

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: A STRATEGY TO INVOLVE THE SEVENTH-DAY ADVENTIST YOUTH OF NORTH RWANDA CONFERENCE IN EVANGELISM

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The great commission of Jesus Christ calls upon all believers to get involved in evangelism (Matt 28:19-20). This is the responsibility of all church members. However, the youth in North Rwanda Conference (NRC) have not satisfactorily participated in fulfilling what Jesus Christ required. This situation has been influenced by different factors, but mostly, by the fact that the church has done little to involve them. This problem has been observed in many churches throughout the conference. Due to this, young people were not aware of their responsibilities in the church.

Considering the challenge at hand, the major objective of this study was to come up with a strategy of involving the youth in evangelism. The strategies of getting the youth involved in evangelism were best seen in the program design of this research. Its implementation rotated around revival and reformation of members and the training of the youth in evangelism. To achieve the target of the research different

methods were used including; documentary method, interviewing, use of questionnaires, and personal observation.

This project implemented the program in the four selected churches as a sample of the study. In this program, it had been discovered that the churches at hand had 27, 30, 35, and 36 youth involved from Nyarubande, Kigombe, Yaounde, and Bwuzuri respectively. This makes a total of 128. During the implementation, there was a 21.75% increment in participants from to 317, because of personal evangelism. Regarding public evangelism, the number increased from 1 to 10 in these four churches. Thus, the number of the youth involved in evangelism rose to 90%.

Several factors hamper NRC youth from participating in evangelism: secular activities such as games and watching movies to mention but a few. On the side of the parents and church leaders, challenges include lack of time and sufficient skills to handle the youth. However, if a good program is designed to get them involved and active in the church, the results are promising. The parents and church leaders, therefore, should, from time to time, implement the strategy which has been proposed in this research.

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OF NORTH RWANDA CONFERENCE IN EVANGELISM

A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

Mutuyimana Nkundakoza

January 2017

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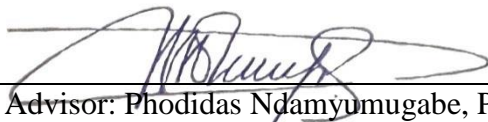
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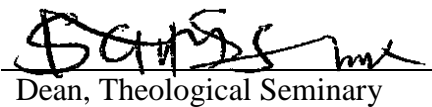
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Dedicated to my beloved wife, Claudine N. Mutuye, and my children, Cyuzuzo
Mutuye Tresor, Cyubahiro Mutuye Bilga, Ishimwe Mutuye Adriel, and Ineza Mutuye
Anne.

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CHAPTER 1

INTRODUCTION

The great commission given by Jesus to His followers before He left His mission on earth was to make disciples of all people everywhere in the world.

According to Matthew 28:19-20, Jesus said

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you; and surely I am with you always, to the very end of the age.

To achieve the objective of Christ's mission in the verses above, the disciples had to reach out to the people. Referring to this, Ellen G. White exhorts: "Let every worker in the Master's vineyard, study, and plan, devise methods, to reach the people where they are."¹

This suggests that we cannot wait for people to come to our churches by themselves. We must meet them on their ground. We must reach out to them to help them become disciples of Jesus. This can be achieved by creating a good relationship between them and us. Considering the importance of this great commission, all church members, including young people, are to be involved in the mission of the church.

Background of the Study

A report released by the Church in North Rwanda Conference (NRC), shows that evangelistic programs are usually led by older people. Nevertheless, per the

¹Ellen G. White, *Pastoral Ministry* (Silver Spring, MD: Ministerial Association, General Conference of Seventh-day Adventists, 1995), 117.

census done in this Conference by the Youth Ministries Department in 2012, it shows that 70% of membership constituted young people aged below 35.² Since most church members do not participate in the mission of the Church, the church has not grown as it should.

Simply put, the great commission left by Jesus is has been poorly executed and remains a challenge to the Conference. This lack of commitment and involvement was observed by the researcher during churches visits around the Conference, more so during the planning stages of especially evangelistic campaigns. It was noted that young people below 35 years were often absent in evangelistic programs.

In many local churches in NRC young people have not been trained in the evangelism. This is so because the leaders do not follow the youth program as recommended by the Youth Ministries. Per the bi-annual report of Adventist Youth (AY) in NRC, corroborated by the researcher's own observations, young people are not effectively organized into useful clubs' programs.

In addition, it has been realized that most Adventist young people neither attend various church programs nor do they study the Bible properly. Thus, they are unfit or unable to preach the Gospel to unbelievers. Consequently, the number of Adventist young people involved in evangelistic activities has remained low.

Although public evangelism is important, and contributes significantly to church growth, it pales in comparison to the potential of personal evangelism in reaching out to the world. Potential that is, yet, untapped among the youth in the Conference.

²North Rwanda Field, *Youth Ministries Department Bi-Annual Report*, March 2012.

Statement of the Problem

North Rwanda Conference has many opportunities to increase the number of converts in the church. Nevertheless, many young people in the church are not fully involved in evangelism to contribute to the fulfillment of the Great Commission.

Based on this challenge, this study is an attempt to answer the following questions:

1. How can the church in North Rwanda conference involve the thousands of young people who are currently inactive in the mission of the church?
2. Is there a way we can, as a church, train up our children from the early childhood period and make sure they grow up knowing and loving what the church stands for?
3. How can the church in NRC make sure the youth clubs programs contribute to the making of home-grown missionaries who will serve the church from their young age?
4. Is there a way we can mobilize, recruit and equip youth leaders who, despite their heavy schedules can be fully committed to the work of youth evangelism?
5. Finally, what kind of exposure can both the young people and their leaders get to be able to respond efficiently and effectively to the mission of the church?

This study was an attempt to design a strategy which can work to help the young people in North Rwanda Conference become fully involved in the mission of the church. And by so doing, fulfill the mission of Christ within the Conference.

Purpose of the Study

The purpose of the study was to identify, develop, propose, and evaluate a strategy to involve the Seventh-day Adventist youth in North Rwanda Conference in evangelism. The project describes the program and argues its potential as an effective primer to enhance NRC youth participation in evangelism.

Significance of the Study

This study will help the leaders of this Conference to involve the Adventist youth in evangelism. It is therefore anticipated that this practice will increase the number of newly baptized people in North Rwanda Conference. In addition, youth's spiritual life will improve as they participate in soul winning ministry.

It should also be indicated that this study will benefit many people including the researcher, the youth and the church. Personally, as a parent having children, and as a pastor whose duty is to guide Christians, the researcher will be the first to implement the strategies proposed in this paper, enhancing their usability and practicability.

Methodology and Procedures

This study has used different methods such as the reading of primary, secondary sources. A questionnaire and an interview guide were used to collect data regarding the current situation of the youth life in the North Rwanda Conference. This was helpful to understand the challenges and opportunities in the process of designing a strategy for mission involvement.

The first chapter dealt with the background of the problem in involvement of Adventist youth in evangelism in North Rwanda Conference of SDA church. The second chapter is about the theological foundations of youth involvement in evangelism with in consideration of biblical examples of youth and evangelism both in Old Testament and in New Testament. In addition to a biblical study, the chapter researches the writings of Ellen G. White to identify her position on the involvement of youth in evangelism and the impact of their commitment to God's work.

The third chapter considers the description of North Rwanda Conference, the brief historical background, the local geographical setting description, and social

economic. The fourth chapter focuses on program design and its implementation and evaluation in perspective to find strategies to involve Adventist youth in evangelism in North Rwanda Conference. The fifth chapter constitutes the summary, conclusion and recommendations to be in considerations in involving Adventist youth of North Rwanda Conference in evangelism.

CHAPTER 2

THEOLOGICAL FOUNDATIONS

This chapter highlights the theological basis for youth involvement in evangelism. It will examine the biblical background for youth involvement in evangelism both in the Old Testament and in the New Testament. Other Christian literature among which Ellen G. White writings has also been considered. The strategies used to encourage youth participation in evangelism in the past will be explained in this chapter.

Biblical Theology for Youth Involvement in Evangelism

The Bible provides many examples of young people who were faithful to God and invested in evangelism. The mission of young people made a very important influence and change to other young people who were not believers. Some of those youths lived in their home country, but others were in foreign countries for various reasons. This part of the work will discuss the impact of involvement of young people such as Daniel, Joseph, Samuel, David, Timothy, and Jesus.

Youth Involvement in Evangelism in the Old Testament

The Old Testament is full of examples of young people who stood for the truth and their faithfulness to God made an influence to the mission. Among these young people included Joseph in Egypt when he demonstrated his faith, Samuel who was

dedicated to God from his childhood and became great men in Israel, and Daniel in Babylon in captivity.

Youth evangelism during slavery in Egypt. Joseph, the son of Jacob and Rachel, was the eleventh son in the family. His life's story is known for standing for the truth and maintaining his loyalty and integrity when he was a slave in Potiphar's house in Egypt (Gen 37:2).¹ Sold into slavery by his brothers, Potiphar, an officer of Pharaoh, bought him from the Ishmaelites who had taken him down to Egypt (Gen 39:2).

Because the Lord's hand was upon him, everything he did pleased his master and decided to promote him. Therefore, Joseph became the chief of the servants. The Lord blessed the Egyptian's house for Joseph's sake, and the blessing of the Lord was on all that he had in the house and in the field (Gen 39:5). Bryan E. Walker noted that "we see God's sovereign grace being poured out on young Joseph while the pagan Potiphar himself recognizes that it is the Lord prospering his household because of Joseph."² Joseph's conduct at Potiphar's home made his master know God.

Apart from the good job and the Lord's blessing on the Potiphar's house, Joseph was also handsome (Gen 39:6). Potiphar's wife cast longing eyes on Joseph and she decided to ask him to lie with her (Gen 39:7). Joseph did not accept, but he maintained the integrity and answered to the woman that he could not sin against God and his master for accepting to go to bed with his master's wife. This decision is the

¹ All Bible references, unless otherwise stated, are from the *New King James Version* (Nashville, TN: Thomas Nelson Publishers, 1992).

²Brian E Walker, "Genesis 39:1-23 'Joseph in Potiphar's House, God's Faithfulness in Adverse Circumstances' Part 2," *Mark12ministries's Weblog*, March 18, 2013, accessed June 13, 2016, <https://mark12ministries.wordpress.com/2013/03/18/genesis-391-23-joseph-in-potiphars-house-gods-faithfulness-in-adverse-circumstances-part-2/>.

evidence of how Joseph was educated from his infancy to fear God as the beginning of wisdom.

The example of Joseph testifies that it is possible for all young people to overcome temptations if they want really to be involved in evangelism. The life of Joseph influenced many people in Egypt. “Joseph’s ability to interpret dreams plus his administrative skills saved Egypt from famine, which resulted in his elevation to being ‘in charge of the whole land of Egypt.’”³

Joseph’s behavior and moral principles originated from his upbringing. Therefore, the major cause of his involvement in evangelism in the foreign land of heathen people can be traced from Jacob’s family where Joseph grew up, though he left it prematurely.

Joseph’s father used to tell him stories of God’s protection and promises right from their ancestors: Abraham, Isaac, and to Jacob himself as, a living example. This made Joseph love and fear God throughout his life. His involvement in evangelism also depended on God’s hand which was always upon him. For this fact, all the blessings upon Potiphar’s household stemmed from God. Even his master realized that there was divine power behind Joseph; to the extent of making him the chief of all servants.

This religious instruction at home built up Joseph’s life principles which he manifested while in Egypt. These principles included: integrity and loyalty, standing for the truth, giving reverence to God. These very principles are important and necessary in the life of our young people. Without Joseph’s life principles, it is not easy for any young person to get involved in evangelism and convince anybody to

³Tremper Longman, *The Baker Illustrated Bible Dictionary* (Grand Rapids, MI, Baker Books, 2013), 398.

follow God. Per Joseph's life, being far from home does not mean being far from God. This is what is missing among young people.

Youth evangelism in the period of theocracy in Israel. Before Israel became a nation, Samuel became a hero of faith during Eli's time. The account of the life of Samuel begins when his mother, Hannah, desperately prayed that God would open her barren womb.⁴ The prayer of Hannah was always asking to have a son and she did not lose heart. Hannah promised to God to dedicate her future child all the days of his life and no razor shall come upon his head (1 Sam 1:11).

God answered Hannah's prayer and opened her womb, and Samuel was born. The time came to bring the child Samuel to the house of the Lord in Shiloh after she had weaned him (1 Sam 1:24). From that time, Samuel was committed to the service of the Lord for all his life and ministered before the Lord even as a child.

Eli's wicked sons did evil to all Israel by stealing from the sacrifices and lay with the women who assembled at the door of the tabernacle of meeting. Samuel, however, was different and continued to minister at the tabernacle before the Lord.

The time arrived when Eli became old and his eyes had begun to grow so dim that he could not see, while they were sleeping, the Lord called Samuel and He gave him a message concerning Eli's irresponsibility of how he did not restrain his sons. Because of the commitment of Samuel to the work of the Lord, God Himself called Samuel in his early age to be prepared to become a prophet of the Lord in Israel and the word of Samuel came to all Israel (1 Sam 3).

The commitment of Samuel from his infancy positively both his life and the lives of the Israelites, above and beyond expectations. God used him to anoint David

⁴Longman, *The Baker Illustrated Bible Dictionary*, 1472.

as the future king of Israel and he established the schools of prophets where many young people were trained to become useful for the country and for God's mission. Were our young people committed and involved in God's service at an early age, they too can accomplish much within the church and the community as Samuel did. Samuel is remembered even today as an important and faithful spiritual leader.

Samuel's dedication to God's cause before he was in the womb was a primer of his call to God's ministry. The action taken by his mother was to prepare him for a better service. When his mother put him in God's hand especially when he was taken to live with the high priest Eli, he had much he learned on his feet. Because of his early acceptance by God during the dedication, God's spirit came upon him and could direct and guide him in whatever he did. The major principle that developed in Samuel since his infancy is commitment.

Samuel proved his commitment to God when he continued to minister in a good way amidst evil. He refused to join the bandwagon of Eli's sons who did evil in God's courtyard. Whenever he could see Eli's children committing adultery, he never followed their example. He stood firm unlike today where young people compromise their faith. Samuel's life is one of the inspiring motivations to the youth. What his mother did should serve as a living example to many parents. They must place their children into the hands of the Mighty God to be able to overcome spiritual challenges ahead of them that can hamper them from getting involved in evangelism.

Youth evangelism in the period of monarchy in Israel. David was known as a man after God's heart (1 Sam 13:14). He appears for the first time as the youngest son of Jesse who must be called from tending his father's sheep. His life was characterized by a great faith and from this faithful life God was pleased to be called "the God of David" (2 Kgs 20:5). When God commended Samuel to go to the house

of Jesse and to anoint one of his sons, as a next king, the physical stature impressed and influenced him, but God did not accept any one rather than David, the youngest and smallest of the family, a simple shepherd. David was chosen because God looks at the heart (1 Sam 16:7).

When the king Saul was distressed by the spirit from God, he asked to his servants to find someone who is a skillful player on the harp so that the king may be well. One of the servants answered that David the youngest of Jesse is qualified to be a man of skillful in playing music, a mighty man of valor, a man of war, prudent in speech, and a handsome person; and the Lord is with him (1 Sam 16:18). From his infancy, David never showed any signs of subversion or disloyalty to God and in the society.

Another event which made David popular and testifies that he was faithful, is the victory over Goliath. The Philistines gathered their armies for battle, and from the army the other side was Saul and his army. A champion named Goliath a Philistine came to fight Israel. When Saul heard what Goliath was saying, he was dismayed and greatly afraid, for his army (1 Sam 17:1-11).

David the young boy, a simple shepherd came later to the camp and decided to go against Goliath and said to king Saul: “your servant has killed both lion and bear; and this uncircumcised Philistine will be like one of them (1 Sam 17:36). David instead of putting on his own armor trusting to God and faced Goliath as a shepherd. Then David said to the Philistine,

You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the Lord of hosts, the God of the armies of Israel whom you have defied. This day the Lord will deliver you into my hand. (1 Sam 17:45)

The young boy David trusted in God and this caused the victory of all Israel.

The example of David's life stretches back when he was still a shepherd looking after the sheep. He had a strong heart on which he could stand and kill fierce lions which wanted to devour the flock. Such kind of heart made him to be recognized by God that he was above his elder brothers in faith. His fearlessness made him to preach to the whole world when he killed Goliath, the Philistine. By the time the incident of killing the giant Goliath took place, it was demonstrated that the Israelites had a Mighty God.

To the youth, David gives an example of being courageous, brave and boldness to the youth who would like to be in favor of God's protection. It is upon this very background that David gives a lesson which acts as a vivid example to everybody who believes in God and his mighty works. The youth have got much to learn from David and once they do so, they can perform wonders.

Youth evangelism during Babylonian captivity. During the period of Babylonian captivity, we find young people who demonstrated their faith in God. Daniel and his friends are the heroes of that time.

Daniel and his friends were taken in captivity in Babylon when they were most probably between fifteen and eighteen years old. Roy Anderson wrote in his book that "Daniel was not more than eighteen years old—just a teenager—when he was snatched from his home and marched at least eight hundred miles to Babylon, the capital of idolatry."⁵

The principal attribute in the life of Daniel is an outstanding of righteousness. The Lord confirmed that Daniel was a righteous man when He was warning to the unfaithfulness people: "Even if these three men, Noah, Daniel, and Job, were in it,

⁵Roy Anderson, *Unveiling Daniel and Revelation* (Nampa, ID: Pacific Press, 2006), 15.

they would deliver only themselves by their righteousness, says the Lord God” (Ezek 14:14, 20).

The first chapter of Daniel indicates that they were trained at the Babylonian academy of wisdom for service at Nebuchadnezzar’s royal court. Then the king instructed the master of his eunuchs to feed as well as possible and he commanded a daily provision of king’s delicacies and of the wine (Dan 1:3-5). The reason why they refused the king’s provision is probably because the wine and food were dedicated to idols.

The youths, led by Daniel, refused to drink the wine and eat the morsels of the king that are offered to them, but thrive instead on a diet of vegetables. This court tale illustrates Daniel’s determination to maintain his sharp Jewish identity and moral freedom.⁶

As results of this determination of obedience to God after ten days of test, Daniel and his friends appeared better in fresh than all the young men who ate the portion of the king’s delicacies. When it was time to evaluate the wisdom of all young people in training before the king Nebuchadnezzar, they were ten times better than all the magicians and astrologers who were in all his realm (Dan 1:15-20). The outcome of the integrity of these young Jewish people was to serve before the king. “Here we know for sure that their good looks are the result not of the king’s diet, but of God’s blessing.”⁷

Daniel’s integrity, virtue, wisdom, and actions led the king Nebuchadnezzar to express the respect for the Daniel’s God on many occasion in his life: when Daniel explained the Nebuchadnezzar’s dream, the king answered Daniel, and said, “Truly

⁶Katharine Doob Sakenfeld, ed., *The New Interpreter’s Dictionary of the Bible*, vol. 2, 5 vols. (Nashville, TN: Abingdon Press, 2009).

⁷Longman, *The Baker Illustrated Bible Dictionary*, 398.

your God is the God of gods, the Lord of kings and a revealer of secrets, since you could reveal this secret” (Dan 2:47).

The life of Daniel from his infancy was characterized by prayer: three times a day (Dan 6:10) and he studied the prophetic writings and then turned his “face to the Lord God and searched for him in prayer and petition, in fasting, and in sackcloth and ashes (Dan 9:3). Daniel’s diligent and prayerful study of the Pentateuch and the scroll of the prophet Isaiah exercised a positive influence on him.⁸

The life of Daniel was characterized by prayer and fasting, virtue, integrity, wisdom, and actions of obedience to God. He was also a good student of the Old Testament which inspired him to turn his face to the Lord. Daniel became a hero of faith when he refused to defile his body with unclean food and drinks. In the world of idolatry, Daniel refused to worship any other thing rather than God. Because of Daniel’s behavior pagan kings knew God and began believing in Him.

Daniel’s exemplary life has much to teach to his fellow youth who are still alive. They should pray unceasingly as Daniel is recorded to have offered the longest prayer in the Bible (Daniel 9). His abstinence from the unclean food and drinks can give a good lesson to young people, who contest for the work of evangelism. His unwavering wisdom is a manifestation of strong faith which is needed among our youth.

⁸Zdravko Stefanovic, *Daniel, Wisdom to the Wise, Commentary on the Book of Daniel* (Nampa, ID: Pacific Press, 2007), 17.

Youth Involvement in Evangelism in the New Testament

The New Testament present many people who started to work for God's because when they were still at the earliest age of their life. Jesus, Timothy, and John Marc are some of them.

Jesus ministry and youth evangelism. The childhood of Jesus was characterized by obedience to His parents and to the word of God. The education Jesus received was based on heavenly things from His mother's knees. Ellen G. White says: "The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. He needed not the education to be obtained from such sources for God was His instructor."⁹

This kind of education Jesus received put an emphasis on the important role of parents in education of their children. Even if teachers take care of our children at school, even if church leaders put their contribution to guide them to the salvation, all of them cannot replace the role of parents in education of children. Parents need to learn a lot from the experience of Jesus' family.

Luke says that Jesus increased in wisdom and stature, and in favor with God and men (Luke 2:52). When Jesus was twelve years old, He accompanied His parents at Jerusalem for the feast of Passover and remained there for three days. Jesus stayed in the temple and when His parents did not find Him among their relatives, they returned to Jerusalem and they found Him sitting amid the teachers, both listening to them and asking questions hearing them, and asking them questions (verses 41-46).

⁹Ellen G. White, *Desire of Ages* (Mountain View, CA: Pacific Press, 1979), 70.

Jesus as a young person was different from other young people because of His wisdom. When the teachers heard the word from His lips, His understanding and answers; they were astonished and His parents when they saw Him, they were amazed; and His mother said to Him: “Son, why have you done this to us? Look your father and I have sought You anxiously” (Luke 2:48). Jesus did remain there not because of lack of respect toward His parents or not knowing the time His parent departed, but He did so because He knew that it is time to commence His earthly mission. Then He said to His parents that He must be about His Father’s business. But they did not understand the statement which He spoke to them (verse 49). What Jesus wanted to say about is to be in the work of evangelism, to proclaim the Kingdom of God.

On this very subject, Don Schwager says that just as the prophet Samuel heard the call of the Lord at a very young age, Jesus in his youth recognized that he has been given a call by his heavenly Father. His answer to his mother's anxious inquiry reveals his trusting faith and confident determination to pursue his heavenly Father's will. Jesus answered to His parents, “Did you not know that I must be in my Father's house?” While Jesus recognized his unique call, he, nonetheless, submitted himself with love and obedience to Joseph and Mary and waited for the time when his call would be fulfilled.¹⁰

The commitment to the Divine mission led Jesus to make many journeys in His ministry. The first journey was that when Jesus left Nazareth to Bethania across the Jordan where He was baptized by John. The baptism event was a testimony to His Divine mission and the Gospel of Luke affirm that the voice of one crying in the

¹⁰Don Schwager, “I Must Be in My Father’s House,” *Daily Scripture Readings and Meditations*, December 27, 2015, accessed June 13, 2016, <http://www.rc.net/wcc/readings/luke241a.htm>.

wilderness prepare the way of the Lord; make His paths straight (Luke 3:4). After being tempted in wildness, Jesus was filled with the Holy Spirit and returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region. And He taught in their synagogues, being glorified by all. It was that time that Jesus began His ministry in Galilee (Luke 4:14).

The second important journey of Jesus was from Capernaum to Jerusalem for the feast of Passover. When they arrived to Jerusalem, Jesus went to into the temple and began to drive out those who bought and sold in the temple. Then He taught, saying to them, “Is it not written, ‘My house shall be called a house of prayer for all nations’? But you have made it a ‘den of thieves’” (Mark 11:15-17). In Jerusalem, many people believed in Jesus including Nicodemus because of His words and good deeds.

For the third journey Jesus returned to Galilee and Capernaum for another missionary tour. There, Jesus made many miracles. He healed many people like the Centurion’s servant, He raised the son of the widow of Nain, He received mercifully the sinful woman and forgave her, and John the Baptist sent messengers to Him saying that if Jesus is the one who is coming or to look for another? (Luke 7).

Jesus went through every city and village crossing the Sea of Galilee, passing through valley and mountains preaching and bringing the glad tidings of the kingdom of God and the twelve were with Him and journeying Jerusalem again for the Feast of Dedication. His life made a great impact to many people in all aspect of life.

Jesus’ method of evangelism. Jesus used several methods of spreading the message. Jesus asked His disciples to “go” as He did himself. To accomplish this assignment, they had to reach many people where they are. We cannot wait for people to come themselves just into our church and ask to be baptized, we need to teach and

help them to become disciples of Jesus. This is possible when we create a relationship between believers and those that we need to bring to Christ. The objective of outreach in evangelism is to save men's souls, to make disciples. In fulfillment of this great commission, all church members must be involved, including young people.

In His ministry, Jesus was interested in the whole aspect of life. "Christ cared about the whole person – physically, mentally, socially, and spiritually. He wants us to prosper through our relationship with Him and our service to others through loving, caring ministry. Jesus ministered to people where they were – in cities, in towns: along the road, in their homes, by wells, even on the cross. He was not afraid to go wherever there was a soul to be saved."¹¹ The only one method which can give to us success in our evangelism is to follow the example of Jesus.

In summary, Jesus' life rotates around obedience. From the very beginning, Jesus was obedient to His earthly parents and to the word of God. This made Him be approved by God and people. He stuck on God's mission from His early age. His father's mission was to proclaim the good news to the dying world when He was still young. Jesus performed many miracles, feeding the hungry, healing the sick and forgiving people their sins. Therefore, Jesus' major principle was commitment to the salvation of humankind. That is why He cared so much about them and many people followed Him and understood God's wonders.

The entire Christianity is a result of Jesus' work. The way earthly parents of Jesus catered for Him, has a role to play on the mind of God fearing parents so as to transfer their good deeds to their children. Young people should fix their eyes upon Jesus and follow Him because He never committed any sins. They should too be

¹¹Ted Wilson, "Week of Prayer - Christ's Method Alone," *EUD News, The Official News Service of the Inter-European Division*, October 7, 2014, accessed February 26, 2015, <http://news.eud.adventist.org/en/all-news/news/go/2014-10-07/week-of-prayer-christs-method-alone/24/2014-10/>.

obedient to their parents, the word of God, and focus themselves to eternity so that they may contribute to evangelizing to hopeless.

Goals of evangelism. The goal of evangelism is to reconcile people with God.

Walter A. Elwell in his book says:

Basically, evangelism seeks to bring people into a new relationship with God through Jesus Christ. Its goal is nothing less than the conversion of the sinner to a radically new way of life. When we are invested in preaching the gospel, our ultimate objective must be concentrated on the salvation of souls.¹²

The gospel according to Mark 13:10 tells us that the gospel must first be preached to all the nations. And the gospel of Matthew 24:14 says that this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come. “Evangelism’s goal is to spread the gospel across ethnic and religious boundaries until it reaches all nations.”¹³

Youth Evangelism in the Apostolic Church

Jesus’ apostles had many young men whom they encountered and became prominent in God’s work. During this period, young people like Timothy, John Mark and others got involved in their youthful stage.

Timothy is known as Paul’s true son in the faith (1 Tim 1:2). He learned the Hebrew Scriptures from his mother and grandmother and this happened from his infancy. He was a teenager and quite young when he met the apostle Paul. Jack Wellman states that: “Timothy was a young evangelist or church administrator or representative for Paul and this young man was sent to the churches to help them establish order and to lay down specific principles regarding the structure of a church,

¹²Walter A. Elwell, *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker Book House, 1984), 383.

¹³Longman, *The Baker Illustrated Bible Dictionary*, 535.

how to handle misconduct and how to resist the teachings of some of the false teachers that were in attendance in the local churches.”¹⁴

The most important aspect which characterized the life of Timothy is genuine faith. Apostle Paul wrote: “I thank God, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day, greatly desiring to see you, being mindful of your tears, that I may be filled with joy, when I call to remembrance the genuine faith that is in you” (2 Tim 1:3-5). God used Timothy while he was a young man as it passed through grandmother and mother. This led Timothy to be well spoken of by the brethren who were at Lystra and Iconium. And Paul wanted to have him go on with him in missionary journeys (Acts 16:2-3).

Paul began to train and to involve Timothy in God’s work and they went through the cities, they delivered to them the decrees to keep, so the churches were strengthened in faith, and increased in number daily (Acts 16:4-5). Ellen G. White confirmed that:

Paul saw that Timothy was faithful, steadfast, and true, and he chose him as a companion in labor and travel. Those who had taught Timothy in his childhood were rewarded by seeing the son of their care linked in close fellowship with the great apostle. Timothy was a mere youth when he was chosen by God to be a teacher; but his principles had been so established by his early education that he was fitted to take his place as Paul’s helper. And though young, he bore his responsibilities with Christian meekness.¹⁵

As Timothy was a companion of the Apostle Paul, Paul sent him to the Philippi together with a letter that described his character to the Philippians: “But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged

¹⁴Jack Wellman, “Who Was Timothy In the Bible? A Character Study,” *Christian Crier*, May 24, 2014, accessed March 26, 2015, <http://www.patheos.com/blogs/christiancrier/2014/05/24/who-was-timothy-in-the-bible-a-character-study/>.

¹⁵Ellen G. White, *The Acts of Apostles* (Nampa, ID: Pacific Press, 2005), 203, 204.

when I know your state. . . .You know his proven character, that as a son with his father he served with me in the gospel” (Phil 2:19-23). In his letter to Timothy, Paul confirmed that the young man was very committed and involved to the gospel work. Timothy did not serve only in Philippi, but also in Ephesus for taking care for the church (1 Tim 1:3).

On several occasions, Paul urged Timothy that he may charge some that they teach no other doctrine, nor give heed to fables and endless genealogies, which cause disputers rather godly edification which is in faith (1 Tim 1:3). In 2 Timothy 4:1-2 Paul insisted strongly to preach the word. He charged Timothy “before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. These pieces of advice for Timothy clearly show the content of the message of evangelism.

Before Jesus comes, young people must make determined effort to spread the three angels’ message all over the world and proclaim the second coming of Christ. Nowadays the world is full of evil action: people are departing from God and are addicted to immoral actions alcoholism and to other evils. And even some Adventist members disregard God’s law by doing heathen deeds. So the exceptional effort of the young people should be involved in the Gospel work in order that the church can completely fulfill its mission. The message of evangelism must be Christ-centered and based on Scriptures:

With our focus clearly on Salvation and Service, we need to provide evangelistic opportunities for our own young people to make a decision for Jesus, and then involve them in evangelism--both traditional and non-

traditional--that will give them the opportunity to share His message with others.¹⁶

The genuine faith and the character of Timothy, led Paul choose him to serve together and this came also from the recommendations of members of several congregations who desired to hear the truth from Timothy. Timothy traveled with the apostle Paul, Luke, Silvanus and others. The work of Timothy helped bring God's truth to both gentiles and Jews in a galvanizing way and made an important impact on their lives (Acts 16:1-5).

One of the lessons both young and older people can learn from the life of Timothy is to practice genuine faith in their life so that they may cooperate with the rest of church members to spread the good news to the world. Because of Timothy's faith, Paul describes him as his son of faith. Paul did much to nurture Timothy and made him his disciple so that he could become his spiritual son. This is a duty to all parents, elders, and guardians to make their biological children spiritual children at the same time. It is paramount to recognize how Timothy was true, steadfast, and faithful as he followed Paul's example. Once the young people are committed to the cause of evangelism like Timothy, they can turn many souls to God.

Apart from Timothy, John Mark appeared to be a good helping hand in evangelism. This young man grew up under the influence of a life of prayer and piety in his mother's house where many disciples of Jesus had a habit to gather together for praying. Alfred Edersheim suggests that Jesus and His disciples had their last

¹⁶General Conference of Seventh-day Adventists, *Empowering Youth: Focusing in Salvation and Service* (Silver Spring, MD: General Conference Youth Department, 2001).

Passover meal together at the home of Mary and her husband.¹⁷ This means that John Mark was surrounded by Christian influence from his early age.

Gordon Franz indicates that John Mark at this Passover in AD 30 was between 16 and 19 years old. He assumed that he was 18 years old for the calculations of the chronology of his life. As a teenager, John Mark had godly Jewish parents who were interested and involved in the ministry of the Lord Jesus. He knew the giants of the faith: Peter, the apostles, and his cousin from Cyprus, Barnabas (Col 4:10). He saw godly people praying and saw prayers answered. These were good examples for him to see in his formative years.¹⁸

In Acts 12, John Mark is first mentioned after the deliverance of Peter from the prison with a help of an angel of the Lord. When Peter considered that the angel came to him, he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying (Acts 12:12). At that time, the young John Mark saw the power of the Lord when Herod failed in his plans to kill Peter and other disciples as he did for James and at the same time the spread of the gospel was great and many churches were established.

That is why the young John Mark decided to be involved in the ministry of the Lord. “But the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they took with them John whose surname was Mark (Acts 12:24-25).

¹⁷Edersheim, Alfred, *The Life and Times of Jesus the Messiah* (Grand Rapids, MI: Eerdmans, 1977), 484-485.

¹⁸Gordon Franz, “John Mark: Always Playing Second Fiddle,” *Life and Land Seminars*, February 4, 2009, accessed November 3, 2016, <https://www.lifeandland.org/2009/02/john-mark-always-playing-second-fiddle-2/>.

Apostle Paul commanded the Colossians to receive the young John Mark who had the responsibility to give instructions to the congregations (Col 4:10). In 2 Tim. 4:11, Paul declared clearly that John Mark is useful to the ministry: “Only Luke is with me. Get Mark and bring him with you, for he is useful to me for the ministry.” Paul commended him as a fellow worker (Phil 24).

The love of John Mark toward Jesus led him to follow his Master until Gethsemane and this made him an eyewitness of suffering of Jesus. In the gospel of Mark is a detail which is not finding in other gospels: “A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, he fled naked, leaving his garment behind” (Mark 14:51-52).

John W. Quinn commented:

This young man who would become the writer of the gospel of Mark was very likely present in the garden of Gethsemane and saw the arrest of Jesus there. He would have been a very young boy at the time. We have already seen that his home was in Jerusalem. His gospel contains an interesting account of the arrest, with a peculiar item put in that is omitted by the other gospel writers, which suggests it is personally significant to the writer of that gospel. Many suggest the young man dressed in his nightclothes was John Mark himself, who had perhaps snuck out of his bed and followed Jesus and the apostles to Gethsemane from that upper room where they had celebrated the Passover on that fateful night of Jesus' arrest (Mark 14:45-52). This is even more likely due to the fact that we know Mark's mother's house was a meeting place for the disciples.¹⁹

The young John Mark is an example of all young people who have an opportunity to be called to the work of the Lord. He was instructed and trained to the Lord's ministry from his infancy and accepted to be used as an instrument in God's hands for writing the Gospel of Mark.

¹⁹Jon W. Quinn, “John Mark: ‘Useful For Service,’” *Bradley Church of Christ*, last modified November 14, 2004, accessed March 17, 2015, http://www.bradleychurchofchrist.com/Bulletins%20of%20the%20Month/john_mark_useful_for_service.htm.

The History of Christianity and Youth Involvement

During the dark ages, there are numerous examples of youth from different groups of people, young people who were committed and involved in evangelism. The history of Christianity marked their names. Among them, this sections studies the Waldenses, the Vaudois, and some Reformers.

The Waldenses in evangelism. A considerable example of youth involvement in evangelism is that of Waldenses. Ellen G. White wrote about the commitment from their childhood that from earliest childhood the Waldensian youth were committed to memorizing large portions both the Old and the New Testament especially the Gospels of Matthew and John, with many of the Epistles while they were also employed in copying the Scriptures. The youth were taught that all their powers belonged to God, and that all were to be improved and developed for His service.²⁰

From their schools in the mountains some of the youth were sent to institutions of learning in the cities of France of Italy. In these schools, whither they went, they carried with them the precious manuscripts of the Scriptures in their garments. Whenever opportunities occurred, they cautiously placed some portion in the way of those whose hearts seemed open to receive the truth. Among the hundreds manuscripts of the French Bible have been preserved, almost all more or less annotated and with commentaries; this assuredly is the only one in which both commentary and text might find acceptance with Christians even at the present day.²¹

From their mother's knee the Waldensian youth had been trained with this purpose in view; they understood their work and faithfully performed it.²² The women are not called to teach men, but young persons and in private.²³

²⁰Ellen G. White, *The Great Hope* (Nairobi, Kenya: East-Central Africa Division, 2012), 40, 41.

²¹Emilio Comba, *History of the Waldenses of Italy: From Their Origin to the Reformation* (New York, NY: AMS, 1978).

²²Ellen G. White, *The Great Controversy* (Mountain View, CA: Pacific Press, 1888), 70.

²³Emilio Comba, *History of the Waldenses of Italy: From Their Origin to the Reformation*, 51

The Vaudois. As the spirit of Christ is a missionary spirit, so was the spirit of the Vaudois Christians. The Vaudois youth were trained as missionaries, everyone who expected to enter the ministry being required first to gain an experience as an evangelist.

As Jesus sent forth His disciples, missionaries went out two and two. Each young man was usually associated a man of age and experience. The youth was under the guidance of his companion, who was held responsible for his training, and whose instruction he was required to heed. These co laborers were not always together, but often met for prayer and counsel, thus strengthening each other in the faith.

Ellen White described the young people Vaudois:

From their pastors the youth received instructions. While attention was given to branches of general learning, the Bible was made the chief study. The Gospels of Matthew and John were committed to memory, with many of the Epistles. They were employed also in copying the Scriptures.²⁴

The Seventh-day Adventist Church and Youth Involvement in Evangelism

The history of the church highlights the contribution of young people who played a great role in the foundation of the Seventh-day Adventist Church and the founders of youth ministry. The commitment of the pioneers of this church, took his roots from their earliest years. We emphasize on the contribution of some of them like Luther Warren and Henry Fenner who formed the church's first young missionary band, James White, Ellen G. White, William Miller, John N. Andrews, and John Norton Loughborough, just to mention few.

²⁴Ibid., 41.

Adventist Pioneers and Youth Evangelism

The Seventh-day Adventist Church is greatly interested in Youth. That is why the organization of the ministry focusing on youth is very crucial in the church to nurture, to empower and to involve them in mission. Youth Ministry of the General Conference of Seventh-day Adventist is a department of the Church which works for and through its youth.²⁵

The General Conference gives the following definition of Youth Ministry: “It is all about introducing our children, teens and young adult to their Savior and nurturing their development into fully mature Disciples of Christ.”²⁶ The whole program of youth ministry for all levels of ages; focuses on Salvation through Jesus Christ. Youth ministry is one of the mediums through which our church is preparing for today’s and tomorrow’s challenges.²⁷ The General Conference define Youth Ministry in other words as “that work of the Church, operated through this department, that is conducted for, with, and by young people.”²⁸

The Seventh-day Adventist church understanding of youth involvement in evangelism has its origin from the onset of the church. The history of SDA church tells us about some examples of young people and pioneers in the Seventh-day Adventist Church who brought a great contribution to the existence of the Church

²⁵General Conference of Seventh-day Adventists, *Working Policy of the General Conference of Seventh-day Adventists*, 2009-2010 Edition (Washington, DC: Review and Herald, 2010), 349.

²⁶General Conference of Seventh-day Adventists, *Seventh-day Adventist Pastor's and Elder's Handbook for Youth Ministry* (Silver Spring, MD: The Youth Department and the Ministerial Association, 2002), 2.

²⁷General Conference of Seventh-day Adventists, *Seventh-day Adventist Pastor's and Elder's Handbook for Youth Ministry*, 7.

²⁸General Conference of Seventh-day Adventists, *Working Policy of the General Conference of Seventh-day Adventists*, 349.

and his growth. All of them were totally involved in evangelism from their early age. Some of them are looked at here.

Luther Warren and Henry Fenner were the Founders of Youth Ministry. In the very earliest days in 1844 of the Seventh-day Adventists the youth ministry began.²⁹ Although the church recognized the presence and the involvement in church activities of young people, the youth ministry was not yet organized. The church had not paid attention to the youth. Young people used to participate in a usual way as other members.

This situation led Luther Warren, fourteen years old, and Henry Fenner, seventeen years old, to react and made a specific plan for young people in the church. These two young boys “in 1879 knelt under a tree in their hometown of Hazelton, Michigan, to ask God’s guidance in how to win other young people to Christ.”³⁰ God answered their prayer and from that time Luther Warren and Henry Fenner formed the first young people missionary band in the church and this band was formed by only nine boys.

The initiative of Luther Warren and Henry Fenner was supported and blessed and “the Hazelton prayer meeting soon expanded into a young people’s society that included both boys and girls.”³¹ That fire of a movement of young people’s society extended in other many Adventist churches in America and after later outside of the continent.

²⁹ Robert Gerber, *Le Mouvement Adventiste: Origines et Développement* (Damarie-les-Lys, France: Les Singes des Temps, 1950).

³⁰General Conference of Seventh-day Adventists, *Getting It Right: A Power-Packed Resource for Adventist Youth Leaders* (Hagerstown, MD: Review and Herald, 2005), 20.

³¹Ibid.

Today, we are enjoying the fruits of the work of these two teenagers in North Rwanda Conference and produce a big impact on our youth. However, it comes to the church leaders to youth leaders to enhance the quality of the implementation of the youth program which emphasize on missionary activity. If our young people within the church were trained and involved in God's work, how can they make a great influence in the society in general and in North Rwanda Conference.

James White also did much the founders of the Seventh-day Adventist Church. He was baptized at fifteen years old and from his family, James White learned of the Millerite message and committed to preach the advent doctrine at the age of twenty years old in 1841. In the winter of 1843, a thousand people were won through his preaching. In the same year, James White was ordained as a gospel minister.³²

This young man contributed a lot for the church and the community in saving many people for Christ, "beginning in 1849 James published *The Present Truth*. It became *The Adventist Review and Sabbath Herald* in 1850."³³

Similarly, John N. Andrews was another young missionary who deserves a mention. He is known as a first missionary in the Seventh-day Adventist Church. Before he became an Adventist, John N. Andrews was a Millerite from 1843 and he began to observe the Sabbath in 1845 when he was sixteen (16) years old. "In 1850 he began itinerant pastoral ministry in New England and ordained in 1853."³⁴ The young man John N. Andrews became a pastor ordained when he was still young at age 24. He contributed a lot in the Seventh-day Adventist Church: as one of publishing

³²Ellen G. White Estate, "James White 1821 - 1881," *Pathways of the Pioneers*, 1999, accessed February 27, 2015, <http://www.whiteestate.org/pathways/jwhite.asp>.

³³Ibid.

³⁴Wikipedia, "J. N. Andrews," *Wikipedia*, n.d., accessed March 1, 2015, https://en.wikipedia.org/w/index.php?title=J._N._Andrews&oldid=755086385.

committee of the Review, he established the Adventist theology, interpreted the two-horned beast of Revelation as the United State of America, he was a third president of the General Conference of the Seventh-day Adventists. His life from the early age had an important impact for the church.

Finally, John Norton Loughborough had a dream from his childhood to be a preacher. He was born from the family of a Methodist preacher who died when John N. Loughborough was seven years old.

After the death of his father, John N. Loughborough was call for to live with his grandfather and grandmother and their life of prayer and bible study influenced John N. Loughborough. “A vivid childhood impression left on young Loughborough’s mind was seeing his grandfather on numerous occasions rising from prayer, his face bathed with tears, under a sense of God’s presence.”³⁵

This influence led him to attend different prayer meeting. In 1848, when he was 16 years old, Loughborough heard an Advent sermon which transformed his life and he decided to give his heart to God. Loughborough began to preach at the age of seventeen years and became a Seventh-day Adventist believer. It is said that “after accepting the Sabbath he felt convicted to go into the ministry of the Word full-time.”³⁶

John N. Loughborough worked in California for ten years, and in Europe. He travelled around the world visiting the principal centers of work of the Seventh-day Adventist Church and his life was consecrated to the work of the Lord and made an influence to many people.

³⁵Ray Foster, “J. N. Loughborough: How a Dream Changed His Life,” *Lest We Forget*, 1996.

³⁶*Ibid.*, 6.

Ellen G. White Attitude on Involvement of Youth in Evangelism

Ellen G. White had a special zeal for becoming a Christian when she was still young. Arthur W. Spalding said that one day, when she was eight years old; she got scrap of a newspaper talking about the return of Jesus. The preacher's name meant nothing to the little girl, but the prediction did. She was frightened, though the date set was far away. Taking the paper home, she read it to the family, but evidently, she was the one most impressed.³⁷ Ellen G. White in her life sketches said that

On my way to school, I had picked up a scrap of paper containing an account of a man in England who was preaching that the earth would be consumed in about thirty years from that time. I took this paper home and read it to the family. In contemplating the event predicted, I was seized with terror; the time seemed so short for the conversion and salvation of the world. Such a deep impression was made upon my mind by the little paragraph on the scrap of paper that I could scarcely sleep for several nights, and prayed continually to be ready when Jesus came.³⁸

Ellen G. White continued to be interested and finally her life was transformed.

She said:

My life appeared to me in a different light. The affliction that had darkened my childhood seemed to have been dealt me in mercy, for my good, to turn my heart away from the world and its unsatisfying pleasures, and incline it toward the enduring attractions of heaven.³⁹

At the age of twelve, she gave her heart to the Lord. She was baptized by immersion in 1842 when she was fifteen years old.

In the same year of the Millerite great disappointment of 1844, Ellen White received her first vision when she was a young woman of seventeen years old and she

³⁷Arthur W. Spalding, *Footprints of the Pioneers* (Washington, DC: Review and Herald, 1947), 61.

³⁸Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, CA: Pacific Press, 1915), 20.

³⁹*Ibid.*, 25.

committed herself to the Lord ready to do His bidding. She described the work God asked her to do that:

I am the Lord's messenger; He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus – to open the Scriptures to others, as God has opened them to me.⁴⁰

This is a strong call for evangelism which she accepted.

Ellen G. White's life greatly influenced the Seventh-day Advents Church and led in the growth of the church, from an early age. As a writer, Ellen G. White wrote many books about biblical prophecy, family life, youth, health and many more. Her work of writing is still making a significant impact on many lives of people in this world.

Concerning the divine appointment of young people in the service of the Lord, Ellen G. White told the youth of the church that they have an important place in the work of the Lord. She declares: "The Lord has appointed the youth to be His helping hand."⁴¹ This is true as it is seen that the youth are energetic to the extent that they can influence evangelistic events to take place in their respective churches once they are given platform.

Another important aspect she emphasizes is that young people need to be trained before entering evangelism. One illustration she uses is that of an army that in training:

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent

⁴⁰Ellen G. White, *Selected Messages* (Mountain View, CA: Pacific Press, 2011), 32.

⁴¹Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1946), 7:64.

the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor.⁴²

Ellen G. White made emphasis on how the church of today should handle the youth. In this regard, once the youth are trained they can help themselves and others in the way of doing God's work. She declares: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and, soon coming Savior might be carried to the whole world!"⁴³

As seen above, the youth should not be limited in the activities which they offer as a helping hand in the work of expanding God's kingdom. Their force must be maximally used if the church is to grow. The youth in our churches must play an important role and act a part in church work. They must be interested and involved in different church activities including evangelism so that we may finish our mission. But they must be committed and interested.

Another crucial aspect Ellen White emphasizes is that this army cannot be effective enough unless it submits its heart to the Lord and take the responsibility committed in its hand. In her book, *Gospel Workers*, she wrote: "When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause."⁴⁴

It is very simple to list responsibilities and tasks to the youth or to show them how huge the work is, but it is not enough. There is another way to involve them in God's work. Ellen G. White advises the following:

⁴²The Seventh-day Adventist General Conference, "General Conference Bulletin," March 31, 1903.

⁴³Ellen G. White, *Education* (Mountain View, CA: Pacific Press, 1952), 271

⁴⁴Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1915), 210.

It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God.⁴⁵

This advice from Ellen G. White is important for the advancement of God's work. If it could be implemented, our youths can advance the gospel mission and be fitted in their daily life for second coming of Christ.

The commitment and responsibilities of the youth can work well if they are supported by talents well organized and trained. Ellen G. White notes: "Youthful talent, well organized and well trained, is needed in our churches. The youth will do something with their overflowing energies."⁴⁶ Talents and spiritual gifts are considered as an engine in the life of our youth. These provide in our young people the energies and are always motivated to be engaged and responsible in their churches' activities. They get the strength of mind which led them to creativity. Another opportunity to maximize is that the young people have enough time to spend in church activities and others because they don't have yet many occupations and they are free from family's responsibilities in comparison of their parents. All these characteristics allowed Ellen G. White to confirm that:

Young men are wanted. God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family.⁴⁷

⁴⁵Ibid., 210.

⁴⁶Ibid., 211.

⁴⁷Ibid., 517.

It is true that in every church member including our young people has a spiritual gift and a special talent from God to accomplish the great commission. This is observed when someone is given a chance to accomplish a responsibility in the church. So, all of them should be involved and work together with pastors for advancement of the gospel. Therefore, our responsibility is to help our youth to discover what they can do through their talent and gift of spirit from their earliest age.

Moses wrote that God's words should be taught diligently to children (Deut 6:6). Later, the wise man Solomon said: "Train up a child in the way he should go, and when he or she is old he or she will not depart from it" (Prov 22:6).

The way parents behave before children make a more important influence than the words. Their responsibility as parents is to be a good example of life to children. Every act makes an influence on their life. Young people can do great things when they are properly educated from their earliest age.

The responsibility of being a good example to young people is not only required to the parents, but also to the church leaders. Ellen G. White says: "Let the kindness and courtesy of the minister be seen in his treatment of children."⁴⁸ As Jesus' compassion and consideration to the little children has been observed, the same must be seen to the church leaders. They must follow that good example of our master. She continued saying that: "Let not the youth be ignored; let them share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others."⁴⁹ Once this is implemented in our churches, our young people can

⁴⁸Ellen G. White, *Testimonies for the Church* (Mountain View, CA, Pacific Press, 1946), 4:397, 398.

⁴⁹Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1901), 6:435.

feel that they have an important place in God's work and a big change can be observed.

Therefore, God needs and calls the youth in His ministry because they are still having enough time; they are strong in body and mind. Their presence and involvement in ministry will make possible the advancement of the Lord's work. In her book *Gospel Workers* Ellen says: "In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause."⁵⁰ The presence of committed young people in the church is an opportunity for the advancement of God's work, and this play a great role to facilitate the task of church leaders. That is why our youth are invited to give the strength of their youth to bring glory to God and salvation to their fellow men.

Our churches need young ministers to work in cooperation with Jesus in the plan of salvation of humanity and God is ready to use them everywhere they will go. Ellen G. White clarifies that:

Young men are to enter the ministry as coworkers with Jesus, sharing His life of self-denial and sacrifice, voicing the words of the Master. If they will yield themselves to God, He will use them in helping to carry out His plan for the salvation of souls. Let the young man who has entered the ministry look his calling fairly in the face, and determine to devote his time, his strength, his influence, to the work, aware of the conditions under which he serves the Redeemer.⁵¹

⁵⁰Ellen G. White, *Gospel Workers*, 67.

⁵¹*Ibid.*, 104.

Summary

We can conclude this section on the Ellen G. White's attitude on the youth evangelism saying that she greatly put an emphasis on the contribution of youth in different church activities including evangelism. She mentions the importance of the work of young people in our churches and confirms that their contribution is highly appreciated and needed for the advancement in our ministry. The young people are creative, have strength in all aspect both physical and mental and have an influence to others.

CHAPTER 3

DESCRIPTION OF NORTH RWANDA CONFERENCE

This chapter describes the general setting of North Rwanda Conference of the Seventh day Adventist Church. It examines the historical, geographical and cultural backgrounds. Once understood, this will help in the design of a strategy for youth involvement in evangelism.

Geographical Location of North Rwanda Conference

The NRC is in the Northern Province and a small part of the Western Province of Rwanda. This region is known as a unique place in the world for the mountain gorillas, which attract numerous tourists to the region. This influences the life of the population in general and of the youth.

The region comprises the local governmental districts of Musanze, Burera, Gakenke for a main part of the NRC, and Nyabihu in Western Province of Rwanda. These districts, except Gakenke, are bordered by Virunga National Park which is an attractive place for many people from all over the world.

The head office is in Musanze district, Ruhengeri town. North Rwanda Conference is bordered in the north by the Democratic Republic of Congo, by Uganda in North East, by East Central Rwanda Conference of SDA Church in the south and by North West Rwanda Field of SDA Church in North West of Rwanda.

Historical Background of the North Rwanda Conference

In 1921, two Swiss missionaries Henri Monier and Alfred Matter arrived at Rwankeri and established a mission station. They chose this place because it had good soil for making bricks and sufficient water. This mission station was later organized into the North Rwanda Field in 1956.

After the Genocide in 1994, its head office was transferred from Rwankeri to Ruhengeri town in 1997 due to the war of infiltrators¹ from Democratic Republic of Congo between 1997-1998. This situation of instability negatively impacted youth involvement in evangelism. Many of them became orphans and they missed care from church and from their families. Some youth went into exile and returned without the will to live.

After 1994 the youth who were between six and fifteen years of age were seriously disturbed in that they were not nurtured and equipped for future evangelism because they were not settled down. This age is of a central focus for the church and parents to train young people and make them vibrant for evangelism. There was, therefore, a gap in their spiritual education, leading to the situation where they are uninvolved in evangelism.

This group of youths are currently aged 26 and 35 years. Because they were not well nurtured they neither participate effectively in evangelism, nor are they able to train and lead the younger ones.

¹Infiltrators are ex-FAR former Interahamwe, people who committed genocide against Tutsi in Rwanda in 1994. After that Rwanda Patriotic Front (RPF) stopped that genocide, the majority of those who were responsible of death of thousands of Tutsi took refuge in Democratic Republic of Congo. After three years in 1997, they tempted to attack the country from the north of Rwanda where North Rwanda Conference is located to try to overthrow the new regime. Prunier, Gérard, *Africa's World War: Congo, the Rwandan Genocide, and the Making of a Continental Catastrophe*, (Oxford: Oxford University Press, 2009), 26, 193.

Social-Economic Background

Northern Rwanda Conference territory is a volcanic area with fertile soil. The area experiences heavy and regular rain throughout the year. Hence, it is densely populated. The favorable climate makes the local people busy in their farming activities and until they have no time for their children in general; which has a negative impact on their spiritual education of the young people.

Ruhengeri is most densely populated area of the North Rwanda Conference. Many young people migrate from the rural areas in search of urban amenities. The use of these amenities, including social media, has had a negative influence on the spiritual life of the young people.

In the remote regions of NRC, some families of church members are not able to provide needed materials for the AY programs. This makes it difficult for some children to attend AY camps and other activities which require money. As result, AY department is paralyzed and most activities and plans which would prepare the youth for the involvement in evangelism are not catered for.

Peer influence is another important determinant of youth involvement on evangelism. Many of the Adventist youth in North Rwanda Conference are teenagers. They often interact with youths from secular backgrounds and they are exposed to drug abuse, immorality, and so on. The effect of peer pressure can be seen in their negative attitude towards the work of God, and laziness in evangelism. Therefore, the numbers of newly baptized members is low.

Education Background

The Seventh-day Adventist Church has also played a role in planting schools in the region. However, these schools are few and insufficient considering the size of the NRC. These schools are in seven evangelistic districts amongst the 26 evangelistic

districts which are in this conference. This means that 19 districts do not have a school and this is a challenge for the church.

Due to the shortage of SDA schools in the area, thousands of Adventists young people attend non-Adventist schools including those which belong to other denominations. Thus, our young people receive an education which is not grounded on the Bible principles to enable them to be prepared to become disciples of Jesus and fulfill His great commission. On the other side, those who attend the SDA Church schools are in the hands of non-Adventist teachers. Table 1 below shows the number of students in our schools in North Rwanda Conference, those who are Adventists and non-Adventists, and the students who were baptized during five years from 2011 to 2015.²

Table 1. Students Baptized in 2011-2015 Relative to Total

Years	Total No. of Students	Adventist Students	%	Non-Adventist Students	%	Baptized Students	%
2011	8,815	4,102	46.5	4,713	53.5	30	0.6
2012	7,256	3,682	50.7	3,574	49.3	52	1.5
2013	7,041	3,630	51.5	3,411	48.5	74	2.2
2014	6,791	3,564	52.4	3,227	47.6	92	2.9
2015	6,636	3,352	50.5	3,284	49.5	72	2.2
Total	36,539	18,330	50.1	18,209	49.9	320	1.75

²Primary source: This data was collected from the end-year reports as brought by the directors of Adventist schools in North Rwanda Conference.

Per the table above, the spirit of evangelism is still low. The impact and influence of the Adventist students to non-Adventist students tend to be small to the extent that the harvest remains minimal. From 2011 to 2015 out of 36,539 students, 50.1% were Adventists and 49.9% were non-Adventists. Among the 49.9% non-Adventists only 1.75% were baptized within this period of five years.

Table 2 below shows the number of teachers in Adventist schools in North Rwanda Conference both Adventist and non-Adventist teachers. This table describes a critical analysis of the influence and impact of both Adventist and non-Adventist teachers on spiritual matters. Adventist teachers influence the spiritual matters on Adventist students regarding evangelizing their classmates and friends is of great importance here. Additionally, the non-Adventist teachers influence Adventist students to play a negative role is also crucial to look at here.

Table 2. Number of Teachers

Years	Total Number of Teachers	Adventist Teachers	%	Non-Adventist Teachers	%
2011	143	73	51.0	70	49.0
2012	157	74	47.1	83	52.9
2013	164	78	47.6	86	52.4
2014	169	89	52.7	80	47.3
2015	172	85	49.4	87	50.6
Average	161	80	49.6	81,2	50.4

The trend of Adventist teachers between 2011 and 2015 is interesting here because the number of Adventist teachers went on increasing from year to year. As the number of Adventist teachers went up the Adventist students' involvement in evangelism also went up. This is manifested in more baptism.

Per the survey made between 2011 and 2015 as in table 1, where the number of Adventist teachers was few, evangelism dwindled. Where the number of Adventist teachers proved high, evangelism went up. So, if we could maintain a high number of our teachers being Adventists, evangelistic activities would be on top.

In addition to the above, it can be noticed that the number of AY clubs in our schools entirely depends on the number of vigorous Adventist teachers available at school. This is because these teachers organize the clubs, motivate, and inspire the students to join them and finally these teachers equip the students with skills. The few existing AY clubs face challenges which leave them staggering. Such staggering AY clubs lack the strength to get involved in evangelism at school.

Furthermore, in NRC the youth are always busy. The time they have is almost fully used for secular knowledge. They spend much time pursuing academic endeavors. This formal education begins at the age of three years. As they progress to upper classes, they get involved in much competition because they are given many assignments to do, and this make them busier hence, no time spared for spiritual matters. This kind of busy schedule leaves no time to attend evangelistic training if any. In such away, they never gain skills to help them participate in the same.

In addition to the above, the little time they have is spent in leisure activities such as swimming, watching movies, football matches, gambling, visiting their friends, and has no time to look at some verses in the Scriptures. To make matters worse, such unspiritual programs make them backslide hence no evangelism. Leisure time activities have been commercialized.

Although many of these youths are poor, they still have facilitators and financiers who compel them to act otherwise. Such kind of bending towards their fellow secular youth, they end up spending their free time in things of no importance

in Christian life. Still, such money they use for leisure time would have helped them in evangelistic endeavors.

Moreover, the priority of Adventist schools is spreading the Gospel of salvation. This should be characterized by a variety of spiritual activities. Unfortunately, there happens to be no morning devotions which contribute to the spiritual growth of our students in NRC. There are no mid-week prayer meetings, students' chapel's hours are taken for granted or neglected. All together with this kind of weaknesses the major objectives of our schools are.

Current SDA Church Life Background

Currently, North Rwanda Conference has 26 districts grouped in 6 zones. This subdivision of North Rwanda Conference in different zones is a strategy used by leaders for making a strict and beneficial follow up in implementation of different programs in the mission of the church. Table 3 below shows the members of different zones and the youth who are involved in evangelism as per 2015.

Table 3. NRC Membership in Zones and Youth Involved in Evangelism

NRC Zones	Total Membership	AY 6-35	%	Youth in Clubs	%	Youth (below 35 years) in Evangelism
Kigombe Zone	17,841	12,357	69.3	2,970	24.0	9
Nyarugina Zone	16,182	11,673	72.1	2,803	24.0	5
Nkuli Zone	16,330	11,784	72.2	3,789	32.2	9
Kibali Zone	11,611	8,285	71.4	1,720	20.8	2
Ndorwa Zone	10,829	7,857	72.6	1,071	13.6	1
Bukamba Zone	13,783	8,483	61.6	1,656	19.5	11
Total	86,576	60,439	69.8	14,009	23.2	37

Note: From North Rwanda Conference, Statistical Report for 3rd quarter, 2015

Per the statistics above it can be seen that the youth has the highest number as far as the membership is concerned. Among the 86,576 church members 60,439 are youth. The fact that the youth takes a big number it is an opportunity of North Rwanda Conference to use these youths for evangelism once they are equipped and trained.

Per the table above, only 23.2% are members of the youth clubs in 2015 third quarter. This is an indication that young people has not yet responded to the church programs.

Moreover, those who manage to join clubs do not benefit from what is provided in AY programs³. This is probably the reason why among 14,009 youth only 37 have been able to conduct at least one evangelistic campaign.

Factors Affecting the Youth Involvement in Evangelism

There has been an unstable spiritual foundation in North Rwanda Conference to nurture the young ones right from home up to the church. Such kind of weak background has impeded the efforts regarding soul winning by the youth. It is possible to find many different factors because of this lack of spiritual growth.

Factors arising from Home

The first place where our young people must be trained for evangelism is in our families. Here we can say that a home is a basic unit for a strong church. This home acts as a foundation on which other levels can base to build God's work and so

³AY leaders in North Rwanda Conference have not been well trained in youth ministries. They have a willingness to work for youth but their knowledge and skills still are limited. This, I realized during the five years of ministry when I was involved in AY ministries as Youth Director in the same conference. In addition, church elders themselves, having come from this situation, where they did not received training for youth while they were young.

it cannot go unmentioned. When a child is well trained right from home, it is a matter of polishing such a child to be shaped for God's cause. The reverse is true. There are numerous challenges that hamper evangelism right from home. Such challenges work hand in hand to affect the level of involvement of our youth in evangelism.

Limited time of parents. Many parents are busy at work. Those specializing in agriculture go to their gardens when their children are still asleep and come back when they are exhausted. On coming back, they just seek for a rest instead of talking to their children. Some of them like traders work in far distant places. This makes them spend long time a month per se. Many of them just neglect their responsibilities concentrating on social media, like WhatsApp, Facebook, blogging, watching their televisions. This is especially for town dwellers and the suburbs. The only time spared is used for community socialization like attending weddings during weekends, visiting relatives and friends, visiting the sick, visiting those who lost their beloved ones and others. Hence, children not grounded in faith to work effectively in evangelism.

Insufficient knowledge among parents. Many parents in North Rwanda Conference are not well educated to have enough skills to handle their children's spiritual needs. Some of them cannot read and interpret religious literature which can facilitate their children with the knowledge of evangelism. Other parents cannot train and equip their children with AY knowledge because these parents lack such knowledge. Apart from lacking knowledge to train and equip their children, they do not realize the importance of these AY programs and due to this they cannot encourage and motivate their children to get involved in such programs.

Factors Arising from Church

The church's capacity to fill the gap and complete the work which was left by different families has been affected by different factors. The vacuum left not filled at home is supposed to be filled by the church. But this is not the case for some churches in North Rwanda Conference. The reasons of which be lack of trained Master Guides, church officers, clubs' organization, no AY budget, misunderstanding of AY ministries, no opportunity to expose their talents, and lack of supervision.

Misconception of AY ministries by church elders. The AY ministries for a long period have been misconceived. The elders have been inexperienced about this ministry as far as its biblical foundations, historical background in the church, and how viable it is in strengthening the church. Coupled with the master guides misunderstanding of their roles to play in the church, they started over looking and undermining the church elders. This is because they started exalting themselves above the elders. In claiming such a high mantle of authority in leadership they ended up colliding with the church elders. Therefore, with the misconception of the church elders about this special ministry with a kind of self-aggrandizement the elders maneuvered for ways of self-protection. This could be achieved by the elders through putting the AY aside not to participate in church activities. Elders at the same time have no specific well organized program for the AY department and where they exist, they lack sufficient supervision. This hindered the youth to discover, and expose their talents in evangelism.

Insufficient training of master guides. In relation to the misconception of church elders regarding AY ministries, the few Master Guides available in local churches lack enough training. Since these Master Guides are not fully trained, having no materials to use, some illiterate and others aged, it is difficult for them to train

young people to compete in soul winning. And since they do not have enough skills they see no work before them to do. Consequently, progressive classes in clubs are nonexistent. Their skills are generally limited to matching, singing and clapping, cramming some biblical verses and buying AY uniforms. These skills are important but are not sufficient to equip them in a better way to be involved in evangelism and discipleship.

Lack of budget for AY department. As earlier stated, the would-be leaders of AY lack knowledge and skills to handle the AY ministry effectively. Because of this, they are always without a plan of action to stream rise the AY programs. Such a plan of action would drive them to the needed necessities leading them to focus at a budget to help them in the AY financial endeavors. The performance of the AY ministries would be high as compared to the way it is standing still. Such social programs like community service, welfare activities, nature walk, mountaineering, outreach and the related activities are stopped due to lack of budget. When the youth miss such chances, they get bored and their skills continue to be limited.

In a nutshell, the factors that hinder the Adventist youth in North Rwanda Conference to deeply get involved in evangelism has background from different dimensions of life. These factors may include their personal attitude towards God's work, factors accruing from the families where they come from, church issues, grounds where they get a formal education, and, mainly, from the environment in which they live. Once these hurdles are overcome there can be a drastic change in the way and extent to which evangelism can prosper in North Rwanda conference.

Summary

In summary, the description given here shows the historical background as well as a social and economic stand of the place currently. It has indicated the

institutional framework of the area referred to as the NRC. The youth involvement in evangelism has been affected by such a state owing from the instabilities of the 1990's.

This description revealed many challenges hindering the youth from getting involved in evangelism. Therefore, this is the major reason that led to the program design aiming at offering a solution to such challenges. The next chapter presents the program design, implementation and evaluation.

CHAPTER 4

PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION

This chapter deals with strategies which can help North Rwanda Conference in involving the youth in evangelism. The chapter proposes first, the program which can be implemented to help local churches to inspire youth to participate in evangelism. Second, it describes the implementation of the program and highlights the opportunities which the church should take advantages for youth to get involved in evangelism. Finally, the chapter will present and discuss the data of the program evaluation.

Program Design

This section suggests and discusses different steps that need to be taken as one tries to involve youth in NRC in evangelism successfully. The program design aims at proposing a way that will help to face the challenge that hinders our youth from getting involved in evangelism. For this end, it is suggested and argued that revival and reformation is the first essential step as one starts the journey towards involving youth in evangelism. Furthermore, programs such as organizing for evangelism, training the youth for evangelism, and involving youth in evangelism are seriously considered justified as important steps for this achievement

Revival and Reformation

According to Acts 3:19, the revival is a spiritual refreshing from the presence of the Lord. Luke says: “Repent therefore and be converted, that your sins may be

blotted out, so that times of refreshing may come from the presence of the Lord.” This revival and reformation are necessary to uplift the spiritual state of the believers in general and of the youth for them to know their responsibility in evangelizing their area of residence.

The church needs a spiritual kindling that will awaken the youth, their parents, and church leaders. That is why this revival rotates around the theme which says “See the Great God at Work in You.” This theme puts emphasis on being equipped for ministry, dynamic new roles in the church, and putting the spiritual gifts at work.

Since this program is of great value in spiritual awakening of church members, all church workers including pastors, administrators, and church elders should get into its implementation and use. It should be applied especially during long school holidays to get the youth involved in it. This should be done from time to time because spiritual awakening and revival are progressive.

Organizing for Evangelism

The next step after working on the revival and reformation, there is a need to organize the youth. Traditionally, the AY department in North Rwanda Conference was organized in a way which was not solid as it is supposed to be in the setting of the department of Youth Ministries. The youth are not organized in their progressive classes. This has been observed by the researcher as while working as youth director in NRC.

To resolve the challenge above, a program is needed to involve the youth in their categories of Adventurers, Pathfinders, Ambassadors, and Young Adults. For this to materialize, AY leaders in different churches must be trained on how to organize progressive classes as they follow the age of the youth present. This goes particularly to Adventurers and Pathfinder clubs. Ambassadors and Young Adults

should be grouped per their ages of between 16 and 21 years for ambassadors and from 22 to 35 for young adults as it was organized by AY department at the level of GC.

Therefore, in their clubs and classes, the trainers should teach lessons provided for each class. This must be done following their progressive program step by step. This practice will leave the youth leaders well versed with its application. Although this will not have an immediate impact on youth and their involvement in evangelism, it will in the long run make a positive impact which has not been there before.

Training the Youth for Evangelism

For anyone who would like to involve young people in evangelism, there is probably no other way out without planning to equip them with knowledge and skills that prepare them to do the work. This training will involve several selected youths from Ambassadors and Young Adults who are devoted to church activities in general and in youth ministry.

It will also involve those who represent each youth Sabbath school class. Also, the Pathfinders will be invited to participate to benefit from the lessons and they will be motivated and skilled in evangelism. The topics to be presented will include; SDA church history, History of Youth Ministry, Youth and Evangelism, Homiletics, and the SDA distinctive doctrines. This program is appropriate during school holidays because it is when a reasonable number of the youth can be achieved.

Involving the Youth in Evangelism

After the training of the youth, there is a need for translating theory into practice. This will be hands- on training which will also prepare them for future involvement as they get acquainted with evangelism. All the Pathfinders, Ambassadors, and Young Adults who have been trained will be put in small groups of

ten people. These groups will be prepared mixing all clubs' members to work hand in hand. These groups will be working in different streets in their locality. During this outreach, they will be giving out leaflets with Biblical doctrines with instructions to follow. They will also be praying for people where possible. The youth will also distribute the books of the Great Hope.

Implementation of the Program

Through this part of the thesis, it appeared necessary to go through the steps suggested above and see the possible loopholes which would be rectified as one tries to do it better in the future. At the onset of the program of the revival all district leaders from North Rwanda Conference were invited to a meeting for them to be reminded how important the AY department in the church is. This meeting took place on November 13th, 2014 at NRC Headquarters in Musanze town. They supported that the program designed should be implemented to uplift the understanding of our mission as Disciples of Christ and to involve our youth in evangelism.

Also, the AY leaders from all districts in North Rwanda Conference were called for a 1-day advisory meeting which took place on December 7th, 2014 at Kigombe SDA Church in Musanze town. In this advisory meeting, they were reminded of their responsibilities in taking care of the youth in their respective churches.

These AY leaders represented all the 26 districts in North Rwanda Conference. All together the youth leaders who turned out were 62 in number. They all together agreed that a revival and reformation program which is one of the parts of the big program designed should be carried out if we are to forge ahead with God's work. This was to be implemented in the entire conference.

However, other planned activities in our program were to be carried out at the major center and venue steering this spiritual awakening. Kigombe, Bwuzuri, Nyarubande and Yaounde churches were to have their revival together and were chosen as the sample for the research. Kigombe was selected to be the venue where members from the other three were together since Kigombe has the biggest number of youth and appear to be in the middle.

As mentioned above, this program was conducted in Kigombe, Bwuzuri, Nyarubande, and Yaounde churches but the revival and reformation as a part of the whole program were conducted in the Conference. Apart from the youth who were supposed to attend, also church leaders including elders, youth leaders, and parents were officially invited. That is why when the revival and reformation were going on all of them were available. The whole program was to run within one week from Sunday to Sabbath.

Within this week, different activities were implemented. Among these activities was organizing youth for evangelism. This was done on Sunday, January 4th, 2015 and Monday, January 5th, 2015 from 8:00 am to 11:00 am; From 11:00 am they had the break which could give them a rest to their different residences to help them refresh their mind. On coming back from 2:00 p.m. they could go for outreach for them to invite their fellow youth and other people to come and attend the revival and reformation which was taking place. They could also distribute leaflets. By 4:30 pm everybody had already occupied his place at Kigombe church. Within all these programs the youth were equipped and trained for service. In revival and reformation, the lessons were always given in evening hours.

The major objective of this program was to nurture the youth and they know how to serve the church in its mission of evangelism. In the process of achieving this

objective of nurturing the youth, the church members would also know the role of the youth in doing God's work. At the same time, the youth were to be taught how to serve their church be encouraged and equipped for the same so increase their commitment to the cause of Christ.

Revival and Reformation

The program was organized and conducted from January 3rd to January 9th, 2015 at Kigombe SDA church where three other churches namely Bwuzuri, Nyarubande, and Yaounde gathered together. This period was convenient as it fell on the school holidays and many youths were available to attend and participate in this program. The average of attendees was 400 every day. This number included both youth and adults. The daily program began at 4:30 pm and ended at 6:00 pm and was in two phases; music concert and revival.

To make the week interesting and attractive, a session of praise preceded our theme for the week. Two AY choirs from these four churches were prepared to conduct a short music concert up to 5:00 pm. This attracted many young people and adults both Adventists and non-Adventists to participate in this week of revival and reformation. The main purpose of this revival was to remind, encourage, and motivate our young people to be involved in evangelism. Therefore, all programs were led by youth. Each day, a youth selected from others as a speaker was accompanied by two young people, one was the coordinator of the program, while the second was chosen to announce the opening song and offer the prayer.

The theme for the revival and reformation was "See the Great God at Work in You." This theme was presented through different topics. All topics were selected carefully to interest the youth in North Rwanda Conference for being involved efficiently in evangelism as the mission of the Seventh-day Adventist Church. The

topics of our theme put emphasis on being equipped for ministry, dynamic new roles in the church, and putting the spiritual gifts at work as it is seen in Table 4.

Table 4. Implementation Program of Events

Dates	Time	Topics	Biblical Texts
03/01/2015	5:00 – 6:00 pm	Equipped for Ministry	Acts 4:23-34
04/01/2015	5:00 – 6:00 pm	We have a Dynamic New Role as Vital Parts of God’s Church	Luke 10:1-17
05/01/2015	5:00 – 6:00 pm	We are called to Ministry	Mark 3:13-15
06/01/2015	5:00 – 6:00 pm	We are called to Ministry	Romans 12:1-8
07/01/2015	5:00 – 6:00 pm	Better Understand the Spiritual Gifts God gives to His Church	Acts 6:1-7
08/01/2015	5:00 – 6:00 pm	The purpose for all our Ministries	Matthew 28:16-20
09/01/2015	5:00 – 6:00 pm	Discipleship and Ministry	Matthew 12:15-21

After the presentation of each topic, one of the youth present was selected to make a summary of the topic presented in ten minutes. This was done to increase the number of youth to be trained and encouraged to stand before the congregation and speak. Such kind of training of short time was beginning to reduce the feeling of inferiority complex of many young people in our churches.

Sabbath afternoon, on the last day of our revival and reformation week, outreach was organized in the town of Musanze to put into practice what was taught during the week. We organized 25 groups of ten people and were assigned different streets of the town. The objective was to distribute the Great Hope books, and 216 were distributed. In addition to this, 200 leaflets for each doctrine were prepared and all were distributed to the people of Musanze town.

Altogether the program was successful because people were attended in a big number as compared to the number expected. However, the program first some

challenges of late coming, little time for music as many members approached the church leaders suggesting for more time for music. So, if the program is to be more attractive in future and therefore succeed in the better way, there should be a change of time to begin at 5:00 pm instead of 4:30 pm.

Organizing Youth for Evangelism

Traditionally, the AY department in North Rwanda Conference was organized in a way which was not systematic as it is supposed to be in the setting of the department of Youth Ministries. This has been observed as I continued to work with the youth within the conference. As the program was set, organizing the AY department took place on Sunday and Monday during the early morning sessions from 8:00 am to 11:00 am. All the youth in their different categories of Adventures, Pathfinders, Ambassadors, and Young Adults were present.

On the first day, Sunday 3rd of January 2015 all the Master Guides present were briefed about what they are supposed to do concerning the tasks they were going to perform. In this briefing they were instructed how to put the youth in their classes within their clubs. In these different clubs, the Master Guides helped in arranging the club members per their age.

The adventures were put in their four classes which included Busy Bee class for children of six years, Sunbeam class for children of seven years, the Builders class for the children of eight years, and the Helping Hand class for children of nine years. For the pathfinders, also the Master Guides helped in arranging them per their classes which included Friend class for youth of ten years, Companion class for the youth of eleven years, Explorer class for the youth of twelve years, Ranger class for the youth of thirteen years, Voyager class for the youth of fourteen years, and Guide class for the youth of fifteen years.

In each class as seen above, there was a leader selected from Master Guide club. A supervisor was assigned the responsibility of orienting the class leaders on the AY program. The supervisor then handed over the progressive classes and honors lessons. He further taught them how to implement the youth program in each progressive class. The class leaders discovered that this program played a great role to prepare the youth for evangelism. In this way, the youth would get a base to join the ambassadors in the coming years willingly.

The ambassador club was also treated in a special way. They only have one group of the youth of 16 to 21 years. The ambassadors as a single group appeared to be big because it had 124 youth from the four churches. We divided them into four groups each having 31 youth. In the lessons, they were taught about how to use their God given talents in evangelism.

Young adults from 22 to 35 years were 65 in number for the first day. These 65 were divided into two groups. For the second day, the number increased from 65 to 113. This was because the first to attend went and told others what they learnt and motivated them to come. The increment showed that many of those who came the second day were parents even above 35 years. We assigned for them teachers. They were mixed up whereby some of them were married and had parental responsibilities. They learnt many things including guiding the youth, the youth before and during the industrial revolution, the youth of today, challenges and fears of the youth, and hopelessness and despair of the youth. For this see the appendices.

Training Youth for Evangelism

The training of the youth was designed in a way that only ambassadors and young adults selected were involved. This took place from Tuesday January 5th, 2015 to Friday 8th, 2016. It was between 8:00 am to 11:00 am. Within the three hours many

activities were done. The facilitator used the three hours maximally by presenting, opening the floor for discussions and questions were asked and answers were given. Topics which included; History of Youth Ministry, Youth and Evangelism, and Homiletics were taught. This was to get more youth to be involved in evangelism in North Rwanda Conference. We selected a sizeable number of 54 youth from ambassador and young adults.

Among the 54 who attended the youth training, seven participated in presenting during the revival and reformation week whereas another group of seven participated in summarizing what the main speakers presented. Therefore, many of them had their training already in progress. On Thursday, all the 54 participants were given a task of preparing sermons which they were to deliver on Friday. Even though all of them prepared sermons only eight managed to present. This is because within the three hours we had, we used fifteen minutes for each presenter. This made only two hours used and the one hour which remained was used for criticism from their colleagues. This criticism aroused a wide understanding of how a sermon can be prepared and presented.

After this exercise, everybody seemed motivated for the cause of Christ as they cheered. They witnessed that the fear that they had before this practice went away and they became more confident. From this time, they decided that they would be participating in the forthcoming evangelistic campaigns in North Rwanda Conference. This was their heartfelt decision to lend a hand in evangelism. Some of them pledged that they would be assisting speakers and others pledged to conduct evangelistic campaigns themselves.

Involving the Youth in Evangelism

During the revival and reformation, from 2:00 pm to 4:00 pm the youth were given opportunity for outreach. They began this program of outreach from Monday and they ended it on Friday. Within this period, they could go to streets, peoples' homes, and invite them to attend the spiritual revival.

The number of visitors who came to attend could increase day after day. In this outreach program, the youth also went on distributing leaflets. These leaflets included biblical doctrines. All together they distributed five doctrinal leaflets. Each leaflet included a topic, some brief explanations and verses from the Bible to support its biblical validity. This means that our youth could not spend much time but they could briefly introduce the topic in leaflets, request for praying to the person visited and then encourage the person to read more as he continues to attend.

On Sabbath afternoon, the youth had another opportunity to exercise their talent in evangelism in distributing the Great Hope books. All together they distributed 216 books. They had already been oriented on how to give a simple explanation of the great controversy between Christ and Satan and the hope we have in it.

On this day during the worship time, we chose to distribute the Great Hope books because it was the last day of our program. We called upon all the youth to group themselves per the streets of their residence. This was how they had been doing the work from the beginning of the program as they gave out the leaflets and as they invited people.

The outreach strategy was successful in terms of enough resources and the youth were showed good attitude towards the program. But it was challenged by the fact that by the time they went out to distribute leaflets many people were not

available in their homes as they were still at work. If the program is to be more productive arrangement should be done for weekend outreach to support the usual outreaches.

In general, the program implementation was successful. But still it deserves some adjustments because it was tiresome and exhausting as it involved many activities. To make it good enough in future, it should be implemented in a period of two weeks instead of one week. This is because one week was too short for all the activities which were supposed to be implemented. It affected the music program; hence people who used to come late were not benefited.

The success which was arrived at during revival and reformation program was measured in terms of increment of participants for everyday including parents, church elders, and youth. The participants were open minded concerning the programs of how to organize youth clubs and this was very successful because youth leaders and youth themselves, were involved.

Due to lack of sufficient means in terms of materials and money, the program was somehow challenged. This resulted into failure to distribute enough leaflets, Great Hope books, and handouts of lessons which would benefit them more.

Program Evaluation

After the program implementation, it was important to evaluate it. This was to help us assess the effectiveness of our strategy and allow us to recommend any possible improvement for future work. To know whether the objectives of the program were achieved and addressing of the challenge of youth involvement in evangelism was solved, a survey was conducted to evaluate the program after five months.

In the study, questionnaires interviews and personal observations on youth involvement were used for evaluation. Altogether forty questionnaires were distributed. Ten in each church in Kigombe, Bwuzuri, Nyarubande, and Yaounde. Among the members who were given the questionnaires included four parents, four youth, and two church elders. The reason for this kind of selection is that all these categories of people have a responsibility in youth programs for evangelism.

Among the eight questionnaires distributed to church elders all of them indicated that there was a drastic change in youth involvement. As compared to the youth involvement in evangelism before the revival and reformation and other training activities there was a considerable improvement.

In interviewing the church elders through questionnaires, it is interesting to note that all of them had positive comments regarding the changes they saw. "I have never seen such kind of spiritually rejuvenation in this church" remarked one church elder from Kigombe church. He continued to say that before the week of revival among 268 youth, only 30 were involved in personal evangelism and only one was involved in public evangelism. He asserted still that after the week of revival the number rose.

In personal evangelism, youth participation increased to 88 whereas those who were ready for public evangelism came to three. This was observed during the evangelistic campaign which was conducted in March 2015 after the week of revival.

In Nyarubande interviews were carried out using ten respondents. Among them were four parents. These parents also witnessed a significant change concerning youth involvement in evangelism. They saw how their daughters and sons now performed than before.

One parent with three children who were not interested in evangelism before the revival week testified that these children of his became involved in evangelism during the evangelistic campaign conducted after the revival week. Per the evangelism director, only 27 youth were involved in personal evangelism before the revival week, and nobody got involved in public evangelism before. But after the revival week 73 were involved in personal evangelism, and 2 in public evangelism.

In the same line, among four youth who responded to our questionnaires at Bwuzuri church three of them confirmed that there was an important difference between the youth then and the youth today. They all focused on one major point of self confidence in evangelism, whereby the youth had stopped inferiority complex and they became bold in outreach programs and public evangelism. They continued to assert that the youth in their church increasingly got involved in evangelism. This was proved by the statistics they gave. They said that in Bwuzuri church they had 36 active in evangelism before the revival week and after they became 82. In public evangelism before, Bwuzuri had none but after they got three.

Among the youth of Yaounde Church, four of them were interviewed about the changes that took place since the revival was conducted. One of the interesting foci for these four youths dealt with the results in the participation in the evangelistic campaign which took place in April, 2015 when the youth were in their holidays. Formally as far as personal evangelism is concerned a total of 35 youth of Yaounde participated.

After the revival, per the church leaders the number of participants doubled. It raised from 35 to 74 youth participants during the evangelistic campaign which was conducted in April 2015. In this local church of Yaounde, before the revival it hardly

had any preacher in public evangelism but during the meeting organizing the youth evangelistic campaign of June two volunteers came up.

Per the interviews through the questionnaires as carried out as shown above, a sample of people of different categories among the elders, parents, and youth the comments indicated that there was a drastic change in evangelism because of the revival. Though not all the comments have been stipulated here altogether the results were positive even if it is still low as compared to the youth who have not yet shown up in evangelism. This strategy used to involve more youth in evangelism is very promising and if it is implemented from time to time even other churches much improvement can be realized.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter gives a summary of the entire work and highlights the main points in the proposed strategy for Youth Involvement in evangelism in North Rwanda Conference. It also draws conclusions on the general picture of the findings of the research, and gives recommendations to church leaders, parents and anyone else who would be concerned by the youth involvement in evangelism.

Summary and Conclusion

The background showed that the youth got involved in evangelism on a small scale which was of little impact and somehow crucial in church development and growth. Despite the youth having the biggest percentage of the total church membership (70%), they leave the work of evangelism to the older people whose percentage is small. The youth lack commitment to the cause of the Gospel. This is further accelerated by lack of training of the youth coupled with lack of organized youth clubs. This called attention to this research which has come up to reveal several approaches towards motivation and inspiring the youth to do the needful.

To handle the above challenges, this research focuses on the strategies that can be implemented to involve thousands of the youth who are inactive currently in evangelism. The research further seeks to design a program of organizing the youth in clubs to train even young children from their childhood. This current research also aims at a way of mobilizing and recruiting the youth for evangelism.

Per the available data on this very subject, it so happened that the church was neglecting God's cause. This is because it is emphasized by the Bible that a host of exemplary young people in both the Old Testament and New Testament dedicated themselves to God's cause. A typical example goes to the works of Joseph in Egypt, Daniel in the Babylonian exile, Samuel during the time of God's silence due to much evil, and David who handled a crisis against a giant.

During the New Testament times, a group of young people was seen in God's vineyard offering service to uplift God's work. Jesus who is the major actor in evangelism started God's work at the age of 12 in Jerusalem temple. His deeds are prominent in giving a good example to all who wish to follow His footsteps. He made many discourses in his missionary journeys which influenced many minds for further evangelism. Men like Timothy, the spiritual son of Paul, nurtured many people where Paul left him in charge. John Mark was gradually grounded in faith and served God in the best way.

Hand in hand with the Bible, the spirit of prophecy speaks much about the role which young people must have in doing God's work. Ellen G. White asserts that the Lord chose the youth to be His helping hand. This means that the youth were commissioned in a special way to help in the expansion of God's work. She continues to say that the youth must be first trained to fulfill such a holy duty. It is of great importance to note that when the youth are well equipped they become a strong army in the work of the Lord. This can have influence in the entire work of preparing people for the soon coming of Jesus Christ.

Per the findings of the research which was carried out through the questionnaires, interviews, and observations there were indicators that the challenge of the youth involvement in evangelism affected the church's performance. The

church life had been touched in a way that brought spiritual coldness not only from the youth but also among their parents, church leaders, and youth leaders. This had still affected the church's performance regarding church growth and development.

After analyzing the challenge of the youth not fully getting involved in evangelism in North Rwanda Conference, a program was proposed aiming at bringing the youth on board. The steps which were to be taken proposed a way forward in organizing a revival and reformation which could help to awaken all church members. The youth leaders were to organize their clubs for evangelism and after organizing them, they were to be trained and become oriented into evangelism.

The program designed was duly implemented following the schedule which was prepared within the week. However, there were few challenges which tempered with it like the irregularity of participants, few materials to use, and short time with many activities. Even if such challenges prevailed, much was accomplished as indicated by a positive change observed in four churches which attended the program.

The program evaluation indicated that the number of youth involved in evangelism increased from 128 to 317 in personal evangelism and from one to ten in public evangelism. The programs of the youth at churches changed and the attitude of parents and church leaders towards the youth department also changed positively.

Since the youth make much of the church members in North Rwanda Conference, they should be cared for. In the present research, much was observed regarding the youth. They had been neglected in a way that they were not motivated enough to feel that they should give much time to God's work. They felt so discriminated to the extent that the church leaders were not aware of their talents and capability they had in the advancement of God's work. Because Jesus' coming is closer than ever, every member must get involved in evangelism. This means that the

church leaders should come up with an interest in equipping, training, and nurturing the youth for God's cause.

It is time now for the youth to stop being spectators in the church but they should be active members too. Once their talents are recognized, more harvest is realized. It is also time for parents to groom them from home to be strong believers who are devoted and vigorous in participating in church evangelism. In our schools, serious attention should be put on the students to focus on God's work. For all this to be realized and achieved, the following recommendations are important to look at.

Recommendations

After an investigation of the challenges of youth involvement in evangelism in North Rwanda Conference, the researcher discovered acute problems which needed good strategies to tackle them if the church is to grow in a promising way. They had their background in the entire leadership system and accruing from believers themselves. Therefore, the following are suggestions put forward:

1. To the Youth Ministries department of the NRC, strategies should put forward to emphasize on how the youth clubs and progressive classes should be organized as it was planned and programmed by the General Conference Youth Ministries.
2. The Youth Ministries department should organize periodic trainings to the church elders to enable them to understand the viability of the youth in the church. The Master Guides should also have periodical training to equip them with skills of handling the youth clubs in local churches satisfactorily. This should go hand and hand with follow up.
3. Closely related to the above, the Youth Ministries department should also provide training materials to local churches for the church leaders to have manuals they can use as a reference while carrying out trainings at their local churches when instructing the youth.
4. The church elders should treat the youth department with high regard in their respective local churches. They should give guidelines and make follow up on the youth club activities. They should also give opportunities to the youth to maximize their potential in the talents they have and take time to organize programs and train the youth in the line of evangelism.

5. The Master Guides should follow the established program as per the General Conference organization. They should teach the youth per their respective progressive classes, their honors lessons, and upgrade the ones who have passed per their ages.
6. In conjunction with Children Ministry, Family Ministry, the Youth Ministry should conduct seminars to sensitize and encourage parents to give their children enough time and show them God through the Scriptures and in prayer. They should also counsel their children in the right way to take. On addition, they should also motivate them to go in for church activities and more so provide them with youth necessities they are required of to join youth clubs.
7. The Youth Ministry in liaison with parents should organize youth meetings to involve all the youth to instill a God loving and fearing heart. This will help them not to be distracted by the secular issues but give enough time to Godly matters. The youth should also not under estimate themselves in the church and let them use the available opportunities to use their talents geared towards evangelism.
8. Conference Education Department should organize seminars from time to time for teachers in SDA schools of NRC to remind of the philosophy of Adventist Education plus the mission of SDA schools. Emphasis should be put on spiritual activities by carrying out week spiritual emphasis, weekly chapel activities, daily morning devotions, the formation of AY clubs and to integrate Christ into all lessons.

APPENDIXES

APPENDIX A
CORRESPONDENCE

[Exhibit 1-a: Solicitation for Approval]
December 17th, 2013

To the North Rwanda Conference President

Dear Pastor,

Greetings in Jesus' Name!

It is God's grace and my privilege to start my MTh project under the guidance of Dr. Ndamyumugabe Phodidas, the project Adviser on church mission as part of my Masters requirements in Adventist University of Africa.

As a Youth Director in North Rwanda Conference from 2011 up to date, through experiences during my ministry, I realized it is important to elaborate strategies to involve Adventist Youth in evangelism in our Conference. The topic of my project is "Strategies to involve Adventist Youth in North Rwanda Conference in Evangelism." In this connection, I would like to have the honor to request a favor from the NRC for doing this research.

Thank you very much for your kind understanding and positive considerations. May the gracious Master continue to be working powerfully side by side with you.

Very sincerely yours.

Pastor MUTUYIMANA Nkundakozero

MTH Candidate, AUA

[Exhibit 1-b: Solicitation for Approval]

December 17th, 2014

TO NORTH RWANDA CONFERENCE PASTORS [All]

Greetings in Jesus' Name

By God's leading started my MTH project on Church's mission as part of my Masters requirement at Adventist University of Africa. The topic is "Strategies to Involve Adventist Youth in Evangelism in North Rwanda Conference."

In this connection, may I have the honor to request you some favor from your honorable ministry? Regarding my topic, chapter 3 will be the context of North Rwanda Conference. There should be included the statistics of youth in your district. Hence, I need some information from you. The requests are as follows:

1. The total number of membership in your district
2. The total number of youth between 6 and 35 in your district
3. Number of youth participating in AY clubs
4. Youth involved in evangelism

Hopefully, you may send me the above information using the form attached to this letter. Thank you very much for your kind understanding and positive consideration.

May the gracious Master continue to be working powerfully side by side with you and your family.

Yours very sincerely,

Pastor Mutuyimana Nkundakozera

MTH Candidate, AUA

APPENDIX B

PROGRAM MATERIALS

[Exhibit 3-a: Leaflet Content Distributed – The Law of God]

Law of God [Part One]

Commonly Asked Questions Regarding the Law of God

Didn't Jesus come to do away with the Ten Commandments and establish a new commandment of love? What about Matt. 23:37-40, "Love God with all your heart and your neighbors as yourself?" Isn't love to God and our neighbors all Jesus requires? These are the new commandments.

It may surprise you to discover that Jesus was summarizing the law as given in the Old Testament. Deut. 6:5 declares "Love the Lord your God with all your heart." Lev. 19:18 adds, "Love your neighbor as yourself." In Matt. 22:40, Jesus declared, "On these two commands (love to God and fellow man) hang all the laws and the prophets." The first four commandments reveal how human beings tangibly demonstrate their love to their love to God. The last six commandments show how they demonstrate their love to their fellow man. "Jesus did not come to destroy the law, but to fulfill it" (Matt. 5:17). He revealed how to lovingly keep the law. He came to magnify the meaning of the law (Isaiah 42:21). Jesus reveals how love is the fulfilling of the law (Rom. 13:10). He adds "If you love me, keep my commandments" (Jn. 14:15).

Does Paul teach that Christians saved by faith do not have to keep the law?

Paul teaches that Christians are saved not by faith, but by grace through faith. Faith is the hand that takes the salvation freely offered by Jesus. Faith does not lead to disobedience but to obedience. Paul states in no uncertain terms "Do we then make avoid the law through faith, God forbid" (Rom. 3:31). Rom. 6:1, 14, 15 adds "Shall we sin (break the law so grace may abound. God forbid!"

Since we are under the New Covenant, is it necessary to keep God's law?

The New Covenant is older than the Old Covenant. It was given by God Himself in the Garden of Eden when He promised that the Messiah would come to break the deadly hold of Satan upon humanity. The New Covenant contains the promise of redemption from sin through Jesus Christ. He saves us! He writes the principles of the law in our hearts. Love becomes the motivation for obedience. There is a new power in the life (Heb. 8:10, Ezek. 36:26, Ps. 40:8). Under the Old Covenant, Israel promised to obey God's commandments in their own strength. They declared, "all that God says we will do" (Ex. 19:8; 24:3,7). All attempts at external conformity to God's law lead to frustrated defeat. The law which we cannot keep in our own strength condemns us (Rom. 3:23; 6:23), Under the New Covenant, we belong to a new master – Jesus Christ. We have a new heart and a new standing before God (Jn. 1:12; 2Cor. 5:17; Rom. 8:1).

Law of God [Part Two]

God's commandments are heaven's eternal code of conduct which stands fast forever. Psalms 117: 7-8

God's law leads us to see our guilt and drives us to Jesus. Romans 3:20

God's law is an agency leading us to conversion. Psalms 19:7

In keeping His commandments, there is a great reward. Psalms 19:11

We are not "under the law" as a means of salvation. Salvation comes totally and always by grace. Romans 6:14, Ephesians 2:8

Although we are not under the law, this does not give us liberty to break God's law. Romans 6:15

Sin is defined as breaking God's law. 1 John 3:4

Sin or breaking God's law leads to separation from God and eternal death. Isaiah 59:1-2; Romans 6:23

When we are saved by faith we desire to keep God's law. Romans 3:28-31; Hebrews 10:7; John 8:29

Love always leads to obedience. Jesus said, "If you love me, keep my commandments." John 14:15

He that keepeth not His commandments is a liar and the truth is not in him. 1John 2:4-5

In the new covenant, Jesus writes His law in our hearts. Hebrews 8:10

He places within our hearts the desire to do His will. Psalms 40: 8

God's last day people keep His commandments through faith. Revelation 14:12

His remnant, like the faithful through the ages, keeps His law. Revelation 12:17

[Exhibit 3-b: Leaflet Content Distributed, Millennium] Millennium (100 Years of Peace) [Part One]

Jesus' promise to return. Jn. 14:1-3

This same Jesus which you have seen goes into heaven shall so come in like manner. Acts 1:9-11

The righteous living ascends to meet Jesus in the sky. 1 Thess. 4:16, 17

There will be two resurrections, the resurrection of life and the resurrection of damnation. Jn.5:28, 29

The wicked will be destroyed when Jesus returns. 2 Thess. 1:8

As conquering King leading the armies of heaven Jesus will redeem His people. The wicked or unrighteous will be destroyed by the brightness of His glory. Rev.19:11-21.

Satan will be bound for 1000 years. Rev. 20:1,2

The chains are chains of darkness. Satan is bound on a desolate earth with no one to tempt.

2 Pet. 2:4

The Greek word for bottomless pit is «without form and void.» (See also Gen. 1:2.) Rev. 20:1

The earth is desolate (without form and void) with no one inhabiting it. Jer. 4:23-27

The slain of the Lord shall not be buried. Jer. 25:33

The righteous dwell with God in heaven for 1000 years. Sitting on thrones, they participate in judgment. Rev. 20:4

The saints shall judge the world. 1 Cor. 6:2

(First part) The resurrection of the wicked to receive their final reward occurs after the 1000 years. Rev. 20:5

Satan is loosed out of his prison to lead the resurrected wicked in a final attack against God.

Rev. 20:7

Satan and his evil hosts are finally, destroyed. Rev. 20:9

God creates a beautiful new world. Rev.21:1-3

Commonly Asked Question Regarding the Millennium [Part Two]

When Jesus returns, won't He establish His kingdom on earth for 1000 years? I have always thought there will be people alive during 1000 years of peace on earth during the millennium.

In Jn. 14:1-3, Jesus states that He is preparing a place for us and will come to take us where He is. 1 Thess. 4:16, 17 reveal we shall be caught up to meet Him in the sky. Matt. 16:27 declares that Jesus will come with the glory of the angels to give His eternal rewards. 2 Thess. 1:7,8 adds when Jesus comes with His angels, He shall come in flaming vengeance and destruction upon the wicked. Per Jer. 25:33, the slain of the Lord will be from one end of the earth to another with no one to bury them. Jer. 4:23-27 concludes that “no man” lives on this desolate earth during the 1000 years. Rev. 20:1, 2 adds that Satan is bound by a chain of circumstances in the “bottomless pit” or abyss. The Greek word *abussos* is the same word used in the Greek translation of the Hebrew Old Testament for “without form and void.” In Gen. 1:2, when God spoke the world into existence, it was without form and void, a darkened, desolate, abyss of nothingness until God immediately separated the dry land, and then created a new world full of life. Again, the earth will be reduced to nothingness. Sin will be destroyed. Out of the abyss of the old world, God will create a marvelously beautiful new world (2 Pet.3:13, Rev.21:1-5).

[Exhibit 3-c: Leaflet Content Distributed, Sabbath Keeping]

Sabbath Keeping [Part One]

God grants a special blessing to those who keep the Sabbath. Isa. 56:2

God offers blessing to those who are obedient to His commandments. Deut.28:1, 2, 15

The Sabbath is a “sanctified” day set apart from all the rest. Ex. 20:8-11

The Sabbath is called a “holy convocation” or gathering of God’s people. It is a special designated day of worship. Lev. 23:3

Jesus worshiped each Sabbath, as did Paul (Acts 18:4). Lk. 4:16

The Sabbath begins at sunset Friday evening and ends at sunset Saturday evening (Mk. 1:32). Lev.23:32

The Sabbath is not a day for secular work. Ex. 20:8-10

The Sabbath is a day to delight our self in the Lord. It is not a day for our own personal pleasure. Such things as sports, secular games, or entertainment are not in harmony with the holiness of the Sabbath. Isa. 58:13, 14

The Sabbath may be defiled by buying, selling and trivializing the Sabbath by ordinary worldly activities. Neh. 13:15-22

Jesus illustrated in His life the joy of doing good on the Sabbath. Matt. 12: 11-13

Jesus provided for the physical needs of His disciples on the Sabbath. The Sabbath is an illustration of the God who provides our needs. Mk. 2:23-28

When some of Israel worked on the Sabbath attempting to gather and prepare manna neglecting to make arrangements on the preparation day, Friday, God openly rebuked them. Ex. 16:28-30

The divine invitation is to come and find rest in Jesus. Each Sabbath provides us with an opportunity to renew our commitment with our Lord. Matt. 11:28-30

[Exhibit 3-d: Leaflet Content Distributed, State of the Dead]

State of the Dead [Part One]

Jesus compares death to sleep. The Bible compares death to sleep over 50 times. Jn. 11:11-14

Those asleep in Jesus rise at His Second Coming. 1 Thess. 4:15, 16

There are two resurrections (life and death). Jn. 5:28,29

God created man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. God did not put a soul into man. Gen. 2:7

The body returns to the dust and the spirit returns to God. The Bible does not say the soul returns to God, but the Spirit. Eccl. 12:7

The Spirit is the same as God's breath of life or His power. Job 27:3

When the breath or Spirit returns to God, the thoughts perish. Ps. 146:3,4

Human beings do not have immortality, only God does. 1 Tim. 6:16

We seek for immortality. The Bible uses the word soul 1600 times, but never once uses immortal soul. Rom. 2:7

We receive immortality when Jesus comes again. 1Cor. 15:51-54

The dead do not praise God. Ps. 115:17

David did not ascend to heaven at death, but awaited the coming of Jesus and the first resurrection. Acts 2:34

Commonly Asked Questions Regarding Death

What does Paul mean by the expression "absent from the body and present with the Lord"

(2 Cor.5:6, 8)?

In 2 Cor. 5:1-11, Paul contrasts the earthly perishable body subject to sickness, diseases and death with the glorious, eternal, immortal body which God has prepared for us in the heavens. The expression "absent from the body" means absent from the mortal body with its earthly infirmities. The expression present with the Lord means present in the glorious immortal body received at Jesus second coming.

2 Cor.5:4 give us a clue when the apostle longs for mortality to be swallowed up of life." These words echo the words Paul wrote earlier in 1 Cor. 15:51-54, "we shall put on incorruption and this mortal must put on immortality." In 2 Cor. 5 as well as 1 Cor. 15, Paul longs for the immortality bestowed at Jesus 'Second Coming (See also 2 Tim. 4:6-8).

If the dead are asleep, how could the Witch of Endor bring the prophet Samuel back from the dead to speak to King Saul (1 Sam.28:15)?

There are three important facts to observe about this story:

1. God's clear command through the entire Old Testament period was that spiritualists be driven out of the land of Israel and be put to death. The word of God unmask all spiritualism as the work of demonic, satanic forces (see Deut. 18:10-15, Isa. 47:13,14).

2. Saul had already rejected the prophet Samuel's counsel. He had inquired of God and received no answer (1 Sam. 28:6). The specific reason Saul sought out the Witch of Endor was because he received no answer from the Lord. What Saul saw was not Samuel. Notice carefully the Bible declares the witch saw "gods ascending out of the earth" *verse* 13, and Saul "perceived" he saw Samuel.(1 Sam. 28:14). Since the «dead know not anything» (Eccl. 9:5), Satan masquerades as the form of dead loved ones imitating both their forms and voices (Rev. 16:14).

3. The ultimate result of Saul's visit to the witch of Endor was not repentance, confession of sin and life but despair, discouragement and death (1 Sam. 28:16, 20, 21; 31:3, 4, 9, and 10). Deceived by Satan, he surrendered his soul to demons.

APPENDIX C

DATA COLLECTION TOOLS

My name is Pr. MUTUYIMANA Nkundakozera, I am a student in **Adventist University of Africa**, Faculty of Pastoral Theology. I am writing a thesis on Strategies to Involve the Seventh-day Adventist Youth in Evangelism in North Rwanda Conference. I have already carried out a youth seminar in the churches of Kigombe, Bwuzuri, Nyarubande, and Yaounde to awaken them to get involved in evangelism. This questionnaire is aimed at evaluating the success of the program which I carried out.

Thank you for having accepted to answer my questionnaire. I would like to assure you that your answers will be kept secret and will be only used in the limits and purpose of this research.

I. Personal Identification

1. Sex: Male Female
2. Age:
3. Married: Yes No
4. How many years have you spent in the church:
5. Are you a member of a youth club: Yes No
6. What is your role in the church? Church elder Youth leader Parent
Church member

II. Questions

Read carefully the questions and tick the answer you choose.

1. In your church, how is the youth department currently planned for?
 - a. Highly considered
 - b. Given a satisfying place
 - c. Given a little satisfying place
 - d. Given an unsatisfying place
 - e. Not considered at all
2. Youth clubs (Adventures, Pathfinders, Ambassadors...) today work on a level which is:
 - a. Very good
 - b. Good
 - c. A little good
 - d. Unsatisfying
 - e. These clubs are not operational
3. The progressive classes in clubs exist and work:
 - a. Very well
 - b. Well
 - c. A little
 - d. Very little
 - e. Not operational, they all study together

If those progressive classes do not exist or if they exist but not work well, what are the reasons:

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4. In your church, is the written program designed after youth seminar appropriate to the youth and displaying a neat timetable for biblical teachings to train the youth?

- a. Very well
- b. Well
- c. A little
- d. Very little
- e. There is no established program

5. The youth participate lively in the program in which church invites them.

- a. Highly numerous
- b. Many
- c. A few
- d. Very few
- e. The youth do not participate

If your answer is that the youth participate little or not at all, what do you think the reasons are?

6. Since the youth seminar that was conducted, Church leaders now:

- a. Follow closely the implementation of youth programs and give appropriate and subsequent advice;
- b. Follow the youth program in an ordinary way and they do not follow up the implementation of their advice;
- c. Follow the youth program in an insufficient way;
- d. Consider the youth department as non part of their duties, and even when they do something for the youth, they do it as benefactors of donors;
- e. Do nothing to follow the youth department.

If your answer is that church leaders do not pay much attention to the youth department, what do you think to be the reasons behind that attitude?

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7. Unlike before, church leadership prepares and give to the youth a role in different programs of the church, helping them to train and enter the mission of evangelism in a way that is:

- a. Very visible
- b. Visible
- c. A little noticeable
- d. Noticeable in a very little way
- e. They are given no role at all.

In case they are given no role in the programs of evangelism prepared by the church, what do you think to be the reasons behind that attitude?

8. Programs which are prepared by the church in the intent of helping the youth to have chance to enter evangelism mission attract the youth:

- a. In a very high number

- b. Many of them
- c. A few of them
- d. Very few of them
- e. They do not respond at them at all

If they do not respond, what are the reasons behind that inamovism?

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9. The attitude of parents toward caring for the youth in church and encouraging them to the participation in youth programs:

- a. Is on a very high level
- b. Is on a high level
- c. Is on a somehow good level
- d. Is on a low level
- e. They care for nothing

If parents do not sensitize their children for the church youth programs, what are the reasons behind that?

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10. The Master Guide understand well their duties so that the output from teaching the youth:

- a. Is very good
- b. Is good
- c. Is a bit good
- d. Is very little
- e. There is no obvious output from their actions

If the output from the activities of the Master Guides is very little of not obvious at all, what do you think to be the reasons?

11. The Master Guides commit themselves to the mission of teaching and taking care of the youth in church on a level which is:

- a. Very satisfying
- b. Satisfying
- c. A bit satisfying
- d. Satisfying in a very little way
- e. They do not care for it at all

In case they do not commit themselves to that mission or do it insufficiently, what do you think to be the reasons?

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12. Youth leadership of North Rwanda Conference in their program of teaching the youth;

- a. Adopt a good and very consistent program giving a clear vision of preparing the youth in evangelism;
- b. Install a program having a vision of training the youth in evangelism;

- c. It is evident that the program exists but it is not clear enough;
 - d. The existing program is not helpful;
 - e. There is no program to follow while training the youth.
13. In case you notice that the youth are not attracted to join the youth program for evangelism, what do you think the causes are
- a. They have no will,
 - b. Their leaders have no consistent program,
 - c. Their duties do not allow them time to practice in youth program for evangelism
 - d. They are mostly attracted by their environment: games, films, leisure, etc,
 - e. It is caused by poverty, lack of capacity.
14. According to you, why do not church leaders take care for the youth in training them and leading them into the work of evangelism? What are the causes?
- a. The unwillingness of leaders
 - b. Not knowing enough thing about the youth program
 - c. Missing time to look after them,
 - d. Think that youth department is for children and young people
 - e. Find another reason behind that inomovism
- In case there is another reason, what is it?
15. Strategies to involve youth for evangelism should insist on:
- a. To sensitize and mobilize parents to prepare well their youth for the way of salvation,
 - b. To sensitize the youth to their existing program,
 - c. Discourage program which misguide the youth and distract them,
 - d. To reform and revise the program for the youth in church ,
 - e. Others:
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16. According to you, the programs misguiding and distracting the youth and do not participate in evangelism programs are based on:
- a. Richness and abundance,
 - b. Poverty and seeking for livelihood,
 - c. Leisure
 - d. Excess freedom
 - e. Others:
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17. To your understanding which strategies should be taken to involve youth in evangelism:
- a. Strategies at the level of parents:
-
-
- b. Strategies at the level of church leaders:
-
-
- c. Strategies at the level of youth department:
-
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-
18. The number of the youth participants in evangelism has now increased

- a. Highly
 - b. Moderately
 - c. Somehow
 - d. Not at all
 - e. If the number increased, specify from: to:
19. There has been a change in the spiritual life of church members after the seminar.
- a. Visible change
 - b. Good change
 - c. Relative change
 - d. Slight change
20. In any case, as for your observation during the youth seminar which took place between January 3rd to 9th, 2015, what would be your suggestions/recommendations to be implemented in future seminars regarding the youth involvement in evangelism?

THANK YOU VERY MUCH

1. INTERVIEW TO RESPONDENTS

- A. Comment on the situation of the youth involvement in evangelism before and after the seminar which was conducted.
- B. What do you think is the attitude of the elders, parents, and the youth of the church towards youth programs currently?
- C. Is the number of the youth who are not interested in evangelism increasing or decreasing?
- D. Truly, the church has experienced a spiritual rejuvenation during the revival and reformation about the role of the youth in the church.

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VITA

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