

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

**TITLE: A STRATEGY TO REVITALIZE LITERATURE EVANGELISTS
IN ARUSHA CITY, TANZANIA**

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Date Completed: June 2019

Ellen G. White has repeatedly made calls that every Seventh-day Adventist (SDA) believer is called upon to scatter and broadcast tracts, leaflets, and books containing the message for this time. Yet, it appears that global Adventism, and Tanzania in particular, have very few literature evangelists ($N=127$), and these few appear to not be motivated, moreover having seemingly tense relationships with district pastors and, to a lesser extent, with church members. Thus, a project was designed with a strategy to revitalize literature evangelists in Arusha.

The project involved 20 literature evangelists (75% *female*) residing in Arusha and 80 district pastors (100% male) who were working with North-Eastern Tanzania Conference (NETC). The study followed project design which had two phases of data collection and analysis. The pre-test phase is presented in Chapter Three, while the post-test phase is presented in Chapter Four. The study employed a questionnaire in

both phases, but the second phase had only items that needed follow-up due to their statistical significance.

The pre-test results showed both literature evangelists and pastors agreed that the spirituality was good of literature evangelists ($M=2.16$, $SD=0.9298$); the pastoral support of literature evangelists from pastors is ranging from average to weak ($M=3.7666$, $SD 1.2933$); however, it was interesting to note that both literature evangelists and pastors agreed that the membership support is good ($M=3.28$, $SD 0.9896$). The study also found out seven core challenges, Capital ($M=4.2$); Transportation ($M=4.3$); Reaching the educated ($M=4.5$), Not owning a car ($M=4.9$); Not owning a house ($M=4.2$); lack of competence in speaking English ($M=4.8$) and Tense Relationship with pastors ($M=4.2$).

The post-test results focused on the objective relating to pastoral care, the findings showed improvement from $M=3.7$ which was interpreted as average pastoral care to $M=2.3$ which is interpreted as good pastoral care. Moreover, seminars in churches resulted in an additional 15 literature evangelists, which was a 60% increase from a pre-test season. Therefore, it is concluded that NETC ensures there is a good relationship between literature evangelists and pastors among other recommendations.

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IN ARUSHA CITY, TANZANIA

A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

Joseph Lusega

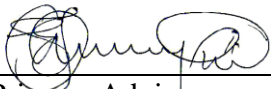
January 2020

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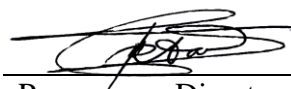
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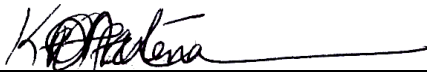
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Date: January 2020

Dedicated to all literature evangelists in North Tanzania Union Conference

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LIST OF ABBREVIATIONS

ETC	Eastern Tanzania Conference
GC	General Conference of Seventh-day Adventists
Les	Literature Evangelists
MC	Mara Conference
NETC	North-East Tanzania Conference
NTUC	Northern Tanzania Union Conference
SDA	Seventh-day Adventist Church
SNC	South Nyanza Conference
URT	United Republic of Tanzania
WTC	Western Tanzania Conference

CHAPTER 1

INTRODUCTION

Literature evangelism is one of the important lines of God's work in the global Seventh-day Adventist Church. According to General Conference Report,¹ this work began as early as 1850 with only one periodical, but as of 2015, there are 356 publications. In terms of total sales, in 1851 the sales amounted to USD, 40,000, but as of 2015, the sales reached USD 174,082,139. When statistics are looked in terms of publishing outlets, in 1880 there were four publishing houses, with 128 employees; however, in 2015 there were a total of 61, with 2,027 employees. Additionally, as early as 1900 there were 2,332 literature evangelists, but in 2015 there is an immense increase in literature evangelists amounting to 46,312; the total number of baptisms from 1980 to 2015 is 425,204! From these Tables ranging from the number of periodicals, sales, publishing houses, the number of employees in publishing houses and the number of literature evangelists, and baptisms indicates undisputable exponential growth - an aspect which validates the importance of literature evangelism as an area worthy of exploration.

Moreover, the same recent data by GC² indicates that East-Central Africa Division (ECD) has more or less 50% of all literature evangelists globally; yet the total sales are exceeded by far by the South American Division (SAD) which is almost one-third of total literature evangelists in ECD. The study argues that

¹ General Conference of Seventh-day Adventists, Office of Archives and Statistics, *Annual Statistical Reports* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2017), 16.

economic issues may sometime contribute to having, even more, lesser numbers of people who are willing to become literature evangelists.

In Northern Tanzania Union Conference report Northern Tanzania Union 2018,³ there is a report which shows the total number of 127 literature evangelists in a population of approximately 500,000 church members. This number is simply insignificant, there is a need for literature evangelists to be enrolled in the work. In South Nyanza Conference there are 46; Mara Conference has 42; while North-Eastern Tanzania Conference has only 20 and West Tanzania Conference has also 19. So these last two mentioned conferences are even in a dire situation and in need of more literature evangelists. Hence the study has embarked to explore on a strategy to revitalize literature evangelists in Arusha, which falls with.⁴

Arusha city in Tanzania declined due to a lack of committed leaders and efficient literature evangelists. Some of them abandoned the work complaining that they didn't have leadership support facilities. They are no longer serving Jesus because they are not happy and comfortable. Though the Seventh-day-Adventist leaders have been helping them to address the challenges persist.

In fact, the Seventh-day Adventist Church is benefiting from the literature ministry with new converts joining the Church as presented above. The selling of books has the power to sustain and strengthen both prospective members and new members alike. It contributes to Church growth and fulfillment of its mission.

While evangelists are thought to be many in different parts of Tanzania, that is not

² General Conference of Seventh-day Adventists, *Annual Statistical Reports*, 17.

³ Secretariat, *Quarterly Statistical Report* (Kilimanjaro, Tanzania: North East Tanzania Conference of Seventh-day Adventists, 2016), 56.

⁴ Ellen G. White, *The Desire of Ages: The Conflict of the Ages Illustrated in the Life of Christ* (Mountain View, CA: Pacific Press, 1947), 222.

the case in the Arusha region, especially in Arusha city.⁵

This project has come up with a strategy to improve the literature evangelism ministry in Arusha city in Northern Tanzania with an estimated projected population of 739,640.⁶ Fulltime Literature Evangelists workings are 20 making a ratio of 61,637 People for one Literature Evangelist. This city is also among the fastest-growing cities in Tanzania.⁷

Arusha is one of the four big towns that make up the North East Tanzania Conference of the Seventh-Day Adventist Church. Arusha city is composed of six districts, which are financially the backbone of the Conference. One could expect that leaders, as well as members, would understand and appreciate the Literature Ministry work. On the contrary, this ministry is still facing challenges.⁸

Statement of the Problem

White asserted that each Seventh-day Adventist Church has to make all its members' literature evangelists.⁹ In Arusha (at the beginning of the study, Jan 2016) there were only 20 Literature evangelists, which are unevenly distributed in 22 churches distributed in six administrative districts. These districts are Unga Limited, Njiro, Sanawari, Kijenge, Burka and Mjini Kati. For example Unga Limited has 4 LEs; Mjini Kati has 3 LEs, Shamsi has 3 LEs, Olasiti has 2 LEs, whereas Sakina,

⁵ Filipe E. Tan, "White on City Missions," *Journal of Adventist Missions* 11, no. 1 (2015): 114.

⁶ Statistician, Office of Chief Government, *Population and Housing Census* (Dar es Salaam, Tanzania: Dar es Salaam: National Bureau of Statistics, 2012), 15.

⁷ Musa Mitekaro, "The Role of Tourism in Community Development in Arusha" (Unpublished Ph.D Dissertation, University Dar es salaam, 2018), 234.

⁸ Pedro E. Perez, "Developing a Structure to Strengthen Youth Ministry in Florida Conference" (DMin Dissertation, Andrews University, 2017), 189.

⁹ Ellen G. White, *Colporteur Ministry* (Mountain View, CA: Pacific Press, 1953), 56–70.

Sinoni, Riverside, Mbauda, Kijenge, 7 Burka and Sanawari all have only one LEs. Other Churches such as Moshono, Sekei, Kwapole, Nduruma, Lemara, Olosiva, Ngaramtoni, Elikiding'a, and Ngusero. These Churches are 9, and they appear to be in the suburban area. Now based on this reality, the Churches from Arusha are falling short from the ideal. This has implications in making the everlasting gospel to spread not as intended in Revelation 14:6-7 (NIV). Moreover, such a situation makes the Lord Jesus Christ delay from coming. Hence, therefore, the project has embarked into a strategy to revitalize literature evangelists thereby recruiting more into the work.¹⁰

Research Purpose

A project geared to revitalize literature evangelists in Arusha City.

Objectives of the Study

1. To determine the level of spirituality among literature evangelists
2. To examine the extent of pastoral support of literature evangelists from pastors
3. To examine the extent of Church members support to literature
4. To find out the challenges faced by literature evangelists

Research Questions

1. What is the level of spirituality among literature evangelists?
2. What is the extent of pastoral support of literature evangelists from pastors?
3. What is the extent of Church members' support to literature?
4. What are the challenges faced by literature evangelists?

¹⁰ Rodolfo N. Salazar, "A Lay Visitation Program to Help Reclaim Inactive Members at the Hillsboro Seventh-Day Adventist Church in Hillsboro, Oregon" (DMin Dissertation, Andrews University, 2011), 92.

Significance of the Study

At the end of this research, literature evangelists will know the benefits plan for their future retirement. The study will bring harmony and cooperation in the work of both pastors and Literature evangelists. The members will know well responsibilities concerning literature ministry in the course of training and seminars literature evangelists will become able professionals in selling books, and the SDA Church will increase in membership through literature evangelism.

Delimitation

The literature ministry basically deals with religious business which limits the researcher on religious books including the Bible. This project confines itself of launching a strategy on improving the literature ministry and to enhance the performance of literature evangelists in Arusha. Moreover, the study will deal with SDA members in selected Churches of Arusha which do not have any literature evangelist. These Churches are Moshono, Sekei, Kwapole, Nduruma, Lemara, Olosiva, Ngaramtoni, Elikiding'a and Ngusero.

Limitation

Due to inadequate availability of academic data on the subject of revitalizing literature evangelists both locally and globally, the study has opted to use old sources which are mostly authored by Ellen G. White. Academic gateways such as "Andrews University Digital Commons", "EBSCO Host", "Google Scholar" among others, did not reveal meaningful results. However, this limitation is an opportunity to respond to this staggering scarcity of literature on the subject.

Methodology

This study used a project design where the problem was identified through official documentation of the Northern East Tanzania Conference, which shows an alarming shortage of Literature Evangelists. The variables for the study were clarified and validated through a review of related studies as seen in chapter two and other chapters.

Chapter one deals with the background of the research by establishing the global and the local scope of the phenomenon. Moreover, there are research objectives. In chapter two the researcher surveyed the biblical foundations of Literature ministry focusing on the Old Testament, New Testament and the Writings of E. G. White.

In chapter three there is a socio-cultural description, additionally, a pre-test survey is done to literature evangelists, district pastors, and Church members. It provides findings that demand an intervention strategy in the next chapter.

In chapter four a post-test survey conducted at the end of seminars given to literature evangelists, pastors, and Church members. This discussion paves the way to the next chapter. Finally, in chapter five there is a summary of findings followed by a conclusion and useful recommendations.

CHAPTER 2

LITERATURE REVIEW

Nature of Literature Ministry

Seventh-day Adventists recognize the high value of the literature ministry as missionary work. It is a good and successful work initiated by God to help the Church spread the gospel around the world. Ellen White explains, that “As long as probation continues, there will be opportunities for the canvasser to work. When the religious denominations unite with the papacy to oppress God’s people, places, where there is religious freedom, will be opened for evangelistic canvassing.”¹ Also, Howard F. Faigao states that: ‘the Seventh-day Adventist Church as a whole has great potential in evangelism through the circulation of books.’² God is also pleased with this work and with those who engage in it. The nature of this work is to walk around the house to house, office after office, everywhere and even remote areas.³

Ellen G. White asserts that:

We are not selling books but we are called to upon to arise the people to prepare for the great issue before them. We must give warning to those who are standing on the very brink of ruin. ... This is the work before us: for this our publishing institution; it is the work that God expects at their hands.⁴

¹ Ellen G. White, *Colporteur Ministry* (Mountain View, CA: Pacific Press, 1993), 11.

² Howard F. Faigao, *The Publishing Ministry and the Church* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2005), 60.

³ Errol N. McLean, “Renewing the Motivation of the Devonshire Seventh-Day Adventist Church to Become a Missional Community Through the Biblical Alignment of the Church’s Spirituality, Passion, and Ministries” (DMin Dissertation, Andrews University, 2010), 119.

⁴ Ellen G. White, *Testimonies for the Church*, vol. 7 (Mountain View, CA: Pacific Press, 1902), 142.

It must be established that selling religious literature not the main objective of the Church, but the main objective is to save the lives of people. Like other ministries, the work, literature ministry is to accomplish the commission of Jesus to His disciples: “Go ye into the entire world, and preach the gospel to every creature” (Mark 16:15 KJV). Through literature ministry, many people have changed their lives and become candidates of heaven. As Ellen G White recommends,

The silent messengers [literature] that are placed in the homes of people through the work of the canvasser will strengthen the gospel ministry in every way; for the Holy Spirit will impress the minds as they read the books ... just as He impresses the minds of those who listen to the preaching of the word.⁵

Old Testament Perspective on Literature Ministry

Many people ask themselves why God decided to write. What is the importance of writing? Prior to answering this question we need to look at life in Eden. Before the fall of humans, things were good; there was efficient oral communication. Nature was used for communication. God Himself was communicating face to face with His children, and He often visited them in order to instruct and teach them.

Created in God’s Image “So God created humankind in his image, in the image of God he created them; male and female he created them.” (Genesis 1:27 NRSV) Ellen G. White says

As Adam came forth from the hand of his Creator, he was of noble height and beautiful symmetry. He was more than twice as tall as men now living upon the earth and was well proportioned. His features were perfect and beautiful. His complexion was neither white, nor sallow, but ruddy, glowing with the rich tint of health.⁶

⁵ Ellen G. White, *Testimonies for the Church*, vol. 6 (Mountain View, CA: Pacific Press, 1902), 316.

⁶ Ellen G. White, *Spiritual Gifts*, vol. 3 (Mountain View, CA: Pacific Press, 1864), 34.

With the entrance of sin, things became worse; communication was destroyed. The Bible says: “And the Lord God called unto Adam, and said unto him, where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid” (Genesis 3:9-10. KJV). David M. agrees that communication destroyed because of sin thus why Adam and Eve hid.

It was possible for Adam, before the fall, to form a righteous character by obedience to God’s law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law.⁷

After the fall of humans, it was not possible to see God and live. Therefore God found another way to meet with His people, most of the Old Testament prophets after receiving the message from the Lord were instructed to write them down, “Then the Lord replied: write down the revelation and make plain on tablets so that a herald may run with it” (Hab 2:2). That time used the written word that’s why God sent prophets to proclaim His word and later ordered them to write for their remembrance.

Speaking through prophets God keeps His relationship with His people. In fact, we need special time with God on a daily basis so as to develop our personal relationship with God. For Adam and Eve this situation continual tills the fall. Since then human beings lacked this confidence of facing their creator and were not ready to stay with him. We have some examples in the Bible and in history men and women who having a close relationship with their creator and what they benefited from. Let us look at one of them whose name was Enoch.

Enoch

The Bible says “And Enoch walked with God: and he was not, for God took him” (Gen 5:24). This man shows us what it means to have a devotion life. He is

⁷ Margaret Davis, *What Shall I Do to Inherit Eternal Life?* (Kelowna, BC: Orion, 2006), 82.

setting a living example of a good relationship and communion with God. The seventh man who lived in this corrupted earth walked day by day with his creator in spite of the challenges that time before the flood. This one shows the purpose of his life. Leupold comments:

Yahweh God is represented as “walking about in the garden” the almost casual way in which this is remarked indicate that this did not occur for the first time just then. The assumption that God had repeatedly done this is quite feasible. Besides, there is an extreme likelihood that the almighty assumed some form analogous to human form which was made in the image. Nor is there anything farfetched about the further supposition that previously our first parents had freely met with and conversed with their heavenly father.⁸

In Moses’ time, God saw that it was necessary to write. Thus, He wrote His law on the two tablets. This was the time whereby God established the publishing ministry. It was on Mount Sinai, and Moses became the first literature evangelist to bring hope to Israelites. The Bible says: “And He gave unto Moses when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God” (Exodus 31:18). The tables were written on both their sides; on the one side and on the other were they written (Exodus 32:15).

Since then God continued using this method to deliver the message to his people. In Isaiah’s time, God commanded His prophet to write: “Now go, write it before them in a table, and note it in a book that it may be for the time to come forever and ever” (Isaiah 30:8). Literature was very important however, God wanted them to write and sent them to the people: “Thus *speakeeth* the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book (Jeremiah 30:2).”

⁸ H. C. Leupold, *Exposition of Genesis* (Chillicothe, OH: DeWard, 2010), 301–306.

Writing on literature ministry the prophet Habakkuk states: “The Lord answered me and said, ‘Write the vision, and make it plain upon tables, that he may run that *readeth* it. For the vision is yet for an appointed time, but at the end, it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry (Habakkuk 2:2-3).”

From the beginning, we can see the publishing ministry, established under God’s divine direction. The Holy Spirit Inspired the Bible Writers, “For no prophecy recorded in Scripture was ever thought up by the prophet himself. It was the Holy Spirit within these godly men who gave them true messages from God” (2 Peter 1:20, 21 - The Living Bible).

The Holy Spirit Empowered the Ministry of Jesus “When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him” (Matthew 3:16). Holy Spirit Empowered the Prophets ““The Spirit of the Lord God is upon Me because the Lord has anointed Me to preach the good tidings to the poor; He has sent Me to heal the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound”” (Isaiah 61:1).

Holy Spirit Empowers the Ministry of Literature Evangelists’ Ellen G. White comments:

Let canvassing evangelists give themselves up to be worked *by the Holy Spirit*. Let them by persevering prayer take hold of the power which comes from God, trusting in Him in living faith. His great and effectual influence will be with every true, faithful worker. ⁹

⁹ White, *Colporteur Ministry*, 106.

New Testament Perspective in Literature Ministry

Literature Ministry in the days of Paul as described above the nature of this work is to walk around from house to house, office to office, the same as Paul did when he was engaging with evangelism. This is testified by his statement: “And how I kept back nothing that was profitable unto you but has shown you, and have taught you publicly, and from house to house” (Acts 20:20).

The idea of the interacting person to person and heart to heart with literature undoubtedly touches human lives more than many other methods. The apostle Paul uses this plan when he teaches the Bible house to house among the Jews and gentiles. Sometimes, when he left his books at Troas he ordered them as we read in the Bible, “The cloak that I left at Troas with Carpus, when thou *comest*, bring with thee, and the books, [but] especially the parchments (2 Timothy 4:12, 13).”

Here someone may ask what Paul means by asking Tychicus to bring the books too. Probably these books were most likely a few choices of works some might have bearing on Jewish history. While walking around the house to house to spread the gospel Paul would have carried them for reference, “however, there is no way of knowing what books Paul was speaking about. The parchments he mentioned are the Scriptures. It would be interesting to know what other books he read.”¹⁰

The Bible says something about the people of Bereans in Corinth. These were nobler than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few (Acts 17:11-12. KJV).

¹⁰ Andrew Wommack Ministries, “2nd Timothy 4:13,” *Andrew Wommack Ministries*, n.d., accessed May 8, 2015, <https://www.awmi.net/reading/online-bible-commentary/>.

The Bereans searched the Scriptures to see if what they were being taught was correct. We need to remember that the only Scripture available to them was the Old Testament. The things that Paul and Silas taught them were regarding Jesus Christ and the New Covenant, mentioned in the Old Testament. Most of these people were of Jewish heritage and knew of the Old Testament promises of a Messiah.

Likewise, the literature evangelists walked around with worthy literature for the salvation of the people. Further, during the time of John the revelator God instructed him to write. God said, "Write and sent it to the Churches." Write the things which thou hast seen, and the things which are, and the things which shall be hereafter (Rev 1:19). God used the Scriptures to warn the seven Churches of their inequities and shortcomings (Rev 1:11). The importance of the written word the books distributed by the SDA church through the Literature Evangelists - ten, twenty, even fifty years ago are still preaching. They will keep the leading soul to Christ He comes Ellen G. White comments that:

The silent messengers [literature] that are placed in the homes of people through the work of the canvasser will strengthen the gospel ministry in every way; for the Holy Spirit will impress the minds as they read the books.¹¹

Viewed from the world's concept, selling literature evangelism is business. That is true but selling literature evangelism work is God's business under His special supervision, the ultimate goal is to prepare souls for God's kingdom. The business aspect of our work is the means for the ultimate objective of God's Church: Soul-Winning.

Religious books are incomparable value. What is their price compared to eternal life? Books and pamphlets should be painted in the mind of the prospect a picture of the beauties of heaven, and what it would be like to live there throughout

¹¹ White, *Testimonies for the Church*, 6:63–66.

eternity. People around the world are spending great amounts of money on health. Religious books explain how to prevent diseases, and give practical natural remedies which help restore health, the greatest treasure of life. Ellen White asks “What is the value of money at this time, in comparison with the value of souls?”¹²

The Bible, being the vital book for evangelism greatly supports the work of selling Christian literature. In the SDA Church, this kind of evangelism is fully accepted, and the previous history up to now shows that canvassing was and is part of the establishment of this church.

Literature Ministry in God’s Plan

The literature ministry began in November 1848 when a handful of our pioneers met in a meeting that took place after they had held the popular Sabbath Conference. They gathered at the home of Otis Nichols, who was a dedicated layman. They spent time studying the Bible and praying. They had a burden on how they could share the light that the Lord had brought upon their pathway.

While they were in the mood of prayer, Ellen White was taken in a vision, and when she came out of the vision she said to her husband James White: “You must begin to print a little paper and send it out to the people. ... From this small beginning, it was shown to me to be like streams of light that went clear round the world.”¹³

During the early years, a man called George King came from Ontario Canada and wanted to be a preacher with Elder White. But, he didn’t have much education and was not able to express himself clearly, when he didn’t perform well. Then, Mrs. Gods' mark advised and said that she felt that God had genuinely called Mr. King. But

¹² White, *Colporteur Ministry*, 149.

¹³ Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, CA: Pacific Press, 1943), 125.

she also felt that God had called him to be a preacher of a different type. This is what she called a “fireside preacher.” She felt that he was called to preach to people in their homes around their firesides and give those tracts and other good literature.”¹⁴

George King actually accepted the idea and he was willing to try it out. He was trying to be a pastor, but he could not make it. He didn’t know that God had a different plan for his life and his ministry. God’s ways are different from man’s ways. From that time he became the first literature evangelist of the Adventist church.

Importance of Literature Ministry in the Seventh-day Adventist Church

Does the Church need the literature ministry? If yes, Why? The first aim of God in establishing the literature ministry is for nurturing His people. A person who is determined to be perfect in spirituality should read and study himself, rather than depend on listening sermons and teachings. According to God’s plan,

The printed page is essential, not only in awakening His people on the importance of the truth for this time but in rooting and grounding them in the truth; and in establishing them against deceptive error. Papers and books are the Lord's means of keeping the message for this time continually before the people.¹⁵

The second aim is to develop and accomplish God’s work as we approach the last days. It is very important to note that the literature ministry work was very pivotal in the establishment of the Church even before its beginning. Writing and publishing were means of spreading the truth from the very beginning of the message. It is also important to note that the same publishing work will play a crucial role during the closing period of the earth’s history. Many ministries will stop, especially during

¹⁴ White, *Life Sketches of Ellen G. White*, 125.

¹⁵ Ellen G. White, *Pastoral Ministry* (Hagerstown, MD: General Conference of Seventh-day Adventists, Ministerial Association, 1995), 206.

persecution; but the literature ministry will continue to preach the gospel of the truth until the last minute.

Every Adventist Member is a Literature Evangelist

The Church has open doors to welcome any member who will devote their own life and talents to full or part-time literature evangelism. Ellen White says: “God calls for workers from every Church among us to enter His service. God loves His Church. If the members will do His will, if they will strive to impart the light to those in darkness, He will greatly bless their efforts.”¹⁶ God’s Call is for men and women both youth and old as explained below:

Both the youth and those older in years will be called from the field, from the vineyard, and from the workshop, and sent forth by the Master to give His message. Many of these have had little opportunity for education, but Christ sees in them qualifications that will enable them to fulfill His purpose. If they put their hearts into the work and continue to be learners, He will fit them to labor for Him.¹⁷

It should be noted that incompetent and careless people are not fit for this sacred work; self-discipline must be practiced by everyone who would be a worker of God. This will accomplish more than the most brilliant talents. An ordinary mind, well-disciplined will accomplish more and higher work than the most highly educated mind without self-control. Therefore, the Church has the responsibility to select people who are capable and fit for this qualification. Besides those who participate full or part-time in literature Evangelism, the door is still open for each member of the Church to participate by buying literature and giving it free to people.

¹⁶ White, *Colporteur Ministry*, 20.

¹⁷ Ellen G. White, *Education* (Mountain View, CA: Pacific Press, 1952), 269–270.

Statements of Other Authors on Literature Ministry

Today many people are too busy. They don't have time to attend gospel meetings or to discuss religious matters, except matters concerning their work. These people can be reached and preached through literature. Like Mrs. Ellen G. White, other authors have also described the importance of literature. Perry C. Brown asserts that "soon after the invention of the modern printing press in the 1450s, religious literature flourished. This is especially true of the tracts used by Martin Luther and other reformers during the Protestant Reformation."¹⁸

A tract will often speak to a person's heart when that person is alone, away from a face-to-face confrontation when the Spirit of God can work in quiet conviction. In some places, the title "evangelist" is given to persons who feel that they have a definite call to the ministry, but have not been able to follow a complete theological training and study. They are accepted for direct soul-winning under this title. In other places, the title is given to ministerial trained persons at a theological college who are devoting their entire time to public ministry and not so much to pastoral Church duties.

For example, Jehovah's Witnesses make extensive use of Watch Tower Society literature, including books, magazines, booklets, and handbills to spread their beliefs and to use them as textbooks in their religious meetings. It is said that publications were sold to the public until the early 1990s. From which time they were

¹⁸ Perry C. Brown, "God Uses Gospel Tracts," *Journal of the Grace Evangelical Society* 7, no. 13 (1994): 24.

offered free of charge, with a request for donations. The change in policy was first announced in the United States in February 1990.¹⁹

Worancha also highlights the content of literature. He says, “It also depends on what kind of literature we distribute to the people. Evangelistic literature for soul-winning should contain fundamental biblical doctrines which would reveal the divine truth to the hearts of humanity.”²⁰

To sum up, the literature ministry is of paramount importance. However, people do not know the value of publications. Out in the country, in the cities, on every street, in every home, there are souls who know nothing of the soon return of the Savior. Remote and nearby places can be reached through literature. Otherwise many people living in these areas would never have the opportunity of learning the message.

¹⁹ Administrator, “Jehovah’s Witnesses Practices,” *Wikipedia*, last modified 2019, accessed February 8, 2019, https://en.wikipedia.org/w/index.php?title=Jehovah%27s_Witnesses_practices&oldid=932169680.

²⁰ Gebre Worancha, *I Must Preach This Gospel: God’s Mission and Accountability of His Church in This End-Time* (Paju, South Korea: Everlasting Gospel, 2009), 93.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTINGS

Geographical Setting of Arusha City

Arusha city is located in the North-Eastern part of Tanzania. The region has a common border with Kenya in the North. In the East, it shares the borders with Kilimanjaro and Tanga regions; with the Dodoma region in the South and with Singida, Shinyanga, and Mara regions in the West. Arusha is a major international diplomatic hub.

The city is regarded as the capital of the East African Community. Since 1994 the city hosts the International Criminal Tribunal for Ruanda. It is a multicultural city with a majority of the Tanzanian populations from mixed backgrounds: indigenous Bantu, Arab-Tanzanian, and Indian-Tanzanian. The city also hosts a minority population of white Europeans and Americans. Some of them speak little Swahili and are in need of being reached with the everlasting gospel.¹

Social and Cultural Setting

Arusha city receives many visitors from outside the country every year. They come as workers and tourists. They hail from Christian, Jewish, Islam, and Hindu religious backgrounds. The Government statistics show that, “The number of incoming travelers to the Basque country is significantly higher from October 1997

¹ Administrator, “Arusha Region,” *Wikipedia*, last modified 2016, accessed June 24, 2016, https://en.wikipedia.org/w/index.php?title=Arusha_Region&oldid=919525468.

(when the museum was open) onwards, increasing by more than 23,000 per month on average.²

The hosts around Arusha city are the Wa-Arusha tribe who were from Pare origins and used to live in the Kilimanjaro area. They first arrived in the now Arusha area in the 1830s where they settled into the Selian area of town. Most of the people at the time were Maasais. The Wa-Arusha tribe took on a lot of the Maasai traditions but they are still very different.³

The Wa-Arusha still speak the same language as the Maasai but they are agriculturalists whereas the Maasai have remained pastoralists. The Wa-Arusha pride themselves on being productive farmers and even though they have been farming the same land for generations, they still manage to keep the land fertile through protection of the soil and conservation of nature.⁴

The Arusha people are said to be of Pare origin from the Arusha Chini area in Kilimanjaro Region. In about 1830 they settled in Selian area on the southwestern slopes of Mount Meru under Maasai authority. The Wa-Arusha are distinct but related to, the Maasai; they speak the Maasai language. However, unlike the Maasai the Arusha people are mostly agriculturalists.

² Emmanuel Igiha, "Contribution of Tourism on Household's Income in Tanzania: The Case of Mto wa Mbu in Arusha Region" (Masters Thesis, Mzumbe University, 2013), 83.

³ Allison Marie Kotowicz, "Maasai Identity in the 21st Century" (Masters of Anthropology Dissertation, University of Wisconsin-Milwaukee, 2013), 56.

⁴ Laura E. Hauff, "Effects of Development on the Maasai" (B.A Dissertation, St Johns University, 2003), 44.

A Brief History of the Seventh-day Adventist Church in Arusha

According to Praise Mtango, the work in Arusha city started in 1952. He himself was the first official Literature evangelist missionary sent by the Tanzania Union Mission. He worked there for almost two years, and then he left for studies.⁵

According to Pastor Mbonea Reuben, the former Publishing Department Director for North East Tanzania Conference, another literature evangelist, Elibariki Misheto was sent by the Tanzania Union Mission to work in Arusha city in 1956. Later, a second literature evangelist, Eliamani Irigo joined him; and immediately they started a Sabbath School Branch with few members from Moshi Church district⁶. In his book, “*Kanisa Safarini Tanzania Historia ya Kanisa 1903 - 2013*” Elisha Okeyo explains that lay people started to worship as a company led by Elibariki Misheto at Kaloleni. Later they moved to Mianzini Seventh-day Adventist Church.

Membership in Arusha City

Currently, Arusha city has 6 Church districts with a membership of about 11,302, scattered all over the city. According to the 2012 census, “the population of Arusha municipal is 739,640”⁷ while the North East Tanzania Conference statistical report indicates, “the rate of Church membership growth in Arusha city is about 11.9 % with an average baptism of 1,348 annually.”⁸

⁵ Praise Mtango, “History of Literature Evangelism in North East Tanzania Conference,” interview by Joseph Lusega, August 22, 2015, 24–32.

⁶ Elisha A. Okeyo, *Kanisa Safarini Tanzania: Historia Ya Kanisa 1903-2013* (Morogoro, Tanzania: Adventist Press, 2014), 14–19.

⁷ Administrator, “Arusha Region.”

⁸ Secretariat, *Quarterly Statistical Report*, 56.

Literature Ministry in Arusha City

By the time of North East Tanzania Field organized as a Conference in 1990, Pastor Godson Elieneza was the President, while Reuben Mbonea was serving as publishing director. During that time many Church members were recruited to join the literature evangelism work. Burka Seventh-day Adventist Church was the center of literature evangelists because there was a Church campus. A book depository was functioning in that place. The literature evangelism work was promoted as second to none. It was regarded as the highest calling in accordance with Ellen White's statement: "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the scriptures."⁹

According to Reuben Mbonea, the literature evangelism work grew very rapidly between 1990 and 2000. People left their regular jobs to join the literature evangelist full-time force. Many among those who joined the work in Arusha at that time felt that they could not continue wasting time while souls are perishing. Books were sold very fast.

According to the government statistical report, 1,007,784 people occupy Arusha City Center. This Table gives an average of 111,976 non-Adventists, for one literature evangelist. A literature evangelist has to cover over 321 km to reach those non-Adventists. The North-East Tanzania Conference 2016 statistical report shows that the total number of Adventists is 11,302. This Table indicates that if every single member was a literature evangelist the ratio of individual literature evangelist to non-Adventists would be."¹⁰

⁹ White, *Colporteur Ministry*, 7.

¹⁰ Secretariat, *Quarterly Statistical Report*, 68.

Nevertheless, differences and misunderstanding began to sprout among literature evangelists not only in Arusha city but throughout the country. In addition, a critical shortage of books in 2000 hit the whole country, thus resulting in the closure of many Adventist Book Centers. Arusha city was negatively affected and many literature evangelists left the work.

Only a few among them remained and were ready to dedicate and sacrifice their life until death. Pastor Reuben who served as Publishing Director for a long time mentions some the factors which contributed to the decline of the Literature Evangelism such as low commitment of literature evangelists, additional responsibilities given to the Publishing leader as a promoter, low support given by the local conference leader, lack of higher education of regarding the literature evangelistic work, and the use of foreign language in most of the offices within the city. Lack of competent assistance from their nearest Assistant Publishing Director (APD).¹¹

As mentioned above the population in Arusha city is growing very fast. Although the Church membership is increasing there is a work to be done by the Publishing Ministry. There is a need for increasing the task force of literature evangelists. In the past, the Adventist Book Center of at Burka in Arusha city closed because of lack of colporteurs. Another contributing factor was that the Church ceased to provide a room for the Adventist Book Center.

Sample Size and Characteristics

Since the sample size of respondents was only 20 for fulltime literature evangelists living in Arusha City, it implies that the findings will not be generalized,

¹¹ Reuben Mbonea, "History of Literature Evangelism in North East Tanzania Conference," interview by Joseph Lusega, October 11, 2015.

but will have a bearing impact to the population of Arusha City. The sample also included 80 pastors who come from various districts within NETC. This population was selected by convenience from a Pastor's' meeting which was held in Singida on 25-26 January 2017. All pastors in NTUC were represented, but the study opted strictly for NETC pastors. Again the same population was given a short version of the question on 23-24 January 2018 during a workers meeting which was conducted at Same, Kilimanjaro. This population was important for comparison purposes because pastors work hand in hand with literature evangelists in their districts.

Data Analysis

The data is going to be discussed by using descriptive statistics, where the interpretation guidelines use mean (M) and Standard Deviation (SD). This aspect emerges from a 5-Point Likert Scale. Table 1 shows this.

Table 1. Interpretation Grid

SN	Mean Range	Response	Interpretation
5	4.25–5.00	Strongly Agree	Very good/very satisfactory
4	3.50–4.24	Agree	Good/satisfactory
3	2.75–3.49	Neither nor	Fair/neither nor
2	2.00–2.74	Disagree	Poor/not satisfactory
1	1.25–1.99	Strongly Disagree	Very poor/disappointed

Source: Researcher (2016)

Description of Demographic Data

This section discusses five variables which include; *salesmanship, age, gender, education, capital, house ownership, and transportation*. The variables are explained in the order of appearance.

Table 2. Salesmanship of Literature Evangelists

Level	Number	Frequency	Percent	Cumulative Percent
Level 2	2	4	10.0	5.0
Level 3	16	76	90.0	100.0
Total		80	100.0	

In accordance with Table 2 above, it indicates that most of the Literature evangelists in the study were in Level 3 ($N=16$, 90%), and the remaining number was in the Level 2 category. This is an important observation since all focal respondents are fulltime workers of the Church, specializing in selling Adventist literature. The current study has not involved part-time evangelists as well as student canvassers as these may not have a clear picture of what it entails to be a fulltime literature evangelist.

Table 3. Age of Literature Evangelists

Age Category	Number	Frequency	Percent
26-34	3	22	16.0
35-44	12	49	67.0
45 and above	3	9	16.0
Total		80	100.0

In reference to Table 3 above, most literature evangelists were in the age range of 35-44 ($N=12$, 67%), some few more were between 26-34 ($N=3$, 16%), and then age range of 45-and above ($N=3$, 16%). This distribution indicates the group literature evangelists involved in the work area in the prime age for productivity are also expected to be having wives and children as dependants. This further indicates, if LEs are revived, then their families and the Church at large will be key beneficiaries.¹²

¹² Purasa Marapaung, "Reviving Family Worship In The Rocky Mountain Indonesian Seventh-Day Adventist Church" (DMin Dissertation, Andrews University, 2016), 120.

Table 4. Gender of Literature Evangelists

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Male	2	11.1	11.1	11.1
Female	16	88.9	88.9	100.0
Total	18	100.0	100.0	

In accordance with Table 4, the gender distribution of respondents indicates most LEs were female ($N=16$, 90%) and the rest were males ($N=2$, 10%). On the contrary, the pastors were 100% males. This indicates the work of LEs is perceived to be a work for women and one of the pastors belongs to the male domain. This distribution has a practical application that calls for more males to be involved in the work as it is the work for every Church member. On this matter, Ellen White asserted; that “God wants the entire Church to get involved in making plans to reach all classes of people with the Gospel message.”¹³

Table 5. Education of Respondents

Education Level	Frequency	Percent	Valid Percent	Cumulative Percent
Primary Education	14	70.0	77.7	70.0
Secondary Education	3	25.0	16.6	95.0
College Education	1	5.0	5.5	100.0
Total	18	100.0	100.0	

According to Table 5 above the distribution shows most LEs were primary school leavers ($N=14$, 77.7%), whereas most pastors involved in the study ($N=3$, 16.6%) were college graduates. The implication for the least education could be impacting to lower sales as rich and educated persons cannot be easily convinced to buy books from a person of lower education status.

¹³ Ellen G. White, “Every SDA Believer Must Be a Literature Evangelist,” *Review and Herald*, 2014.

Table 6. Capital of Literature Evangelists

	Frequency	Percent	Valid Percent	Cumulative Percent
500,000 AND BELOW	2	10.0	10.0	20.0
500,001-1000,000	16	90.0	90.0	100.0
Total	20	100.0	100.0	

In reference to Table 6 above, it is evident that most of the LEs ($N=16$, 90%) were having an operating capital ranging between Tshs. 500,001-1,000,000/-. This finding was contradicted with the view of Pastors who said their capital is well below Tshs. 500,000/- ($N=71$, 88%). This contradiction implies that Pastors (in the study), have a lower estimation of the work which is done by LEs, and if that is the case they may have low motivation to encourage members in their respective districts to join literature evangelism work. Moreover, under normal circumstances, this is a minimal amount for any seriously operating business. These circumstances call for LEs to find alternative ways to increase their capital thereby enhancing their work.

Table 7. Home Ownership among Literature Evangelists

Own Home	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	5	27.8	27.8	27.8
No	13	72.2	72.2	100.0
Total	18	100.0	100.0	

In reference to Table 7 above, it indicates that most of the LE in the study do not own houses ($N=13$, 72.2%), it is only a few who own houses ($N=5$, 27.8%). It was supported by most Pastors involved in the study ($N=73$, 91%). This finding is expected since the LEs have a small capital, are least educated, and belong to a culture that does not value women. This further could imply the atmosphere which discourages most of the Church members not to join Literature evangelism work.

Table 8. Transportation Used by Literature Evangelists

	Frequency	Percent	Valid Percent	Cumulative Percent
Public Transport	15	83.3	83.3	83.3
Private Motorcycle	3	16.7	16.7	100.0
Total	18	100.0	100.0	

In reference to Table 3:8 above, most of the LEs in the study are using public transport in conducting the business ($N=15$, 83.3%) and only a few have motorcycles ($N=3$, 16.7%). The findings indicate further that none of the LEs own a car. These findings are supported most Pastors ($N=75$, 95%). Lack of private transport maybe rendering an acute hindrance to LEs work. For example, they would be supposed to meet a client on time, but it could not be possible due to the challenges of public transport. Moreover owning private transport adds value in terms of the social status of LEs, which in turn may increase the level of income generation through selling books.

Analysis of Research Questions

After discussing the impact of demographic data on reviving literature evangelists, the study now embarks into analyzing four research questions in the order of their appearance.

Research Question One: What is the Level of Spirituality among LEs?

This question was significant as literature evangelism is a spiritual work. The study interrogated both LEs and selected Pastors, the results were compared to measure the significance. The question used a Likert scale with these benchmarks *1=Excellent; 2=Good; 3=Average; 4=Weak and 5=Very Weak*. The results as seen in Table 9 below were measured under four sub-variables namely spirituality, reading the bible, reading the spirit of Prophecy, participation and worship attendance. The

overall finding in that LEs spirituality is excellent ($M=1.55$, $SD 0.8132$), although specifically, LEs need to read more of Spirit of Prophecy books ($M=2.1$, $SD, 1.02084$).

Table 9. Level of Spirituality

Questions	N	Minimum	Maximum	Mean	Std. Deviation
How do you rate your spirituality	18	1.00	4.00	1.6500	.93330
How do you rate your bible reading program	18	1.00	4.00	1.7000	.73270
How do you rate your Spirit of Prophecy reading program	18	1.00	5.00	2.1000	1.02084
How do you rate your worship attendance	18	1.00	5.00	1.4000	.94032
How do you rate your participation in religious activities	18	1.00	5.00	1.7500	1.01955
Valid N (listwise)	18				

When Pastors were asked the same question, the results were slightly polarized, as Pastors assessed LEs to have good spirituality ($M=2.16$, $SD=0.9298$). It is hard to ascertain which group of respondents is fair, however, it is reasonable to gauge the spirituality of LEs is good as external assessment tends to be fair as compared to self-assessment. Therefore the problem of having a scarcity of literature evangelists who are employed fulltime, may not be the result of the spiritual level, but other factors as they will be discussed in the next research questions.

Research Question Two: What is the Extent of Pastoral Support of LEs from Pastors?

This question was important as Literature evangelists ideally need to work hand in hand with Pastors in order to enhance their work. For example, it is Pastors who ensure maximum participation in Church activities; it is Pastors who add a weighty hand when new LEs are being recruited and more, hence the question. The study interrogated both LEs and selected Pastors, the results were compared to measure significance. The question used a Likert scale with these benchmarks

1=Excellent; 2=Good; 3=Average; 4=Weak and 5=Very Weak. The results as seen in Table 10 below were measured under three sub-variables namely pastoral visits; seminars; professional relationships. The overall finding in Table 3:2 below indicated that pastoral support is ranging from average to weak ($M=3.7666$, $SD 1.2933$)

Table 10. Pastoral Support

	N	Minimum	Maximum	Mean	Std. Deviation
How often do you receive visits from your pastor	18	1.00	5.00	3.6500	1.34849
How often do you receive seminars related to Literature evangelism	18	2.00	5.00	3.7500	1.29269
How do you rate the working relationship with your pastor	18	1.00	5.00	3.7500	1.25132
Valid N (listwise)	18				

When a similar question was posed to Pastors, the responses were strikingly phenomenal as it showed the pastoral support is average ($M=3.2$, $SD=1.12$). These results are skewed as there were extremes in responses meaning there were cases of extreme bad pastoral support and on the other had good pastoral support. Nevertheless, these findings imply that a strategy is needed to enhance better pastoral support in terms of pastoral visits, giving seminars relating to literature evangelism and having a working professional relationship. On this matter, E.G White notes; *“The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister.”*¹⁴

Therefore, Pastors need to know that LEs are co-partners in the work of the Gospel ministry. On a similar note, LEs need to create a respectful demeanor to their Pastors as they are given the work of being general overseers of the flock. So when

¹⁴ White, *Testimonies for the Church*, 6:197.

this is done, it is expected the morale of LEs will be boosted and more will be added into work.

Research Question Three: What is the Extent of Church Members Support to LEs?

This question was essential as it sought to determine if Church members are really supportive of LEs or not. The research question had 5 items which were rate as *1=Never; 2=sometimes, 3=Often, and 3=very often*. Table 11 below has the findings.

Table 11. Members' Support

	N	Minimum	Maximum	Mean	Std. Deviation
LEs presence is an excitement to members	18	2.00	5.00	3.4500	.94451
LEs are cared spiritually, and emotionally	18	2.00	5.00	3.5000	1.14708
LEs have a good market among members	18	1.00	5.00	3.3000	.86450
LEs receive orders from members for books which will be distributed in large quantities	18	2.00	5.00	3.2500	1.01955
LEs plans are incorporated into church calendar	18	1.00	5.00	3.0000	1.07606

In reference to Table 11 above, the overall finding indicates that LEs often receive support from members ($M=3.28, SD 0.9896$). When the same question was posed to Pastors the findings were more or less the same ($M=3.02, SD, 0.998$).

Therefore, both groups of respondents agreed that the relationship is good as members often support LEs presence. In reference to this finding, therefore, it indicates that the problem of inadequacy of LEs is not mainly caused by members' support but by other reasons discussed in the study.

Research Question Four: What Challenges are Faced by LEs?

This was the last research question. It was vital since it sought to summarize the hindrances faced by LEs in doing their work. Since it is LEs who are on the field,

this item was strictly designed for them. There were ten itemized challenges and the respondents were required to rate the statements using a Likert scale (*1=Strongly Disagree; 2=Disagree; 3=Neutral, 4=Agree, and 5=Strongly Agree*). Therefore for the interest of the study, the items fall under either 4 or 5 are considered as challenges which demand attention. Table 4 has the findings

Table 12. Challenges

	N	Minimum	Maximum	Mean	Std. Deviation
LEs have problems in acquiring capital	18	4.00	5.00	4.2500	.44426
LEs have problems in modes of transportation	18	1.00	3.00	4.3000	.73270
LEs have tense relationship with pastors	18	1.00	5.00	4.2500	.85070
LEs lack adequate training in salesmanship	18	1.00	5.00	3.2000	1.36111
LEs have challenge in reaching rich society	18	1.00	4.00	3.6000	.99472
LEs have a challenge in reaching educated society	18	1.00	5.00	4.5000	1.23544
LEs have a challenge insufficient family income	18	1.00	5.00	3.4000	1.27321
Most LEs cannot own a car	18	4.00	5.00	4.9000	.30779
Most LEs cannot own a house	18	1.00	5.00	4.2000	1.47256
Most LEs do not have competence in the English language	18	4.00	5.00	4.8500	.36635
Valid N (listwise)	18				

Based on Table 12 above, the 7 leading challenges are Capital ($M=4.2$); Transportation ($M=4.3$); Reaching the educated ($M=4.5$), Not owning a car ($M=4.9$); Not owning a house ($M=4.2$); lack of competence in speaking English ($M=4.8$) and Tense Relationship with pastors ($M=4.2$). So these findings indicate when LEs will be able to reduce the intensity of these challenges, they will be more motivated and will move forward to recruit more church members to join the work of selling books. Nevertheless, regardless of these grisly challenges, E.G. White, encourages, “God

calls for workers from every church among us to enter His service as canvasser
{literature} evangelists.”¹⁵

¹⁵ White, *Colporteur Ministry*, 21.

CHAPTER 4

A STRATEGY TO REVITALIZE LITERATURE EVANGELISTS IN ARUSHA CITY

This chapter has a goal to make an intervention by designing a strategy to revitalize literature evangelists in Arusha City. Moreover, it seeks to strengthen pastoral care and finally work to recruit new literature evangelists, who will ultimately move from the first level to second and third levels. It has the following subsections: preparation of the strategy, implementation of the strategy and finally evaluation of the strategy.

Preparation of the Strategy

Training is important is an essential feature of the development of workers. Both the trainer and trainee ought to be in love with the work in which the training is being done. It is assumed that “there is no success without a successor, if a literature evangelist is to wide-awake he is expected to be strong, then move forward and prosper according to the design, there must be serious training done to these evangelists

It must be noted that the preparation of the strategy was conceived at the beginning of the study in 2015. It commenced by writing the first chapter which discussed the background of the study by noting that the Church needs LEs because they support in spreading the gospel and winning souls for Christ. Moreover, it is equally a form of religious employment. The preparation of the strategy continued to

explore Adventist and non-Adventist literature on the need to revitalize LEs. These discussions were featured in the second chapter.

The observations from the literature showed that there is the inadequacy of studies on the subject both locally and globally - this reality validated the stance of conducting the study. Thereafter the preparation of the strategy gave way to chapter three which is a chapter for analytical and description of the local setting. In this section, the history of literature evangelism in Arusha City was highlighted.

Moreover, this chapter dealt with empirical data collection as well as its analysis. The data was collected from 28 available LEs residing in Arusha, and 80 Pastors who come from different locations within NETC. Both LEs and Pastors were first met in the workers meeting on 25-26 January 2017 in Singida. The finding showed that the LEs needed revitalization particularly by focusing on their relationship with Pastors; and also addressing their seven core challenges namely: capital, transportation, reaching the educated, not owning a car, not owning a house and lack of competence in speaking English.

Gathering Letters and Preparation of Seminar Materials

Therefore, in this section, there is a presentation of the final ‘trimester’ preparation of the strategy to revitalize literature evangelists. The researcher obtained from the conference in order to conduct seminars to Churches which do not have even one literature evangelist. These Churches are Moshono, Sekei, Kwapole, Nduruma, Lemara, Olosiva, Ngaramtoni, Elekiding’a and Ngusero. These Churches are nine and they form a focal point where seminars will be done with a projection to recruit 18 literature evangelists. This will make an average of at least two new LEs per Church. The seminar materials were chiefly drawn from the book *Colporteur Ministry* and

other selected works of E. G. White. It must be noted that strategy involves three groups which are literature evangelists, Pastors, and Church members. The strategy has a duration of follow-up for two years (January 2017-December 2018).

Implementation of the Strategy

Care must be taken to assure that no past faults that led to the downfall of the work are repeated the set program shall be followed in order to reach the predictable goals. Stage by stage assessment shall be made to realize weekly and monthly projected sales and celebrations shall be made for achievement grasped. In an implementation, also the increase of new leaders shall be considered because the more literature evangelists, the more leaders would be needed.

Therefore, the subsection deals with the presentation of seminars to three groups namely LEs, Pastors and Church members. All of these subsections are presented in the order of appearance.

Seminars to LEs

There were a total of five seminars that were done by the researcher between January 2017 to June 2018. The seminars were five because the book Colporteur Ministry has five sections too, as shown in Table 13.

Table 13. Seminars

Seminar	Book Section	Title	Remarks
Seminar #1 (January-March 2017)	Section 1	Colporteur Evangelism	Assigning chapters to LEs in Groups; PowerPoint Presentation by the researcher
Seminar #2 (April - June 2017)	Section 2	The Qualified Colporteur	As above
Seminar #3 (July - September)	Section 3	The Colporteur Evangelist in Action	As above
Seminar #4 (January-March, 2018)	Section 4	In League with the Divine	As above
Seminar #5 (April- June, 2018)	Section 5	Our Truth Filled Literature	As above

During the last seminar, the participants were given the post-test instrument in order to measure if their opinions on pastoral care and challenges have either changed or not.

Seminars to Pastors

The seminars to Pastors were only two. As in the earlier section, the PowerPoint presentations were drawn from Colporteur Ministry Book. The seminars were conducted during workers meeting in 2017 and 2018 where the researcher was given a platform. It was much easier to be allocated a slot for the presentation since the researcher is still serving a Publishing Director in NETC. The second seminar culminated in the provision of a post-test instrument with the same questions as in chapter three. It was necessary in order to measure if their opinions on pastoral care towards LEs had either changed or not.

Seminars to Members

The seminars to members had one particular goal, which was to recruit 18 LEs from the nine Churches mentioned earlier. The researcher attended camp meetings in

the respective Churches between 2017 and 2018 and used this season to recruit literature evangelists. The camp meeting dates are shown in Table 14:

Table 14. Camp Meeting Dates

Dates	District	Churches
August 27-September 2, 2017 August 12-18, 2018	Kijenge	Moshono, Sekei, Kwapole, Nduruma
July 23-29, 2017 August 12-18, 2018	Mbauda	Olasiti, Ngusero
August 27-2 September, 2017 August 12-18 2018	Sanawari	Olosiva, Ngaramtoni and Elekiding'a
August 13-19, 2017 July 29-August 4, 2018	Njiro	Lemara

Evaluation of the Study

This section is the heart of the study as it measures whether the study was successful or not. The evaluation was done in Same, Kilimanjaro during workers' meetings. It was on January 23-24 2018, which was approximately a year after the Singida meeting.

Therefore, in reference to the post-test data analysis, it is evident that the project of revitalizing literature evangelists was successful since there are changes observed in the comparisons below on the variable of pastoral care which had significant differences among LEs and Pastors.

The evaluation of LEs was done also at the Same Workers meeting. So, in reference to Table 15 below, the mean on pastoral care has changed from 3.7 which were interpreted as average pastoral care to 2.3 which is interpreted as good pastoral care. This was possible due to seminars conducted to both LEs and pastors based on the book Colporteur Ministry.

Table 15. Literature Evangelists on Pastoral Care

	N	Pre-Test↑	Post-Test
		Mean 1	Mean 2
How often do you receive visits from your pastor	18	3.6500	2.3132
How often do you receive seminars related to Literature evangelism	18	3.7500	2.5479
How do you rate the working relationship with your pastor	18	3.7500	2.2901
Valid N (listwise)	18		

In accordance with Table 15 above, it is evident again the pastors who were involved in the pre-test have changed the way they relate to Literature evangelists. The mean has moved from 3.2 to 2.23, which is interpreted as a movement from average to good in terms of Pastors in rendering pastoral care to literature evangelists.

Table 16. Pastors on Pastoral Care

	N	Pretest ↑	Post-Test
		Mean 1	Mean 2
How often do you receive visits from your pastor	80	3.0250	2.1690
How often do you receive seminars related to Literature evangelism	80	3.3125	2.3874
How do you rate the working relationship with your pastor	80	3.4250	2.3491
Valid N (listwise)	80		

Increase of Literature Evangelists

As a result of good relations between Pastors and literature evangelists which was 'baked' in prayer and seminars to both groups, it has resulted in to increase of literature evangelists. As stated earlier, this was recruitment was done during camp meetings of 2017 and 2018. The earlier projected number was 18, but the actual number until this report finalized, a total number of 15 new recruited literature evangelists who are in the first level as they ascend to the second and third levels. So at the moment, all Churches in the study have a minimum of one to two literature evangelists.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

The study began in December 2016 which involved literature search, and coherent documentation. The period from January 2017 to June 2018 was time for pre-test and post-test data collection and analysis, in order to meet the purpose of revitalizing literature evangelists in Arusha City. In summary, there 7 lessons which are phenomenal to the project:

First, it was observed that as a Church we are falling far short from the ideal that all Church members need to be literature evangelists. But the situation on the ground, reveals there are only a handful of literature evangelists per Church, and some Churches are not having even one single literature evangelist.

Second, it was evident that studies relating to literature evangelism are clearly scarce, Andrews University, Adventist University of Africa, Adventist Theological Society, Journal of Adventist Missions and Adventist Archives websites did not produce significant results on the subject. Other multi-disciplinary databases such as “EBSCOHost” and “GoogleScholar” did not yield meaningful literature findings. This indicates, more research needed in the field of literature evangelism.

Third, it was also evident, the only available literature may be categorized as ‘classic’ implying literature that has stood the test of time. The corpus referred here is E.G. White books, especially Colporteur Ministry.

Fourth, the findings were evident after the intervention that when relationships are smooth between literature evangelists and Pastors; or literature evangelists and Church members, more desire to join literature evangelism work. In this project, it was witnessed 15 more members join the work.

Fifth, it was evident from the project that literature evangelists have enduring economic hardships which make them not to have capital, inability to own houses, inability to buy a car, inability to meet general sustenance for their families even though they meet their goals. This suggests that they need more motivation and financial support to transcend their goals.

Sixth, it was evident from the project that some literature evangelists (though few) have a lack of commitment to spiritual matters, although their work is largely a spiritual one. This indicates the need for Pastors and Church members to provide adequate spiritual nurturing to literature evangelists.

Seventh, literature evangelists in Arusha, are demographically categorized as most women, having the least education and with challenges of meeting the rich and educated in the quest of spreading Christian literature.

Conclusion

The project is reiterating the words of E. G White, who said, Every believer (SDA) is called upon to scatter and broadcast tracts, leaflets, and books containing the message for this time” (*Review and Herald*, November 5, 1914). Based on the findings of the project, the Churches in Arusha, and Tanzania as a whole have fallen short from the proposed ideal, there needs to be more where there is either few or none. However, it calls for a teamwork spirit between literature evangelists, Pastors, and Church members.

Recommendations

1. It is advised that the NETC should not turn a blind eye to the relationship particularly between literature evangelists and Pastors. They are all workers under one Master. So during workers' meetings, there need to be presentations focusing on the smooth relationship between the two parties.
2. It is advised at the conference level that there need to be more innovative ways of supporting the economic life of literature evangelists instead of waiting for guidelines from the General Conference. For example, the Conference could buy motorcycles or cars, and they would be repaid as the literature evangelists stay in the work. This would even add motivation to them.
3. It is advised that the Conference set aside funds that will cater to trips to countries that are excelling in Literature Ministry. A fair mechanism needs to be designed so that not only those meet the goals travel for learning but also for beginners.

APPENDICES

APPENDIX A
CORRESPONDENCE

LETTER 1: GRATITUDE LETTER FOR CONDUCTING LITERATURE
EVANGELISM SEMINARS AT SAKINA SDA CHURCH



SEVENTH-DAY
ADVENTIST CHURCH
SAKINA

DR. SYDNEY NELSON MEMORIAL
CHURCH - SAKINA
P.O. BOX 11886,
ARUSHA,
TANZANIA
Website: www.sdasakina.org
mail: info@sdasakina.org

14.10.2017

Joseph A. Lusega,
North East Tanzania Conference,
P.O.Box 315,
SAME.

**YAH: SHUKRANI KWA KUENDESHA SEMINA YA UINJILISTI WA VITABU KANISA LA
SAKINA – TEREHE 24th -30th April, 2016.**

Ndugu Mkurugenzi wa Idara ya Uchapishaji,
Tunakusalimu katika jina la Bwana wetu Yesu Kristo. Tunatumaini kuwa mnaendelea vyema na kazi ya
Bwana na kuwa Mungu anawapigania kwa kazi njema na utume huu.

Tunashukuru sana kwa semina ulizoendesha katika Kanisa letu. Tunakiri kuwa Semina hizi zimekuwa
na manufaa sana kwa Kanisa letu na kuleta hamasa katika kumtumikia Mungu kupitia machapisho
pamoja na kujiimarisha kwa kusoma vitabu.

Mungu akubariki sana na tunazidi kukukaribisha katika Kanisa letu kwa kazi hii.

Wako katika shamba la Bwana.


Alpha Mtemwa.
Katibu wa Kanisa.



LETTER 1: TRANSLATION

Joseph A. Lusega
North-East Tanzania Conference
P.O. Box 315
Same

Re: Appreciation for Conducting Literature Evangelists Seminar at Sakina SDA Church, Date 24th-30th April 2016

Dear Publishing Director

I greet you in the name of our Lord Jesus Christ. I believe you are continuing well with the Lord's work and God is fighting your battle in this calling.

I want to thank you a lot for the seminars conducted in our church. We acknowledge the seminars have been very useful for our church in eliciting motivation to serve God through printed pages as well as strengthening ourselves through reading.

Yours in the Lords Vineyard

Alpha Mlemwa
(Church Clerk)

LETTER 2: PERMISSION TO SHARE RESEARCH OUTCOMES WITH PASTORS

Seventh-day Adventist Church
NORTH EAST TANZANIA CONFERENCE
HEADQUARTERS

Executive Secretary's Office

P. O. Box 315
Same - Kilimanjaro
Tanzania
TEL (255) 272758156
Mobile: +255 684-301116, +255 654-934044
E-Mail: musanzumbi@yahoo.co.uk
nzumbim@netcadventist.org
Website: netc.adventistafrica.org



JANUARY 05, 2017

PASTOR JOSEPH LUSEGA,
PUBLISHING DIRECTOR,
NORTH-EAST TANZANIA CONFERENCE,
P.O BOX 315
SAME – KILIMANJARO

Dear Pr. Lugesa,

RE: PERMISSION TO SHARE YOUR RESEARCH PROJECT WITH DISTRICT PASTORS OF ARUSHA CITY.

The heading above is concerned.

The Executive Committee has allowed you to conduct that Seminar as mentioned above.

We pray for you that God may prosper in your studies.

Yours in the Lord's Vine Yard,

Sincerely yours,

Pastor Musa E. Nzumbi
EXECUTIVE SECRETARY – NETC



Copy:

President – NETC
Treasurer – NETC

Our Mission - The mission of the Seventh-day Adventist Church in North East Tanzania Conference is to make disciples to all people, communicating the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12, leading them to accept Jesus as personal Saviour, and unite with His remnant Church, Discipling them to serve Him as Lord, and preparing them for His soon return.

Our Vision- In harmony with the great prophecies of the Scriptures, we see as the climax of God's plan the restoration of all His creation to full harmony with His perfect will and righteousness.

APPENDIX B

DATA COLLECTION INSTRUMENT

Section A: Demographic Data. Kindly tick the best answer

- I. What is your age?
 1) 17-20 years 2) 21-25 years 3) 26-34 years 4)35-44 years 5) 45years and above
- II. What is your gender?
 1) Male
 2) Female
- III. What is your education level?
 1) Primary Education 2) Secondary Education 3) College Education
- IV. Which salesmanship level do you belong to?
 1)Level II 2) Level III
- V. Do you have your own house?
 1)Yes 2) No
- VI. What type of transport do you use?
 1)Public Transport 2) Private car 3) Private Motorcycle

Section B1: Likert Scale Items

Research Question One: What is the level of spirituality among literature evangelists?

Use the following scale to rate your responses by checking/ticking the relevant number: 1 = Excellent (EX); 2=Good (GO); 3 = Average (AV); 4 = Weak (WE); 5 =Very Weak (VW).

S/N	Item	EX (1)	GO (2)	AV (3)	WE (4)	VW (5)
1	How do you rate your spirituality					
2	How do you rate your bible reading program					
3	How do you rate your Spirit of Prophecy reading program					
4	How do you rate your worship attendance					
5	How do you rate your participation in religious activities					

B2 Research Question Two:

What is the extent of pastoral support of literature evangelists from pastors?

i. Pastoral Support #1

Use the following scale to rate your responses by checking/ticking the relevant number: 1 = Never Visited; 2 = At least Visited once in a year; 3 = At least visited once in six months; 4 = At least visited once in a month; 5= Regular visitation.

S/N	Item	1	2	3	4	5
1	How often do you receive visits from your pastor					

2	How often do you receive seminars related to Literature evangelism					
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ii. Pastoral Support #2

Use the following scale to rate your responses by checking/ticking the relevant number: 1 = Excellent (EX); 2=Good (GO); 3 = Average (AV); 4 = Weak (WE); 5 =Very Weak (VW).

S/N	Item	EX (1)	GO (2)	AV (3)	WE (4)	VW (5)
1	How do you rate the working relationship with your pastor					

Research Question 3: What is the extent of church members' support to literature?

B3 Member Support

Use the following scale to rate your responses by checking/ticking the relevant number: 1 = Little; 2=Somehow; 3 = Quite a bit; 4) = Very Much.

S/N	Item	(1)	(2)	(3)	(4)
1	LEs presence is an excitement to members				

B3 Member Support

Use the following scale to rate your responses by checking/ticking the relevant number: 1 = None; 2 = Somehow ; 3 = Most of the time; 4 = All the time

S/N	Item	1	2	3	4
1	LEs are cared spiritually, and emotionally				
2	LEs have a good market among members				

B3 Member Support

Use the following scale to rate your responses by checking/ticking the relevant number: 1 = Never; 2=Sometimes; 3 = Often; 4 = Very Often.

S/N	Item	(1)	(2)	(3)	(4)
1	How do you rate the working relationship with your pastor				

Research Question 4: What are the challenges faced by literature evangelists?

Use the following scale to rate your responses by checking/ticking the relevant number: 5 = Strongly Agree (SA); 4 = Agree (A); 3 = Undecided (U); 2 = Disagree (D); Strongly Disagree (SD) = 1.

S/N	Item	SA (5)	A (4)	U (3)	D (2)	SD (1)
1	LEs have problems in acquiring capital					
2	LEs have problems in modes of transportation					
3	LEs have a tense relationship with pastors					
4	LEs lack adequate training in salesmanship					
5	LEs have a challenge in reaching rich society					
6	LEs have a challenge in reaching educated society					
7	LEs have a challenge insufficient family income					
8	Most LEs cannot own a car					
9	Most LEs cannot own a house					
10	Most LEs do not have competence in the English language					

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VITA

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PERSONAL QUALIFICATION

#	School /College	Year	Certificates & Awards
1.	Matongoro Primary School	1971 - 1977	Primary Certificate
2.	College of Business Education Dar-es-salaam	1988 - 1990	Basic Booking Certificate
3.	Same Secondary School	1997 - 2000	Secondary Certificate
4.	Tanzania Adventist College	2001 (6Months)	Ministerial Certificate
5.	Bugema University	2006 - 2010	Bachelor of Theology

WORK EXPERIENCE

#	Year	Employing Organization	Experience earned	Duration
1.	1981-1987	ETC	Literature Evangelist	7 Years
2.	1987-1991	ETC	Assistant Publishing Director Dar-es-salaam	4 Years
3.	1992-2000	NETC	Conference ABC Manager	8 Years
4.	2000-2004	NETC	District Pastor-Rombo	4 Years
5.	2004-2006	NETC	District Pastor-Same	2 years
6.	2006-2010	NETC	Student-Bugema University Uganda (Canvassing Norway summer Time for 4 years)	4 Years
7.	2010-2018	NETC	Publishing & Ministerial Departments Director	9 Years