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Seventh-day Adventist Mission: The Shifting Landscape

Did you know that 26 of the 30 biggest shopping malls in the world are now in emerging markets, mostly in Asia? Only three are in the United States.

Did you know that statistics from the World Intellectual Property Organization show that more patents originate in Japan than in the U.S., that South Korea overtook Germany to take third place in 2005, and that China is poised to overtake Germany, too?

Did you know, economically speaking, that over the past decade six of the ten fastest-growing countries in the world were African? In eight of the past ten years, Africa has grown faster than East Asia, including Japan? (Africa Rising 2011:15).

The Changing Contours of World Mission

It is not only in the arena of economic growth that the developing world is exceling; church growth is also advancing with breakneck speed and the religious landscape is being redrawn. For the past fifty years or so, the center of Christianity has shifted from North America and Europe to Africa, Asia, and Latin America (AALA). Church historian Philip Jenkins calls this shift “one of the transforming moments in the history of religion worldwide” (2011:1).

Christianity on a global scale has grown significantly during the twentieth century. This growth is likely to continue unabated in the foreseeable future. The outcome of this phenomenal development has been an incredible redistribution of membership. The Christian heartlands of Europe are shrinking and Africa, Asia, and Latin America are expanding, causing the center of Christianity to shift from the so-called Global North to the Global South (Jenkins 2011:2). The Global North (for this article Europe, North America, Japan, Australia, and New Zealand) used to be the traditional

industrialized and missionary-sending continents, while the Global South denotes Asia, Africa, and Latin America that were formerly recognized as mission fields. This redistribution of Christian membership is due in part to the success of evangelization in Africa, Asia, and Latin America, and in part to the unprecedented decline of Christian adherence in Europe.

Jenkins observed that the global shift of Christianity from the north to the south is hardly noticeable among Northern observers outside of academia, except for Samuel Huntington's book *The Clash of Civilization and the Remaking of World Order* (Jenkins 2011:5, 6). Ironically Huntington predicted, so far erroneously, that Islam would overtake Christianity as the world's most dominant religion (1996:65). Presently among the world's 7 billion people, Christianity claims 2.2 billion adherents or 31% of the world's population, while Islam has 1.6 billion believers or 23% of the world's population.

What has caused this major shift in demography? Scholars have been tracking this development for decades and they have noted major trends in the following areas: (1) membership, (2) mission, (3) indigenization, (4) theology, and (5) resources.

At the risk of oversimplification in a diverse and complex world, we must realize that there are exceptions to every trend. Christianity is a collective body of Christians throughout the world. Each branch of the Christian community adheres to diverse traditions, which differ even within their respective persuasion. Despite the complexity, there are discernible and measurable indices.

Membership

In broad strokes, the number of Christians in the Global North has shrunk noticeably, whereas membership in the Global South has grown consistently through the past decades. The late Christian statistician, David Barrett, estimated that in 2000 there were 1.9 billion Christians in the world, 59 percent of whom lived in Africa, Asia, or Latin America, compared with 28 percent in Europe and only 11 percent in North America. By 2005, Barrett estimated that Christians in Africa, Asia, and Latin America would represent 68 percent of the world total, with only 30 percent living in Europe and America (Barrett, Kurian, and Johnson 2001). Dana Robert summarized the change of demographics this way, "The typical late twentieth-century Christian was no longer a European man, but a Latin American or African woman" (2000:50).

The shift in global Christian membership is reflected in the delegates attending the Third Lausanne Congress on World Evangelization held October 17-25, 2010, in Cape Town, South Africa. Most participants came from Africa, Asia, and Latin America (Stafford 2010:35). Out of the 4,000

delegates, 400 came from the United States, 50 from Canada, 80 from the United Kingdom, and 230 from China. In contrast, at the First Edinburgh World Missionary Conference in 1910, which was perceived as the height of the mission movement dominated by Europe and North America, there were 1,200 delegates: 500 from the United States, 500 from the United Kingdom, 4 from Asia, and none from Africa (Stafford 2010:35; see also Stanley 2009:91-92; 97-98).

Many Global South Christians are new to the Christian faith. Often they are the minorities in countries where other major faiths predominate. These new Christians have just emerged from their former faiths and are now practicing the new Christian faith alongside their primal religions, a situation which, in some cases, predisposes them to dual allegiance.¹

Not only are Global South Christians new, many new independent denominations have proliferated, often highly charismatic. The breathtaking growth of Pentecostal churches in Africa and Latin America has been well documented in mission literature. Rio de Janeiro, for example, has some 40 new Pentecostal churches opening every week (Jenkins 2011:81).²

The epochal change in the demographical shift in Christianity to the two-thirds world is also evident in the Seventh-day Adventist Church. In 1960, the Church in the Global South had a membership of 675,000 (54 percent of world membership). Half a century later, membership shot up to 16 million representing 91.5 percent of world membership. The Global North had 570,000 members in 1960 and reached 1.5 million or just 8.5 percent of total membership in 2010.

Membership increased in tandem with baptisms, rather than merely reflecting demographic factors. In 1960, the baptisms in the Global North represented 31 percent and in the Global South 69 percent of world baptisms respectively. By 2010, baptisms in the Global South increased three fold to an extraordinary 96.2 percent of all baptisms that year.

All around the world, the rate of church growth has exceeded that of population growth in the past 50 years. Both the Global North and South have done well considering the huge population growth in the developing world. Fifty years ago in the North, there was one Adventist to 1,271 non-believers, while in 2010 the number had decreased to 1 in 702. Rapid growth in the Global South membership had reduced the ratio of member to non-member from 1 in 3,424 in 1960, to 1 in 378 in 2010.

It is interesting to note that in a recent board meeting of the Adventist Review/Adventist World, it was reported that the Adventist World online edition received 114,873 hits in May 2012. Most of the visits originated from China (45,333), and Russia (38,528) (Richli 2012).

Mission

Mark Shaw argues that a religious revolution is in progress across the Global South (2010). Revivals in Korea, India, Uganda, Brazil, and China have altered the religious landscape. One outcome is that Christians in the Global South are passionately enthusiastic for mission. One is likely to find South Korean missionaries in Europe, Brazilian missionaries in the Middle East, or Filipino missionaries in Africa. Churches in the Global South are now sending missionaries to the Global North. "Today more Christian workers from Brazil are active in cross-cultural ministry outside their homelands than from Britain or from Canada." More than 10,000 foreign Christian workers are today laboring in Britain, France, Germany and Italy—more than 35,000 in the United States (Barrett, Johnson, and Crossing 2007:31; see also Jaffarian 2002:15-32). South Korean missionaries are noted for their zeal in mission. The country has close to 22,000 missionaries serving overseas, many of whom are tentmakers. Nigeria has already sent out 5,200 missionaries all over the world. They hope to raise 50,000 missionaries who will work in North Africa (Brant 2008).

In this reverse missionary movement from the Southern to the Northern hemisphere, the previous notions of "sending country" and "receiving country" have been tossed aside. The new paradigm highlights the potential for the Global South to evangelize the Global North. Philip Jenkins observes that the current South-to-North missionary push is as ironic as the Catholic Church's efforts during the Counter-Reformation to reconvert vast segments of Europe's Protestant population (2011:64).

These broader trends are also reflected in the Seventh-day Adventist Church. In 1960, the Church sent out 490 long-term missionaries, the overwhelming majority (443 or 90 percent)³ of them originated from Global North countries. In 2010, the trend reversed itself. The Global North's share of world missionaries dropped to 54 percent,⁴ and the slack was picked up by missionaries coming from the Global South (Southern Asia-Pacific Division, South American Division, and Inter-American Division). The missionary landscape looks very different than it did 50 years ago, reflecting similar shifts of gravity from the North to the South.

Aside from the reverse missionary movement, the Global South is noted for its intra-missionary movement. A case in point is the church in China. The exponential gospel advancement in recent decades is attributed to the ingenuity and diligence of indigenous missionaries and church leaders. When all foreign missionaries left China between 1949-1952, all Adventist schools and hospitals, the seminary, and the publishing house became inoperable. Chinese believers took responsibility and ownership of the church. They started from the grassroots, propagated from the grassroots, and became a bottom-up, grassroots movement. Of their own

accord, with no financial or personnel assistance from foreign countries, they took mission to heart and went about organizing and training church leaders on a scale deemed unthinkable to the outside world.

Though regarded as an unorganized territory in Adventist parlance, the church in China is anything but unorganized. Probably the most awesome demonstration of the indigenous movement is in the phenomenon called “mother churches.” Today there are 34 so-called mother churches that have sprung up in major cities along the central and northeast corridor. Under these mother churches are a plethora of smaller and yet smaller churches. The Beiguan Church in Shenyang, for example, was started in 1985 with just one church with a few believers. Today it is a conglomerate of eight mother churches and 130 daughter churches with a membership of more than 7,000. The mother churches operate three old folks’ homes, one kindergarten, one primary school, and two high schools with dormitories.⁵ In recent years Shenyang has become a local, church-based mission agency sending young self-supporting missionaries to ten localities, two of which are in foreign countries.

How did China transition from a church highly dependent on foreign resources to a home-grown movement? Ironically, the expulsion of foreign missionaries unintentionally propelled Chinese leadership and membership to self-determination and self-reliance. This was true for all Christian movements, including ours. Mission scholar Mark Noll observes that “forcing the missionaries to leave was the birth of Christian China. Even though there was tremendous suffering and momentous persecution, what was left was Chinese Christianity, and Chinese Christians knew how to do the gospel in China without the missionaries. In a strange way, losing China was how the gospel took root in China” (Neff 2009:38). So the expulsion of foreign missionaries turned out to be a blessing in disguise. When China is eventually stripped of its former vestiges, it will truly become an indigenous Chinese church. This is in no way to discount the commitment and sacrifices of hundreds of missionaries who were credited for bringing the gospel to China. They worked the best they could with the best knowledge available at that time. When they left, Chinese Christianity entered a new post-missionary era which was unlike anything that went on before.

Indigenization

The church in the two-thirds world has also been engaging in indigenizing the gospel to local cultures. In Africa, the goal is to make the gospel African with African leaders (Cox 1995:243-262; Walls 1996:3-15). One major reason for this adaptation is that the translation of the Bible into local languages has accelerated in the past century. The Bible, or

portions of the Bible, has been translated into more than 1,600 new languages, compared with about 700 translations before 1900. Besides the Bible, hymns and liturgies have also been translated into local vernaculars. Such translations have brought spiritual empowerment to Christians who hear the gospel for the first time in their mother tongue (Sanneh 1989; 2003; 2008). Africans, for example, feel very much at home when they read about dreams and visions in the Scriptures. The wave of new translations has been liberating to new Christians seeking to “escape” from traditions and taboos. They feel empowered that their history, culture, and language are worthy of God’s attention.

In the past, theologians in the developing world have tended to depend on Western theological methods and presuppositions with little relevance to contextual worldviews. Some superficially engage with local cultures, but lack missiological orientation. Asian theology, for example, is often faulted for being banana theology, yellow on the outside and white on the inside. Authentic Asian theology should be mango theology, yellow on the outside and yellow on the inside (Yung 1999; Koyama 1999), pertinent to the pluralistic religious milieu while remaining faithful to its foundational roots in Scripture. In rethinking mission to the world, one proposal is to view mission “among” the nations (*missio inter gentes*) rather than the classical paradigm of mission “to” the nations (*missio ad gentes*). Mission “among” the nations implies that mission has come of age and is no longer imported or transplanted from Europe and North America. Thus mission is primarily the responsibility of indigenous Christians, who because of their familiarity with their cultural contexts are best in translating the gospel of Christ in a gentler and more compelling manner.

Theology

The theological landscapes between the North and South are in stark contrast. The Global North’s scholars, influenced by Enlightenment-based education and culture, tend to ask philosophical questions relating to such topics as the nature of Christ and to discuss Calvinism versus Arminianism. They tend to dismiss stories of miracles and allegorize them. They discount miracles in the gospels as legends and not historically plausible.

To Christians in the South, theological debates are extraneous and irrelevant to day-to-day realism. They are convinced they live in a supernatural world. They are concerned about battles between angels and demons. To them, supernatural events are normative. Dreams and visions are part of their present-day reality. Faith-healing and exorcism are a way of life. Christians in the Global South place a premium on angelic encounters. Global South pastors acknowledge the vast power of witchcraft and confront it head-on by burning fetishes.

In much of the world, Christians are more in tune with the Bible when they read it in their existential contexts. When they read narratives of healing, they see a God who cares about their suffering. When they read about miraculous accounts, they thank God for divine intervention. The Bible is at once wholistic and relevant. In Africa, “you do not have to interpret Old Testament Christianity to Africans; they live in an Old Testament world” (Jenkins 2006:46).

The urgent task that contemporary Christianity faces is to recapitulate Christian theology from non-Western perspectives. Most of the theological truths we inherit are packaged from evidence-based contexts, giving little attention to the daily struggle arising from theological dissonance from encounters with folk religions, spiritism, and witchcraft. Mission anthropologist Paul Hiebert believed most people in the developing world view reality at three levels—a lower level of this world that can be seen and explained scientifically; a middle level of the unseen world of demons and magic; and a high level that transcends this world (god, luck, yin, and yang). Leaders who are brought up in Western cultures tend to overlook or ignore the middle tier in other cultures’ worldview. Hiebert called this the “Flaw of the Excluded Middle” (1982:35-47).

As a church, we need to face the deficiencies of a rationalistic worldview; especially when serving in animistic contexts. The church has done well in answering philosophical questions and not so well in existential inquiries. It is not enough to teach new believers about the state of the dead. We need to wrestle with issues relating to the understanding of that truth. It is not enough to say, “I don’t believe in ghosts.” We need to teach them how to overcome the fear of ghosts, fear of diseases, and natural disasters. The challenge is how to practice Adventism in a world where spirits are rampant and real.

Resources

The shift in population brings with it a change in wealth distribution. The London School of Economics estimates that in 1980, the global economic center was located in the middle of the Atlantic. By 2050, “the world’s economic center of gravity will be somewhere between India and China” (Voigt 2012).

The Knight Frank and Citi Private Wealth’s 2012 Wealth Report shows that in 2010, countries that had the highest per capita income measured by purchasing power parity were Singapore at \$56,532, Norway (\$51,226), the U.S. (\$45,511), Hong Kong (\$45,301), and Switzerland (\$42,470). The same Wealth Report estimates that by 2050, “the world’s wealthy citizens will be dominated by Asia: Singapore (\$137,710), Hong Kong (\$116,639), Taiwan (\$114,093) and South Korea (\$107,752). The only western economy

projected to remain in the top five is the U.S., with an estimated per capita income of \$100,802" (Voigt 2012).⁶

Economic development and wealth accumulation in the two-thirds world notwithstanding, Western countries remain affluent in contrast to others. The Global South has large membership but is more economically challenged. With the decline of membership in the Global North and exponential growth in the developing world, distribution of resources remains skewed.

Anglican Bishop Desmond Tutu used to say, "When the missionaries came to Africa they had the Bible and we had the land. They said, 'Let us pray.' We closed our eyes. When we opened our eyes, we had the Bible and they had the land" (In Gish 2004:101). The post-colonial era in much of the Global South, however, has seen rapid economic growth. The Economist magazine, for example, termed Africa "the hopeful continent" on target to follow in the footsteps of their counterparts in Asia. The commodity boom is partly responsible for the positive outlook (Africa Rising 2011:15).

Today the Christian minority in the North continues to commit substantial resources to the poorer Global South because "the preponderance of funding for missions still comes from the West" (Faith and Conflict 2005). In the Adventist Church, the North American Division, the major component of the Global North, remains the backbone of funding for the world budget. The tithe of the Global North increased from \$54.4 million in 1960 to \$1.15 billion in 2010; those \$54.4 million in 1960 were equivalent to approximately \$875 million in 2010. In real terms, the Global North increased its giving 131 percent. The \$1.15 billion it gave in 2010 represented 56.5 percent of the total tithe income of the world church. In other words, 8.5 percent of membership in the North contributed 56.5 percent of world tithe.

The Global South, on the other hand, has been contributing an increasing amount through the years. In half a century, its tithe has increased much faster than the Global North, though the North still contributed more in terms of the dollar amount. The South gave only about \$4.7 million (8 percent of world tithe) in 1960: in 2010 dollars, around \$75.6 million. But by 2010, it contributed \$885 million, or about 43.5 percent of world tithe. This was an increase of 1,171 percent in real terms, as opposed to the 131 percent for the Global North. If the Global South maintains its current level of giving, how many years would it take to catch up to the same level of giving as the Global North? It is notoriously difficult to predict because of variables that tend to be capricious. Barring a catastrophic worldwide economic meltdown, and assuming that the percentage rate of tithe increase over the last 50 years remains, it is conceivable that the Global South could overtake the Global North in about five years.⁷

Implications for the Seventh-day Adventist Church

Thus far, we have concluded that Europe and the United States are no longer at the epicenter of the Christian world because the majority of Christians now reside outside of these two continents. What does this epochal swing mean for the Seventh-day Adventist Church?

One implication of the paradigm shift is that the Global South has been reasonably successful in evangelism, and much of that success is attributed to trained and active laity. Mission is very much part of the DNA of the South, and the receptivity of the populace in the developing world is an added advantage. In terms of challenges, the South is generally poorer than its Northern counterparts; financial self-reliance is a distant dream for many. But given the promises from the Spirit of Prophecy, generating sufficient income domestically for gospel work is an achievable goal. We have been told that if all members were faithful stewards “the treasury would not lack for means;” “the treasury will be full;” “there would be no lack of funds,” “there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world,” and “an abundance would flow into the treasury to sustain the work of God in its different branches throughout our world” (White 1940:95, 73, 37, 73, 137). Increasingly, the Global South has taken stewardship seriously and in recent years substantial increase in tithes and offerings has been realized. The large increase in Sabbath School offerings (the backbone of the missionary program of the church) is indicative of this trend.

Another challenge of the Global South is urban ministry. Rural evangelism has long been the default mode of operation. We have converts by the millions from mountains and villages but relatively few converts are found in cities. Rapid urbanization is a global trend in the developing world; more than half of the world’s population now lives in urban areas. The treasure trove of inspired instructions more than a century ago still rings true today: “The work to be done in the warning of our cities has been presented to me over and over again; yet very little has been accomplished in the warning of these cities” (White 1909:11). “When I think of the many cities still unwarned, I cannot rest. It is distressing to think that they have been neglected so long” (White 1990:220).

While sharing the need for urban ministry, the Global North is also being confronted with a different set of challenges. In the face of advancing secularism, Christian faith and practice in the former Christian heartland are in decline. Christian heritage is in danger of being lost. The church is also greatly affected by slow or stagnant growth. It is striking that all of the 15 unions whose membership declined between 2000 and 2010 are found in the three European Divisions. The Global North’s membership

is rapidly aging and the need for an infusion of new blood has become critical. Undoubtedly, the church will continue to seek out the honest-hearted who are looking for meaning in life; however, there is no silver bullet. Thankfully, we have clear and inspired counsel from the Bible and the Spirit of Prophecy that has stood the test of time and will continue to prove effective in future endeavors. We also have an educated membership potentially ready to be mobilized and trained. Church leadership is determined to channel human and financial resources to experiment with new approaches that might appeal to the secular, post-modern minds.

Given that the Global South has the membership and the Global North has the money, what are the implications? The wide disjunction between the two is obvious but not often spoken of, at least not in public. Where is the church? One could argue “the church is where the members are,” or “the church is where the money is.” How then should we vote? Do we vote with wallets or numbers? To ask this question is to ask the wrong question because numbers and wallets are not mutually exclusive. Having wallets without numbers misses the mark, and numbers without wallets suffocates growth. Perhaps a more appropriate question is, how should wallets and numbers complement each other in a collaborative and synergistic manner to accomplish the mission of the church. With the dynamism and growing wealth of the South and the affluence of the North, the church could accomplish much on a scale never before imagined.

Conclusion

Christendom is on the march and is advancing from North to South. The Christian axis is no longer Euro-American, but likely to be African-Asian-Latin American. The Adventist Global South now represents about 92.5 percent of world membership and the gap between the North and South is widening. A reverse missionary movement has taken root. Mission is now from everywhere to everywhere. There is a greater degree of indigenization in terms of liturgy and understanding of the Scriptures. As to resources, the Global North contributes about 56.4 percent of world tithe with just 8.5 percent of world membership. However, the Global South is catching up in recent years in tithes and offerings, rapidly approaching the same level of giving as the North. Potentially both the North and South have plenty to bring to the table. Opportunities abound for a greater degree of collaboration between the North and South to fulfill the mission of the church. Never has the missional task been more pressing, or the need for meaningful partnership between North and South been more urgent.

Irrespective of their strengths and weaknesses, the Global North and South share two common challenges: revival and mission. “A revival of true godliness among us is the greatest and most urgent of all our needs.

To seek this should be our first work” (White 1887:177). “There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church” (White 1887:177).

Ellen White mentions “converted ministry” 26 times. “I tell you that there must be a thorough revival among us. There must be a converted ministry. There must be confessions, repentance, and conversions. Many who are preaching the Word need the transforming grace of Christ in their hearts” (White 1992:189).

Next year, the church will celebrate the 150th anniversary of the founding of the church. Since its beginning in 1863, the church has come a long way to where it is today. Yet billions have yet to hear of the Three Angels’ Messages. Great swaths of the 10/40 Window remain barren. We have yet to establish work in 23 countries and areas (148th Annual Statistical Report 2010:77). Hundreds of teeming cities continue to beckon us. Yet, we are reminded that we are not alone in this endeavor. The Holy Spirit stands ready to empower a languishing church. Revival and reformation will precede the Latter Rain. “If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land” (2 Chr 7:14-15). Indeed, the Latter Rain will pour out in full measure, and God “will finish the work and cut it short in righteousness” (Rom 9:28).

Notes

¹For dangers of dual allegiance see, for example, “Understanding Religious Syncretism in Brazil: Cases in Dual Allegiance with Implications for Adventist Mission,” paper presented by Wagner Kuhn, General Conference Mission Issues Committee, April 3, 2007, Silver Spring, MD.

²Catholic charismatic organizations have also mushroomed. Many of their celebrity priests sing and preach like Protestant pastors.

³There are 303 from the North American Division, 53 from the Northern European Division, 50 from the Australasia Division, and 37 from the Southern European Division.

⁴The North America Division sent 33%, the Trans-European Division 7%, the Euro-Africa Division 7%, and 5% from the South Pacific Division.

⁵Information supplied by the Chinese Union Mission in Hong Kong.

⁶“Old World economies will have the worst growth performance in the next 40 years, the report predicts: Spain, France, Sweden, Belgium, Switzerland, Austria, the Netherlands, Italy and Germany are at the bottom of the list. But Japan and its aging population will have the weakest projected growth of all economies, Knight Frank estimates.”

⁷Table 1. Global North and Global South Giving Comparisons.

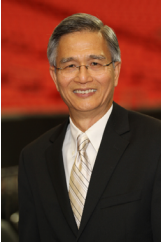
	Global South	Global North
1960	\$75,600,000	\$885,000,000
1961	\$79,394,719	\$889,648,463
1962	\$83,379,913	\$894,321,341
1963	\$87,565,143	\$899,018,764
1964	\$91,960,449	\$903,740,860
1965	\$96,576,376	\$908,487,759
1966	\$101,423,999	\$913,259,591
1967	\$106,514,946	\$918,056,487
1968	\$111,861,432	\$922,878,578
1969	\$117,476,283	\$927,725,998
1970	\$123,372,969	\$932,598,879
1971	\$129,565,639	\$937,497,355
1972	\$136,069,147	\$942,421,559
1973	\$142,899,097	\$947,371,629
1974	\$150,071,874	\$952,347,698
1975	\$157,604,687	\$957,349,904
1976	\$165,515,607	\$962,378,385
1977	\$173,823,613	\$967,433,277
1978	\$182,548,637	\$972,514,721
1979	\$191,711,611	\$977,622,854
1980	\$201,334,518	\$982,757,818
1981	\$211,440,444	\$987,919,754
1982	\$222,053,634	\$993,108,802
1983	\$233,199,549	\$998,325,106
1984	\$244,904,930	\$1,003,568,809
1985	\$257,197,860	\$1,008,840,054
1986	\$270,107,829	\$1,014,138,986
1987	\$283,665,811	\$1,019,465,751
1988	\$297,904,331	\$1,024,820,495
1989	\$312,857,550	\$1,030,203,365
1990	\$328,561,341	\$1,035,614,508
1991	\$345,053,378	\$1,041,054,073
1992	\$362,373,229	\$1,046,522,210
1993	\$380,562,445	\$1,052,019,068
1994	\$399,664,663	\$1,057,544,798
1995	\$419,725,710	\$1,063,099,552
1996	\$440,793,717	\$1,068,683,482

1997	\$462,919,225	\$1,074,296,742
1998	\$486,155,317	\$1,079,939,486
1999	\$510,557,737	\$1,085,611,868
2000	\$536,185,029	\$1,091,314,044
2001	\$563,098,676	\$1,097,046,171
2002	\$591,363,245	\$1,102,808,406
2003	\$621,046,546	\$1,108,600,908
2004	\$652,219,791	\$1,114,423,834
2005	\$684,957,767	\$1,120,277,345
2006	\$719,339,017	\$1,126,161,602
2007	\$755,446,023	\$1,132,076,766
2008	\$793,365,410	\$1,138,022,999
2009	\$833,188,148	\$1,144,000,465
2010	\$875,009,778	\$1,150,009,327
2011	\$918,930,631	\$1,156,049,751
2012	\$965,056,078	\$1,162,121,902
2013	\$1,013,496,779	\$1,168,225,948
2014	\$1,064,368,945	\$1,174,362,054
2015	\$1,117,794,625	\$1,180,530,391
2016	\$1,173,901,991	\$1,186,731,127
2017	\$1,232,825,649	\$1,192,964,432

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