to people of any culture that is different from one's own. Second, it is important for the evangelist to identify with people's feelings, felt needs and worldview. Third, the evangelist should try to learn people's language as that endears him to the people he intends to reach. Fourth, in matters of dress and worship, the evangelist should not violate the local styles. Fifth, the evangelist must use

preaching methods that attract people rather than repulse them from God. Sixth, recruit and train indigenous leaders.[1]

Mhando believes what Ellen White states when she says, "we. . . must learn to adapt our labors to the conditions of the people—to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love, the love of Christ is the only power that can soften the heart and lead to obedience."[2]

Mhando's preaching has proved relevant to most cultures in which he has conducted evangelistic campaigns. Since he does not use notes, he is able to maintain good eye contact with his audience. This allows him to make adjustments in the presentation of the gospel to suit the various audience dynamics.

Although most preachers are going hi-tech, Mhando does not use a computer or any sophisticated technology in his preaching. This makes him fit in both the most remote parts of the world as well as the most developed countries. The Holy Spirit is present wherever the Gospel is preached to contextualize the Word of God to every person regardless from what cultural background a person may come.

The cross-cultural preacher must take advantage of every opportunity to learn as much as possible about the people to whom he will be preaching. However, failure to obtain information or education on cross-cultural ministry should not deter anyone from cross-

cultural preaching. The Holy Spirit will guide a cross-cultural worker who is willing to spread the good news of salvation.

Pause & Reflect

- **How can I make the gospel relevant to everyone?**
- **What am I doing to understand cultures different from mine?**
- **Jesus commanded us to go into the entire world.**

Prayer Corner

- **"Lord, help me to respond to the gospel commission. Amen."**

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