

PROJECT ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological Seminary

Title: DEVELOPING A TRAINING PROGRAM AT THE UNIVERSITE
ADVENTISTE COSENDI FOR ADVENTIST MISSIONARIES
TO REACH MUSLIMS IN CAMEROON

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The continued expansion of Islam and the quantitative growth of the Muslim population inside the Cameroonian territory is one of the major challenges of the Seventh-day Adventist Church, whose divine mandate is to present Christ to all people regardless of race, nationality, ethnicity or obedience. After a thorough study of the Islamic religion in this country, we found that it is not easy to evangelize to this people, who are also a mission field. Hence, there is the need and urgency to propose missionary training programs at the Université Adventiste Cosendai.

The objective of this project was to prepare the participants at Université Adventiste Cosendai with strategies to methodically and efficiently access and witness to the Islam people. This study allowed us to identify the limits and strengths, risks and opportunities related to the implementation of this project. Our results indicate that the establishment of this program created a dialogue between Christians and

Muslims and that a Bachelor's Degree in Missiology, with emphasis in Islam Studies at Cosendai, Cameroon should be undertaken. It appears at the end of the investigation that the establishment of this program is not only possible, but timely and essential.

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A project

presented in partial fulfillment

of the requirements for the Degree

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by

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This project research project is dedicated, first, to all those who have really and courageously decided to stand and to go as soldiers for Jesus Christ right up to the end, despite the multiple challenges. Dedication also goes to the couple, Andrew and Margaret Mutero, the couple that God marvelously used at a given moment of my life, as a transmission channel of blessings to me.

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CHAPTER 1

INTRODUCTION

Scope of the Problem

The Muslims currently represent more than twenty-four percent of the total population of Cameroon¹ while Christians represent about forty percent,² and the Seventh-day Adventists (SDA) represent only 22.8% (ninety thousand). The strong concentration of Muslims in some parts of the country such as Adamaoua, and the Northern regions constitutes a challenge³ to the Seventh-day Adventist church.

Statement of the Problem

Everywhere in the country, the Adventist Church has been facing the challenge of witnessing Jesus Christ to the Muslims. Unfortunately, the leadership of the Seventh-day Adventist Church in the Central African Union Mission (CAUM) has never developed (at least up to 2014), a real strategy to overcome this challenge. In the North Cameroon Conference, instead of witnessing to Muslims and winning some to Christ, the church is losing members to Islam. Moreover, the reports for baptisms from

¹ “Démographie du Cameroon,” accessed 29 January 2009, https://fr.wikipedia.org/Demographie_du_Cameroon.

² “Cameroon,” accessed 4 September 2009, <http://www.indexmundi.com/cameroon/#Demographics>.

³ “Challenge,” because the growth and the survival of the Seventh-day Adventist Church in Adamaoua, and Northern regions, are difficult first, because of the strong concentration of the Muslims, as well as the strong attraction of the Adventist members to Islam.

all the fields in Cameroon reveal that very few Muslims have been baptized and have joined the church over the past forty years.

This situation gets us to ask the following question: Are the members in the Cameroon Union Mission equipped to witness efficiently and effectively to Muslims? The apparent answer seems to be no. If this is the case, it appears that there is a justifiable need to develop a project for opening a Mission Centre in the campus of the *Université Adventiste Cosendai*⁴ (UAC) in Nanga-Eboko (N-E) to train lay missionaries and pastors specialized in witnessing efficiently and effectively to the Muslims in Cameroon.

Purpose of the Study

This research seeks to develop a missiology program in Cameroon, more precisely at Cosendai University. With the aim of putting in place a durable method of reaching out the Muslims.

Significance of the Research

This very program is appropriate, not only for the establishment of a fruitful interaction in the Islam-Christian Dialogue, insofar as, the Church can share Biblical truths with people of the Qur'an; but it can also contribute to the improvement of the Adventist approach to reach Muslims in a cross-cultural setting.

Furthermore, this will be largely profitable for the academic development of UAC, Church leaders and for all lay Christians who would like to be well prepared in order to work efficiently for God among the Muslims.

⁴ English people used to call the institution "Cosendai University," but in reality, any authority of the Church has never voted the English translation of the name *Université Adventiste Cosendai*.

Delimitation

Given that Muslims *differ*⁵ from one area to another, and for the need of realism, this project covers only the Cameroonian territory, in particular the Université Adventiste Cosendai in the Upper Sanaga Division.

Limitation of Study

It is obvious that a number of obstacles have been encountered in the course of the development and implementation of this program. First, it has not been easy to lay hands on enough French books on this current topic. In addition, many people did not return the questionnaires given to them. Finally, it was not easy to register enough church members for the training program.

Methodology

The different steps of the research were as follows. First, the importance and urgent need of training Adventist workers to tell the good news to Muslims. The next concern was the description of the local setting in geographical, social, and structural terms. This was helpful for the analysis of strengths, weaknesses, and opportunities (SWOT analysis). Thirdly, we undertook investigations beside other Adventist training centers or Universities in order to know how they dwelt and are dealing with the issue of training workers on Islam; in other words, which approaches they were using.

⁵ The word “differ” is used here, because the strategies that are put in place to reach Muslims in one country, may not be appropriate in another; changes are possible because, the socio-cultural and geographical contexts are naturally different.

Based on the results (local and external) and investigations, a curriculum was proposed and implemented. Finally, an objective evaluation was done hence providing a number of recommendations.

CHAPTER 2

THEORETICAL FOUNDATION OF MISSION AND TRAINING MISSIONARIES

This chapter presents different conceptions and approaches of the Christian mission. It also emphasizes the training of missionaries in order to establish the relevance and the genuineness of the matter.

Generalities on the Concepts of Training and of Mission

The Hebrew word used to talk of training is *Chanack*, which means to dedicate, to inaugurate, and to empower with experience.¹ *Chaniyk* is a trained person. The word ‘training’ is defined as “the process of enhancing the skills, capabilities and knowledge of employees for doing a particular job.”² In other words, training (theoretical and practical, individual or collective) helps in driving ignorance away. It helps in increasing the job knowledge and skills of employees. Training develops the aptitudes in a specific area. It is indisputably one of the fundamental elements of organizational development, efficiency, and success. Effectiveness, through the trainer’s profile needs to be taken into consideration in order to achieve the specific projected goal of training.

¹ James Strong, *The Exhaustive Concordance of the Bible Online*, accessed 29 January 2009, <https://www.bibletools.org/index.cfm/fuseaction/Lexicon.show/ID/H2596/chanak.htm>, s.v. “chanak.”

² Terry Hill and Roy Westbrook, “SWOT Analysis: It’s Time for a Product Recall,” *Long Range Planning* 30.1 (1997): 46-52.

Moreover, training to a large extent helps in optimizing the use of human resources that helps the employee in achieving not only the organizational goal(s), but also their individual goals.³ Good training helps in acquiring the experience—relevant elements of the skillfulness. This important value of training has long been recognized; Training is also very important to the Seventh-day Adventist Church which works with human resources to fulfill the divine mission entrusted to her. In fact, the Adventist church is a missionary society.⁴ The work to be done consists of preaching Christ alone; for as James A. Cress says, “it is one thing to preach Christ in our sermons. It’s another thing to preach Christ alone.”⁵ Meanwhile, the mission entrusted to the Church might absolutely be Christ-centered. The mission in question is far from being a man-initiated activity; it is a ‘missio Dei.’⁶

The word “mission” derived from the Latin *missionem*, comes from *missio*, meaning “act of sending.” Etymologically, missiology is a study of the sending forth with a special message to bring or expansion of the Church⁷. It is most commonly used for Christian missions. Since its origin in 1598 to date, the concept of mission keeps the sense of assignment, of task, of work, and consequently of charge and responsibility. The Greek word *apostello*, also means “to send.” The term missionary

³ Bob Waldron, “The Importance of Missionary Training,” *Newsletter* October 2001:1, accessed 12 May 2011, http://www.mrnet.org/system/files/library/the_importance_of_Missionary_training.pdf.

⁴ Elton Trueblood, *The Validity of the Christian Mission* (New York: Harper & Row, 1972), 70.

⁵ James A. Cress, *More Common Sense Ministry: Real-life Approaches to Successful Ministry* (Silver Spring, MD: Pacific Press, 2005), 45.

⁶ Donald A. Mac Gavran, *Understanding Church Growth* (Grand Rapids, MI: William B. Eerdmans, 1970), 31.

⁷ Louis J. Luzbetak, *The Church and Cultures: New Perspectives in Missiological Anthropology* (Maryknoll, NY: Orbis Books, 1998), 12.

in the traditional sense has been attributed to all those whom God has called not just for a given time, but also to a full-time ministry of the word and prayer.⁸

Nevertheless today, the conception of the word ‘missionary’ goes beyond the traditional one. Hence, a missionary is anyone who has not only decided to accept, to obey, and to follow Christ (to make a commitment)⁹ by spreading the gospel everywhere (through his own life style, beginning in his own area). It is also the person sent to do a specific ministry such as education, health care, a humanitarian work, just to mention few.

Mission and Training of the Missionaries: Biblical Foundations

The Bible is the word of God, and the divine letter of mission for every Adventist missionary. Roger S. Greenway stipulates that, “the kind of mission work that pleases God and can expect His blessing is done carefully on sound biblical foundations.”¹⁰ Otherwise said, any missionary activity that the scripture does not validate is a real waste of time, regardless of the zeal of the worker. The vision of Jesus Christ for the mission of the church in this world is clearly defined in the holy book.

It is therefore the best guide for the training of Christian witnessing in every setting especially when it is well respected. The issue of evangelical mandate, which God feels quite strongly about, will globally appear in the Scriptures in two different,

⁸ J. Herbert Kane, *Understanding Christian Missions*, rev. ed. (Grand Rapids, MI: Baker Book House, 1978), 27-28.

⁹ Paul Borthwick, *A Mind for Missions: 10 Ways to Build your World Vision* (Colorado Springs, CO: NavPress, 1987), 13.

¹⁰ Roger S. Greenway and Timothy M. Monsma, *Cities: Missions’ New Frontier* (Grand Rapids, MI: Baker Book House, 1989), 1.

but additional approaches; that of the Old Testament, and that of the New Testament. Both are far from being opposed; they are rather additional, and they have the same goal, as far as they are all divine, namely leading souls to God, and making people Disciples of Christ.

Old Testament Evangelical Approach

We have a centripetal Gospel, in which God's blessings would draw the nations toward Him—Israel. The people of Israel, in spite of their numerous accounts of unfaithfulness, had been chosen, called, and blessed by God, with the goal of attracting other people and acting as their point of convergence. In the very first book of the Bible, the Creator began His missionary program with some individuals, that is to say the Patriarchs such as Abram, Isaac, and Jacob. He said to Abram: “I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you” (Gen 12:2-3).¹¹

This same divine promise continued with Isaac, and was fulfilled with Jacob, who became a nation called Israel through his twelve sons. God asserts, “I the lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house” (Isa 42:6-7). Otherwise said, as a chosen people, Israel was to faithfully keep the holy covenant with God in order to become not only a light, but also the mediator of His revelation, and of His purpose between Him and the nations.

¹¹ All bible references are from the *Application Study Bible—Zondervan*, New International Version (Grand Rapids, MI: 1973), 31.

Nevertheless, the same God declares, “‘you are my witnesses,’ . . . ‘and my servant, whom I have chosen’” (Isa 43:10). This means, the work of God, the evangelical mission is first of all individual, before being collective. When it comes to the training, it is not only physical, or spiritual, but it is also intellectual. That is why Moses, according to the Scriptures, had been submitted to a special training in Egypt, with the aim of making him a scholar of the royal palace. The Bible says, “Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works” (Acts 7:22). Nevertheless, this training in the Egyptian schools was not enough for Moses to accomplish God’s mission. So, God needed to also train him in the University of the Desert¹² of Median for forty years. Moses’ training was appropriate for his mission in Egypt.

The issue of time in the area of training is essential. The heavenly Master knows which man profile He needs for a specific mission. That is the reason why He can even use the difficult experiences, in the difficult areas, and difficult moments, to train the one or those He wants to use. It is that God who took a lot of time to lecture Moses, to let him master his *courses*,¹³ in order to transform his character, to make him become a good leader, and a good missionary; that training was individual. God also took forty years to train the people of Israel by transforming their characters; that is why their trip to the Promised Land was too long. It was after the training in the desert that God said to Moses: “come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt” (Exod 3:10).

¹² The desert was the place used by God as training center for Moses. It is obvious that a missionary training is not merely intellectual, it is also Spiritual, since the missionary might be a model for the society.

¹³ The courses in the Moses cases, are all the difficulties in the desert of Madian (Darkness, snakes, heat, hunger, just to mention few).

In the same context of training, Samuel was in the school of God in Israel. He had been prepared to become a Prophet. The Bible confirms this by the following words: “and Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-Sheba knew that Samuel was established to be a prophet of Jehovah.” Later, Samuel also became a trainer, by establishing the school of Prophets at Ramah, in order to train men for the office.

New Testament Evangelical Approach

In reality, the New Testament (NT) is essentially a book about mission¹⁴ and training of missionaries. The first evangelical method designed by God experienced a shifted with the arrival of Jesus, the heavenly missionary on earth. He declares “But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent” (Luke 4:43). Here, Jesus Christ is conscious that His Father sent Him to accomplish a specific task (preaching the good tidings of the kingdom of God) to the whole earth.

Mission was no more the responsibility of the Jewish nation. It became the concern of the entire church of Christ, “a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light”¹⁵(1 Pet 2:9). The Adventist Church in general, and every member in particular is concerned with the propagation of the gospel that consists in announcing the judgment hour, and the Second Advent,

¹⁴ The different connotations of the term mission in this context are as follows: the propagation of the Faith, the expansion of the reign of God (see sacerdotal prayer), Conversion of the heathen, and founding of the new churches.

¹⁵ In fact as people of God, which Jesus Christ has delivered from sin, we are called for mission and mission alone. It is a matter for us of being the instruments of deliverance in God’s hands.

according to the Three Angels' message of Revelation 14. This message responsibility, entrusted to the Church by Jesus Christ cannot succeed without the members being trained.

The New Testament establishes the need for training missionaries and gives a number of examples of trainings, such as John the Baptist who was also trained in the University of the Desert like Moses in the OT. "Then went out unto him Jerusalem, and all Judaea, and the entire region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins" (Matt 3:5-6). God Himself trained His Son Jesus Christ as a missionary in this world. His early parents also did so. One can consider His baptism at the age thirty as His graduation diploma, showing that He was ready for the mission. After His baptism (Matt 3:13), fasting, and praying period, and temptation (Matt 4:1-2), Jesus started the work entrusted to Him by the father. He began to go from place to place with His twelve students as the Trainer, giving life, health, and proclaiming the gospel. It is after the training period of three years, that the disciples in their turn were sent to the world in order to spread the gospel¹⁶ to the people for Jesus said to them, "go ye therefore, and make of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt 28:19-20). Jesus is communicating His strategic plan

¹⁶ Gospel is "the power of God for the salvation of everyone who believes" (Rom 1:16) Preaching is setting the power of God to work. One can observe that first, the apostles wanted to remain in Jerusalem, but because of persecution, they felt obliged to go out, in order to fulfill the commission entrusted to them, according to the new strategy of evangelism that was recommended, and yet implemented by their Master. Non-Christians (Muslims included) are almost everywhere in this world; they are also concerned by the message of the three angels. It is with that goal, Christ gave the following recommendation to His disciples: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."

of mission to His disciples. Later, other disciples such as Paul became the trainers. He trained and commissioned Timothy saying “this charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare; holding faith and a good conscience” (1 Tim 1:18-19). It is clear that training plays a significant role in the empowerment of missionaries.

Ellen G. White’s Point of View on the Training of Adventists for the Great Commission

The Bible and the Spirit of Prophecy have long demonstrated the relevance of training. Ellen G. White holds that the Church as God’s appointed agency for the salvation of men was organized for service,¹⁷ and its mission is to proclaim the gospel of Christ to the entire world without any discrimination. Her writings put emphasis not only on the evangelical mission focused on the three angel’s message, but also on the issue of training. The word ‘Mission’ appears 2736 times in the Spirit of Prophecy and the word training appears 3638 times. On a directly correlational manner, the two words appear together one hundred and seventeen times in her writings.¹⁸

The same author declares, “a work of great importance was given: to proclaim the first, second and third angels messages. . . . The truths that we have to proclaim to the world are the most solemn that has ever been given to mortals. Our duty consists

¹⁷ Ellen White, *Acts of the Apostles* (Mountain View, CA: Pacific Press, 1898), 9.

¹⁸ The Published Ellen G. White writings, CD ROM, Ellen G. White Estate, 1998. The frequency of the words “Mission” and “Training” in the Ellen G. White’s writings shows how serious, essential, and urgent are the matters.

of proclaiming these truths.”¹⁹ This task needs, for its effective completion, the leadership of the Holy Spirit, commitment, and creativity, but also a training program.

This justifies the following statement by Ellen White:

For three years, and a half the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy-laden, and seeing the manifestation of His power in behalf of the sick and the afflicted. Sometimes He taught them, sitting among them on the mountainside; sometimes beside the sea or walking by the way, He revealed them mysteries of the kingdom of God. Wherever hearts were open to receive the divine message, He unfolded the truths of the way of salvation. He did not command the disciples to do this or that, but said, ‘Follow Me. ‘On His journeys through country and cities, He took them with Him, that they might see how He taught the people. They traveled with Him from place to place. They shared His frugal fare, and like Him were sometimes hungry and often weary. On the crowded streets, by the lakeside, in the lonely desert, they were with Him. They saw Him in every phase of life.²⁰

The importance and the validity of the point are demonstrated in this statement.

The first Missiologist, the Chief of the mission, and the Trainer of trainers, that is to say Professor, Pastor Jesus Christ Himself, displayed His energies for the mission as a heavenly Model. His “work was not restricted to any time or place.”²¹

¹⁹ Ellen G. White, *Témoignages Pour L’Eglise* (France: Dammarie Les lys, 1925), 1:162. Being Adventist does not merely mean being baptized, or having one’s name in the register of any church, and then relax; as disciple of Christ, an authentic Adventist Christian is animated with a Spirit of mission, zeal for mission, and joy of mission. In shut, it is about a life of mission. A disciple is characterized by four elements (a) he must be trained by the master, (b) he must follow the master, (c) he must be with the master, and (d) he must be like the master. Jesus, the Chief of mission had been baptized, He preached the gospel in different ways, and in different areas; His life was a life of mission.

²⁰ Ellen G. White, *The Acts of the Apostles*, 16.

²¹ Ellen G. White, *Ministry of Healing* (Silver Spring, MD: Review & Herald, 1990), 1.

There were many chapters²² in the Jesus' lectures. Every place they funded themselves was a school, a training ground. Many programs²³ were part of the curriculum of His University—University in the complete sense of the term. It was a 'Global University' (GU).²⁴

Apart from training seminars, camp meetings, and internships, the institutions such as Adventist "Universities,"²⁵ are the right training grounds for future missionaries. That is why Ellen G. White reminds us that,

One great objective of our Schools is the training of youth to engage in service in our institutions and in different lines of gospel work... The time has come; the important time when through God's messengers thine scroll is being unrolled to the world. The truth comprised in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent and extend to the Islands of the Sea Nothing of human invention must be allowed to retard this work.'²⁶

²² Every caption developed by Jesus was a chapter, and there were many sub titles in His chapters. For instance inside the topic of 'Love,' we may find the following subtitles: Love of God "*Love the Lord your God with all your heart and with all your soul and with all your mind*" (Matt 22:37). Love of oneself and of Neighbor (Friend or enemy) "*Love your neighbor as yourself*" (Matt 22:39); Love of wealth (The history of the rich young man) Matthew 19:1-23; this was the case for every topic. No detail might be neglected in the training, above all when it comes to the mission

²³ Every authentic Adventist University offers a number of programs, such as Nurse, Education, Theology, Psychology, just to mention a few. One can find almost all these programs in the University of Jesus.

²⁴ The expression 'Global University' is used here, because it is beside Jesus that the disciples have been acquiring the missionary experience. By going from place to place, they could understand that contexts vary according to areas, and consequently methods should change; a true missionary might be more or less an anthropologist and should be ready to move.

²⁵ The Word University derives from Universe. Something that is universal. People should come from everywhere in the world in order to acquire knowledge in these Institutions. Of course after that they should go (come and go approaches) back to various areas for the implementation, just as the divine Trainer said to His twelve students after their three years training program in His University "...teaching them to obey everything I have commanded you..."

²⁶ Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 1:133.

This declaration is emphasizing on the urgency of mission, training of missionaries (women included), as well as the commitment that is an important element. All the Adventists institutions, the educational establishments, as well as the Universities might know the vision of the entire Church very well. It is wise to understand and to recognize that, “The spirit of Christ is a missionary spirit.”²⁷ Being a Christian and neglecting the work of God is a contradictory attitude; thus, denying the Christian identity. Meanwhile, there is no way to be an authentic Christian, especially an Adventist Christian, without somehow being a missionary.

Ellen G. White keeps showing the urgency of the mission by making it clear that, “every Christian is to be a missionary.”²⁸ Otherwise said, Christianity and evangelical mission are inseparably linked. One might be able to identify the authentic Christian by his zeal in the fulfillment of his mission.

Other Literatures about Mission and Training Missionaries

Philosophy of Mission: Definition

Terry, Smith and Anderson define the philosophy of mission as “the integrated beliefs, assertions, theories, and aims which determine the character the purpose, the organization, the strategy, and the action of particular sending body of the Christian World mission.”²⁹ Mission in the real sense is all about vision, objectivity, strategy,

²⁷ Ellen G. White, *The Great Controversy between Christ and Satan* (Phoenix, AZ: Inspiration Books, 1967), 65.

²⁸ Ellen G. White, *Christian Service* (Mountain View, CA: Pacific Press, 1925), 23.

²⁹ John Mark Terry, Ebbie Smith and Justice Anderson, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions* (Nashville, TN: Broadman and Holman, 1998), 13.

and action. For effectiveness, none of the four elements can be put aside. The word “mission” is compound with seven (symbol of perfection) letters, just to show that God Himself in His holiness and His perfection is working in collaboration with His servants in the fulfillment of the great and important aim.

David J. Bosch and the Mission

David J. Bosch confirms the ‘Come approach’ when he declares, “there is, in the Old Testament, no indication of the believers of the old covenant being sent by God to cross geographical, religious, and social frontiers in order to win others to faith in Yahweh.”³⁰ Otherwise said, as the magnet attracts the metal, all nations were to come to Israel in order to discover Yahweh, rather than Israel to go and reach them. It appears here that, lifestyle remains a great evangelism method.

Furthermore, Bosch presents a number of essential missiological principles that should be taken into account; he demonstrates that, the term ‘mission’ that is commonly used involves many things. It presupposes a sender, a person or persons sent by the sender, those to whom one is sent and an assignment.³¹ It is a way to say that there is no way to talk about mission if there is no goal to reach, no sender, no vision, and no target. There is no real mission without beforehand a sender, a vision, a goal to reach, and a target. In addition to that, since the evangelical mandate comprises

³⁰ David J. Bosch, *Transforming Mission: Paradigm Shift in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 17. Since the place is everywhere in the world and the mission is to make disciples. The world is a whole of cultural, geographical and religious diversities; the evangelical methods might vary according to the contexts, with a view of fulfilling the only and unique aim. Every Christian ought to have in mind that Jesus Christ is the sender, each of His disciples is sent; the assignment is to go.

³¹ Ibid.

a number of challenges, the Discipline, and Determination also remain essential elements of its fulfillment.

John L. Dybdahl's Consideration of the Mission

It is relevant to understand that, mission without good training is inconsistent, and consequently, no real church can exist or grow if the mission is not taken in to consideration. That is why John L. Dybdahl attracts attention on the fact that, it is the mission that gives birth to the church, and the church is consequently its mother.³² It is clear that the presence and the quality of churches in some areas are not only up to the extent of the missionary work done there, but also up to the quality of that work.

Working Policy of the Seventh-day Adventist Church

Mission Statement of the Seventh-day Adventist Church

The Seventh-day Adventist Mission Statement in the Working Policy is as follows: "The mission of the Seventh-day Adventist Church is to proclaim to all peoples the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12, leading them to accept Jesus as personal Savior and to unite with His church, and nurturing them in preparation for His soon return."³³ Once more, the main reason why the Seventh-Adventist Church came to existence and was organized in this world of socio-cultural and politico-religious diversities was to bring souls to Christ.

³² John L. Dybdahl, *Adventist Mission in the 21st Century* (Hagerstown, MD: Review and Herald, 1999), 17.

³³ General Conference of Seventh-day Adventists, *Working Policy of the General Conference of Seventh-day Adventists, 2007-2008 ed.* (Hagerstown, MD: Review & Herald, 2008), 21.

Concerning the method, mission is going on under the guidance of the Holy Spirit through not only Preaching, and Healing but also teaching. As Christian, the Adventist church in general, and each Adventist worker in particular, might use more than one evangelical strategy, for Jesus did so when He was on earth as Missionary, and Trainer of trainers.

The Seventh-day Adventists are known for their missionary activities; they believe in the teachings and mission of Jesus. Their name was adopted in 1860. That is why in every Adventist station, is found at least one of the following, a church building, a hospital or clinic, or a school, and sometimes all the three. Jesus is far from be only the heavenly missionary, or the Chief of the Mission, but also He is as the trainer of missionaries the Pastor, the Doctor, the scholar, just to mention a few. It is in that way that David Livingstone declares, “there wouldn’t be any kind of irreverence to say of Jesus that He has been the first missionary, since he entitled himself so in the sacerdotal prayer by saying to his Father ‘as you sent me to the world.’ This sentence can as well mean as you made me a missionary, I make them (disciples) in return missionaries as well.”³⁴ Jesus Christ is acknowledging Himself as God’s envoy in this world not only to save, but also to prepare people for the evangelical work. This mission will continue until the earth comes to its end. When He came down, His mission was not only to save the humanity, but also to train; it is the turn of every trained disciple to go and do the same.

Therefore, the Adventist Church has been emphasizing so far on the training of its workers; that is why, the article C6005 of the Working Policy stipulates that,

The divine commission directs the disciples of our Lord to go and teach all nations. This is a worldwide call to worldwide service. Just as the gospel is for

³⁴ David Livingstone, *Petite Histoire des Missions Chrétiennes* (Paris, France: Société des Missions Evangéliques, 1923), 1.

all men who will hear, so the work of carrying the glad tidings is laid upon all who believe . . . Schools, Colleges, sanitariums, publishing houses, come with the growth in members and means. The training of a strong corps of true hearted, efficient national leaders is of vital importance in every division. Without this, we cannot hope to carry the gospel to every creature.³⁵

It is clear that, the General Conference, as the headquarter of the organization of the Adventist Church is conscious of the urgent need to follow the divine instruction by establishing training centers for the workers in every domain of the Church activities, if the mission should be accomplished with efficiently and effectively. Training missionaries is essential, because Jesus said “and teaching them to obey everything I have commanded you” (Matt 28:20). It is clear that there is no way to teach others if one is not oneself well trained; that is education.

Fundamental Beliefs and the Concept of Mission

The Adventist Church stands on a real dogmatic plinth, founded on the Bible. The thirteenth fundamental belief stipulates, “Every believer is called to have a personal part in this world wide witness.”³⁶ Otherwise said, no one can claim to be an Adventist believer without being concerned by the divine mandate that consists in really witnessing Jesus wherever, and whenever the opportunity arises. The evangelical work is far from being facultative, and selective; it is a duty, a categorical

³⁵ General Conference of Seventh-day Adventists, *Working Policy of the General Conference of the Seventh-day Adventists*, 2004-2005 ed. (Hagerstown, MD: Review & Herald, 2005), 94.

³⁶ General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe: A Biblical Exposition of Fundamental Doctrines*, 2nd ed. (Boise, ID: Pacific Press, 2006), 41-50.

and divine imperative, the *raison d'être* of every Christian. That is what makes without any doubt this belief fundamental.³⁷

Therefore, since the results of mission and training might come not only from theory, but also from practice, one can understand that, all the anchor and saliva that have been flowing about the two issues, may lead to good implementation, according to the possibilities.

Role of Christian Music in the Great Commission³⁸

Music is one of the educational media that are capable of building up or destroying human mind just as any literature book. According to John Mark Terry, The purpose of music in mission is 'to communicate the good news of Christ Jesus to all peoples to nurture and disciple those who accept Jesus Christ as Lord, and to lead them to worship and love Him with all their heart, soul, mind, and strength.'³⁹ In the other words, spiritual music is relevant to the mission; it is edifying, and leads to Christ. Despite all the current perversions in the music world, music has heavenly origin; it is a divine ministry.

Different authors have composed many Christian songs (Hymns) so far; and their songs are being used not only as a mean of adoration, but also as one of the effective channel of evangelism. The great commission is part of the subjects that are

³⁷ Fundamental, because first of all, salvation of humanity has been the result of the mission of Jesus Christ; secondly, mission is the *raison d'être* of every Christian, and at last, it is the condition of the second coming of Jesus Christ;

³⁸ The great commission is another way of calling the duty, or the mission Jesus Christ has entrusted to all His disciples of all generations.

³⁹ Terry, Smith and Anderson, *Missiology*, 559.

developed in these spiritual songs, and that have been collected in some books. In the French Hymn book, more than sixty songs essentially deal with mission. Those hymns are divided in two groups. The first group is entitled: ‘Eglise-Missions.’⁴⁰ The English translation is “Church-Mission,” which means, the Church of Christ is to fulfill the divine task that his chief entrusted to it, in all its aspects. That is why the content of the AY anthem of Cameroon is on the call for the great commission (Appendix A). The General theme of all these French songs above is as Follows: “Mission of the church.”⁴¹ Those songs are used for worship in the English areas.

The second group is entitled ‘Jeunesse-Activités Missionnaires’ (Youth and Missionaries activities). Meanwhile, all activities relating to the evangelical mission

⁴⁰ *Hymnes et Louanges, Recueil de Cantiques à Usage des Eglises Adventistes*, douzième ed. (France: Edition Vie et Sante, Damarie les Lys, 1983), 180-541. The Song No. 180, entitled “A Tes Pieds O Divin Maitre” (Under Your Feet O Divine Master), composed by E. L. Budrys, is essentially missionary, and it presents Christ as Master the best trainer. It is essentially on training for mission; the author recognizes that without Christ, the Trainer of trainers, the heavy evangelical mission is impossible. These songs in French have been translated in many languages. Through this song, the author is committing himself to God, the heavenly trainer. Unfortunately, some people use to sing these songs without even meditating on their contents and message. Some of these songs have been translated in more than one Cameroonian dialect, as well as in and many other languages round the world.

⁴¹ *The Seventh-day Adventist Hymnal (SDA Hymnal)* (Washington, DC: Review & Herald, 1985), 288-615. It appears through this title that, the content of all these songs is about mission. It is about call, commitment, or prayers about the divine mission. In the Seventh-day Adventist Hymnal, there are more than twenty-five Hymns on mission, composed by men, and women of different nationalities. The issues of Mission and of Training are presented here through both the Seventh-day Adventist Hymnal and the collection of Hymnals in French because, the very local setting, that is to say the Université Adventiste Cosendai, despite the cultural pluralism is a bilingual University (Both French and English are used, even during the divine Service. It is obvious that French is more used than English is). Cosendai is a bilingual University (Both French and English are the main two official languages used even during the divine Service).

are also the concern of youth.⁴² In fact, God gave talents to young men and young women. All those gifts need to be used for the progress of the work of God, round the world.

Therefore, since the results of training for the great commission might come from both theory and practice, it is important to understand that, all the anchor and saliva that have been flowing about the two issues, may lead according to the *possibilities*, to something positive and feasible. Good implementation will lead to positive and satisfactory outcomes. Table 1 shows an important selection of English of hymns.

⁴² A special emphasis is putted on youth and on their activities not only because their number in the church is very considerable, but also because they are full of vigor and zeal. In fact, youth constitute a real strength for the Church not only the present, but also in the future; they are the church of tomorrow, when pastors, elders, and women are getting tired because of their ages, when they die or when they are retired, and they can energetically work no more for God. It is obvious that the Church is made up not only with old persons, but also with the young ones, as well as children.

That is why, in the organization of the church, from the General Conference (G.C) to the local church, each of these categories of members is a well-organized department, such as Adventist Youth (AY), Women Ministry (WM), Children Ministry (CM), just to mention few.

Table 1. Some English Missionary Hymns

| Song Number | Title | Author and writing date | Composer and composition date |
|-------------|---------------------------------|----------------------------|-------------------------------|
| 370 | Christ for the World | Samuel Wolcott, 1869 | Felice de Giardini, 1769 |
| 358 | Far and Near the Fields | J. O. Thompson, 1885 | J. B. O. Clemm, 1895 |
| 372 | How Beauteous are their Feet | Isaac Watts, 1707 | Williams' Psalmody, 1770 |
| 361 | Hark! tis' the Shepherd's Voice | William A. Ogden, 1888 | Alexenah Thomas, 1885? |
| 457 | I Love to tell the Story | Katherine Hankey, 1866 | William G. Fischer, 1869 |
| 375 | Work, for the Night is Coming | Mrs. Anna L. Coghill, 1854 | Lowell Mason, 1864 |
| 615 | Rise up, O Church of God | William P. Merrill, 1911 | William H. Walter |
| 373 | Seeking the Lost | William A. Ogden | William A. Ogden |

CHAPTER 3

DESCRIPTION OF LOCAL SETTING

The current chapter presents the geographical, historical, and institutional context of the Université Adventiste Cosendai, where the missionary training to reach Muslims is to take place. It also takes into account, the socio-cultural analysis of Cameroon in general and the Upper Sanaga Division in particular.

Geographical Description of Cameroon

Cameroon occupies a *strategic*¹ geographical position in Africa. It is situated in the middle of the continent (Appendix B). Its unitary covers 475,442 square kilometers, putting it at the fifty-third rank of the world largest countries. Its land mass is 472, 710 square kilometers, with 2,730 square kilometers of water.

The country is located in the west central zone of Africa. It is bordered by Nigeria to the west; Chad to the northeast; the Central African Republic to the east; and Equatorial Guinea, Gabon and the Republic of the Congo to the south. The territory is part of Atlantic Ocean; Yaoundé is its political capital city, while Douala is the economical. Cameroon is divided into ten administrative regions; a Governor heads each of these. The regions are subdivided into fifty-eight divisions headed by senior divisional officers, and sub-divisions headed by Divisional Officers. District

¹Martin Kuete, Ambroise Melingui, Jean Mounkam, Jeanette Nguogmia and Dominique Nofiele, *Géographie Physique Générale, Le Cameroon, les Problèmes du sous-Développement* (Cameroon: EDICEF, 1993), 68. (Translation is mine). The word “strategic,” because Cameroon in its triangular form is well situated for the capturing of trade civilizations from the entire world; it is a site of contact.

heads administrate the smallest units called Districts. Presidential decrees appoint all these administrators.

The North is divided into three regions: The far North, North, and Adamaoua. After that, comes Center and East. The South Province lies on the Gulf of Guinea and the Southern border. The western region is divided into four smaller regions: The littoral and southwest regions are on the coast, and the Northwest and west regions are in the western areas. The country is called: “Africa in miniature.”² Cameroon is divided into five geographic zones that are distinguished by dominant physical, climatic and vegetative features, namely: the coastal plain, the South Cameroon plateau, the western High plateau the Southern plateau, the Northern lowland region. The climate varies with terrain from tropical along the coast, the semiarid, and hot in the North.³

Upper Sanaga Department

The Upper Sanaga is one of the fifty-eight Divisions of Cameroon, and the tenth of the central region. It is situated in the central region, and the Capital of the Division lies at Nanga-Eboko⁴ (See Appendix B). Nanga-Eboko is a small town of Cameroon, and Capital of the upper Sanaga Department, Central region; it is one of the three hundred and six rural communes of the country. Nanga-Eboko is a transit

² Cameroon is called so, because of its cultural and geological diversities. There are more than two hundred different linguistic groups, as well as National features: beaches, deserts, mountains, rainforests, and Savannas. In addition to that, more than sixty per cent of African Nations are represented in the country, since it is open to the world.

³ “Cameroon,” in *IUCN, L'Atlas pour la Conservation des Forêts Tropicales d'Afrique*, ed. Jean-Pierre de Monza (Paris, France: n.p., 1992), 143-150.

⁴ Wikipedia, “Nanga-Eboko,” accessed 4 September 2009. <http://fr.wikipedia.org/wiki/Nanga-Eboko>.

town, situated on the n°1 national road, between Yaoundé (Capital of Cameroon), and Bertoua (Capital of the East region) Sanaga. The seven communes that compose the Upper Sanaga are as follows: Bibey, Lembe-Yezoum, Mbandjock, Minta, Nanga-Eboko, Nkoteng, and Nsem. The vegetation alternates between forest and savanna. The density is five inhabitants per square kilometer, and the area is seven thousand square kilometers. The Division covers an area of 11,854 kilometers, and its population is 11,305. It is administratively divided into six communes and in turn in to villages.⁵

Geographical Setting of Nanga-Eboko

Nanga-Eboko (N-E) is a small town of Cameroon, and Capital of the Upper Sanaga Division in the Centre region. It is one of the three hundred and six rural communes of the country. Nanga-Eboko is situated on the n°1 national road, between Yaoundé (capital of Cameroon), and Bertoua (capital of the East region). The name N-E came from the original Chief of the town. The population of Nanga-Eboko amounts to thirty five thousand, three hundred and thirty inhabitants. The density is five inhabitants per kilometers, and the area is seven thousands square kilometers.

Historical Setting of Cameroon

Origin of the Name ‘Cameroon’

In the river Wouri, there existed a type of prawns, which were subject to immigration movement. For all the three or five years, the river was filled to the banks with prawns. The strange scene amazed the Portuguese navigators, when they arrived in the estuary of the Wouri River. That is why they named the River: “Rio dos

⁵ Engelbert Mveng and Beling Nkoumba, *Histoire du Cameroon* (Yaounde, Cameroon: Centre d’Edition et de Production de Manuels et d’Auxiliaires de l’Enseignement, 1974), 228. (Translation mine)

Camaroes”⁶ which means “River of prawns” derived from the Spanish Language. It is from Camaroës. Cameroon had been colonized by German, France and England. After the World War I, the country was divided between France and Britain. Under Britain, it was divided in three Districts linked to the Eastern Nigeria Region (North, Adamaoua and South.) With the birth after the World War II of Societies of Nations in 1920, and United Nations Organization on 24 October 1945, Cameroon moved from Mandate system to Control system with the aim of ensuring its own social, political, and economic development.

Cameroon from the Colonization to the Reunification

Therefore, on 1st January 1960 at 2:30 am, French Cameroon gained independence from France. The president was the Muslim Ahmadou Ahidjo. On 1st October 1961, the formerly British Southern Cameroon united with French Cameroon to form the Federal Republic of Cameroon. Ayidjo’s political party was Cameroon National Union (CNU), became the sole legal political party on 1st September 1966 and in 1972, the Federal system of government was abolished in favor of a United Republic of Cameroon.⁷

The Republic of Cameroon is a decentralized unitary State. It recognizes and protects traditional values that conform to human rights and the law. The official languages of the Republic of Cameroon are English and French. Its motto is “Peace-Work-Fatherland.” Its flag is three equal vertical stripes of green, red and yellow

⁶ Wikipedia, “Wouri River,” accessed 3 May 2013, https://en.wikipedia.org/wiki/Wouri_River.

⁷ Mveng and Nkoumba, *Histoire*, 242.

charged with one gold star in the centre of the red stripe. Its national anthem is “O Cameroon, Cradle of our Forefathers.”⁸

Religious Setting in Cameroon

Religion in Cameroon

The Cameroon constitution stipulates that: “The State shall be secular. The neutrality and independence of the State in respect of all religions shall be guaranteed, as well as freedom of religion and worship.”⁹ Otherwise said, every citizen is free not only to belong to any religion, or denomination, but also to create his church as he/she pleases. Cameroon appears as an example of religious freedom and cohabitation.

Christian population is divided in two major groups, namely: the Roman Catholics (thirty-nine point four percent of the total population), and the Protestants including Seventh-day Adventists (twenty-six point three percent), and other Christian denominations including Jehovah’s Witnesses (four percent).¹⁰

Muslims populations are mostly concentrated in the northern regions of Cameroon, while the Christians live mostly in the southern regions. But all these religious communities live together peacefully all over the country. This reality makes

⁸ Damaris Honga Makanda, Ambroise Melingui and Jean Mounkam, eds., *Education Civique et Morale*, new ed. (Paris: Hatier International, 2003), 73, 85. confinder.richmond.edu/admin/docs/Cameroon.pdf. Concerning the traditional values, it is agreed to acknowledge through an anthropological analysis, that Cameroonian Nation, is promoting cultural unity, diversity for the prosperity of the Nation. This can also be relevant for the contextualization of the gospel. The three elements of the Moto are “peace-work-Fatherland” Islam claims to be a religion of peace. All this is essential not only for Cameroon, but also for the entire African continent that is being destroying itself by political and interreligious wars.

⁹ *Constitution of the Republic of Cameroon: Law No. 96-06 of 18 January 1996 to amend the Constitution of 2 June 1972* (Yaounde, Cameroon: Groupe Mauger, 1996), accessed 12 May 2013, <http://confinder.richmond.edu/admin/docs/Cameroon.pdf>.

¹⁰ “Religion Statistics by Country,” accessed 4 April 2016, http://www.religionfacts.com/religion_statistics/religion_statistics_by_country.htm.

Cameroon one of the African countries where religious freedom and tolerance is strongly established. Traditional religions¹¹ are representing about ten per cent of the total population.

Islam in Cameroon

Engelbert Mveng declares, “In around 1715, under the reign of the king Boukar Hadji, the Muslims missionaries arrive in the country.”¹² Otherwise said, the Islamic religion has existed in Cameroon for centuries. It is the major religion practiced by the population in the Northern section of Cameroon. Table 2 below shows the demography of some religious groups in Cameroon and the normal curve of the population growth in Cameroon.

¹¹ Makanda, Melingui and Mounkam, *Education*, 73, 85. Traditional Religions are part of African Traditional Culture; there were a kind of symbiosis between Africa and traditional Religions; that is one of the reasons why it was quite difficult for Christianity as foreign religion to penetrate in Africa. Nevertheless, the long cohabitation with traditional Religions makes easy the growth of Islamic religion; changing the name and reciting the “shahada” (Confession of Faith) in presence of witnesses is enough to become a Muslim.

¹² Mveng, Engelbert, and Nkoumba, Belinga. *Histoire du Cameroon*, 116.

Table 2. Evolution of Cameroon Population,¹³ of the Muslims¹⁴ and of the Adventists¹⁵ in Cameroon since 2010-2013

| Year | Cameroon population | Muslim population and percentage | Adventist population and percentage |
|------|---------------------|----------------------------------|-------------------------------------|
| 2010 | 19 406100 | 4 110 000 21.17% | 108713 0.56% |
| 2011 | 20 138 637 | 4 208 975 20.9% | 103812 0.51% |
| 2012 | 20 386 799 | 4 260 840 20.9% | 92894 0.45% |
| 2013 | 20 549 221 | 4 294 787 20.9% | 90.000 0.43% |

Muslims live all over the country and freely practice their religion. They relate well with other Cameroonians of other religions. The Muslims in Cameroon have formed two religious associations to represent their interest. These are Islamic Association of Cameroon and Islamic Union of Cameroon.¹⁶ Today, the Muslims of Cameroon in general are known to be tolerant, good neighbors, good friends, and are “open to interreligious dialogue.”¹⁷

¹³ Bureau Central de Recensements des Populations (Bucrep), “Effectifs de la population du Cameroon,” accessed 15 July 2012, www.statistique-mondiale.com.

¹⁴ “Données démographiques Cameroon,” accessed 20 December 2012, www.camfaith.org/demographie_Cameroon.php and fr.wikipedia.org/wiki/Nombre_de_musulmans_par_pays.

¹⁵ Central Africa Union Mission, *Statistic Reports of Central Africa Union Mission (2010-2013)* (Yaoundé, Cameroon: n.p., 2013).

¹⁶ Adalbert Oum Ngawo, *Les Dinariques D’expansion Des Eglises Pentecôtistes Et Millénaristes Au Cameroon: Discours Gouvernemental et Elargissement du Marché Religieux*, Thèse pour l’obtention du Doctorat (PHD) en Sciences Politiques (Yaoundé, Cameroon: Université de Yaoundé 2, 2008), 115-118.

¹⁷ This fragment of phrase is the main conclusion of the conversation between the researcher and the current Imam of the central mosque of Nanga-Eboko. It is about mister Ouba, the first imam who has lectured at Cosendai in 2003 (Theology Faculty). His course was entitled Islamic Emphasis.

Analysis of the Statistical Data

In view of the growth and development of the Adventist population of Cameroon, it emerges that the decline of the Adventists (the baptized members) from 2010 to 2013 is catastrophic and worrying. This is in comparison to the exponential growth of the Muslims.¹⁸ One can understand how great the challenge for the Adventist Church in Cameroon today toward Islam. However, one might not forget that, there is no mission without challenges.

Background of the Catholic Approach of Reaching Muslims in Cameroon

It is obvious that the relationship between Christianity and Islam through the world is usually conflictual leading to war, and animosity.¹⁹ Nevertheless, Joseph Stammer asserts that, “the church deeply regrets the numerous clashes of the past and invites Christians and Muslims to the construction of a future of comprehension and collaboration.”²⁰ This statement is a call for a new era in the relationships between Christians and Muslims. This explains the paradigm shift that took place in the Vatican II from 1962 to 1965. The Catholic Church no more talks of interreligious conflicts, but rather of “Dialogue” with the Muslims. Paul VI states, “In order to fulfill

¹⁸ There are some reasons why the Muslim population is so high: First, since Islam is a politico-religious and cultural system, all children are born Muslims. Moreover, it is quite impossible to be a Muslim’s wife without being converted into Islam. In addition to that, it is easier for a Christian to embrace Islam than for a Muslim to become an Adventist.

¹⁹ James L. Garlow, *Une Réponse Chrétienne à l’Islam* (Thoune, Europe: Ed. Sénevé, 2002), 76. (Translation is mine)

²⁰ P. Joseph Stamer, *L’Islam en Afrique au Sud du Sahara*, 2nd ed. (Allemagne, Europe: Königstein, 1995), 129. (Translation is mine)

his mission in the world, the Church should be in dialogue with all human realities.”²¹

This means the concept of Dialogue is not new in the interreligious relationships.

People have understood that Dialogue may be more helpful than conflict.

Background of the Adventist Mission in Central Cameroon: Nanga-Eboko (1926-1949)

The Seventh-day Adventist Church²² penetrated Cameroon through two American pioneers: William Harrison Anderson and T. H. French. Their mission was to look for favorable sites where new Stations could be founded. They got to Cameroon, in Douala in November 1926, then went to Nanga-Eboko which became the first implantation zone, followed by Dogba in the far North region of Cameroon.

In the same way as John the Baptist prepared the way for the first coming of Jesus Christ, Harrison and French stopped in N-E, in order to prepare the way for the first Adventist missionary of that station, Robert L. Jones. Based on their report, the South American Division sent R. C. John in December 1927. One year after his

²¹ Ibid. Dialogue appears here as modality of meeting with the faithful of other religions. This council does not advocate the theological dialogue because of the dogmatic diversities, possible disagreements and misunderstandings that unavoidably may lead not only to interreligious conflicts, but also to political crisis. It rather advocates social dialogue through trainings, development, peace, meetings and many other social works.

²² This Church started in the United States of America; during the second half of the 20th century (1860-1863). It survived after the great disappointment of 1844.

arrival, he put in place the first Sabbath School, and the first primary school named “Adventist Primary School.”²³

The relevance of education has been recognized so far. It was the best instrument by the Adventist pioneers, not only to reach the peasant populations, but also to transform their mentalities. That is why Marius Fridlin declares that, “School is the soul of the mission. It is the source that purifies the ideas and transforms.”²⁴

Otherwise, mission and teaching remain disconnected.

Local Factors of Implantation

In 1926, the chief of *yekaba*²⁵ at ‘*Nguinda*’ his highness Bessala Etong received the Catholics. When the Adventists came, he sent them to one of his officers

²³ Joseph Nkou, *Eglise Adventiste en Afrique Equatoriale* (Colonges-sous-Saleve, France : Mémoire de Licence en Theologie, 1972), 2, 3. (Translation is mine). The point in this section of History is that, we as Christians, we are asked to go here and there, proclaiming the gospel that does not mean that we are the first or the only persons to do so; this has been done so far by conscious missionaries from era to era. In the same way the heavenly general Conference sanded Jesus for a mission in this world, the earthly one, the General Conference. The Seventh-day Adventist Church, as well as the Divisions, the Unions, the Conferences and Districts keep on sending missionaries everywhere, in order to give hope to the people, to make Disciples and to baptize.

²⁴ Marius Fridlin, *Revue Adventiste*, 1 Mai 1937, 10, quoted in Joseph Nkou read, *L’Eglise Adventiste en Afrique Equatoriale* (Seminare Adventiste Colonges-Sous-Salève, France, 1972), 3. (Translation is mine).

²⁵ Yekaba is the name of one of the main clans of the Nanga-Eboko’s tribes. The first King of this tribe (Nanga-Eboko) was part of this clan. They came from a village called Endeck. Nguinda is an area (at the entry) of the small town of Nanga-Eboko; it is in this area that the biggest Catholic Church of the town is situated.

²⁵ Tong is an area of Nanga-Eboko, where Cosendai University is situated today. This very area was occupied by a clan called Yandika from the other side of the biggest river of the Town (Sanaga). They have been drive away by the king Nanga-Eboko their Son in law and his warrior brothers according to the request of his wife for, her only and unique younger brother on the side of her mother had been killed by her elder brother on the side of her father. The yandikas who became the yebekanga ran away and their areas (Tong, Ekomba, Ebeng Metoua) had been occupied by the Yendjangas’ clan that gave the land to the Adventist missionaries.

and friend by name Ebanga Ndongo, who later became the Chief of the yendjanga group. He received the Adventist delegation sent by his collaborator. He settled them at *Tong*.²⁶ In July of the following year, the chief offered a land of fifty-five hectares to the Adventists.

Organization and Evolution of Adventist Mission in Central Cameroon: Nanga-Eboko 1926-1949

The Adventist movement in Cameroon as a whole and in N-E in particular, experienced a significant development due to the zeal of the pioneers as well as the first trained Cameroonian evangelists. The major aim was to accomplish the great commission. This had been possible through the training of the evangelists, education, and good works. January 1st 1929 is the baptismal date of the first six local converted indigenous Adventist namely: Ndi Daniel, Medjo Josue, Antoine Mfoumi, and their Spouses.²⁷

On 1st September 1934, the Seventh-day Adventist African society was officially recognized by the French colonial government. Nanga-Eboko became the headquarters of Adventism in Cameroon. On the 13th November 1934, Pastor Marius Fridlin, a missionary who arrived in Cameroon replaced Marius Raspal, the director of the Adventist mission (1935-1946).²⁸ On 5th September 1937, pastor Aimé Cosendai arrived in Cameroon and launched an elementary training course for teachers at Nanga-Eboko. The field is divided in “*five missions*,”²⁹ N-E was one of the missions.

²⁷ Nkou, *Eglise Adventiste en Afrique Equatoriale*, 20-24.

²⁸ *Ibid.*

²⁹ The five missions are as follows: Maroua, with Koza as head quarter, and Bergstrom as President, kribi, led by Aime Cosendai, Batouri, chaired by Hirschy, Sangmelima, under the direction of I. Curmatureanu, and Nanga-Eboko led by Jean de Canel, and where the head quarter of the Union was located.

1st January was the day of the official organization of the new union mission with Jean Decanel as president till 1951, and Kurt Scheideger as secretary and treasurer.

From 1945-1949, Pastor Cosendai and his spouse launched and managed the Adventist seminary at Nanga-Eboko, a seminary that trained a number of missionaries in various domains. The couple organized preparatory courses essentially designed for training workers. Some of these workers were trained as evangelists; the first among them who completed their training form the first group of Adventist mission pioneers.³⁰

The Seventh-day Adventist Church in Cameroon Facing Islam

The Adventist initiative of reaching Muslims began in Cameroon with the former president of Indian-Ocean Africa Division (Pastor Luka Daniel), in collaboration with the former president of the Union (Allah Ridy Kone), and the administration of the Université Cosendai. A course on Islam had been designed, and had been included in the academic program of the University. At first, the following title had been given to the course in question: “Muslims Evangelism.” However, in order to avoid the dogmatic connotation in the interpretation, the course title changed and became “Islamic-Adventist Dialogue”³¹ “Introduction to Islam.” Center and South

³⁰ Nkou, *Eglise Adventiste en Afrique Equatoriale*, 20-24.

³¹ This title has not been given at random, or by costume jewelry; it has been the result of a deep Analysis. The initiators of the program have understood that if the program is entitled: “Muslims Evangelism”, the evangelical connotation could easily be perceived and could constitute a kind of barrier, which could soon or later keep the Adventists from reaching the Muslims. That is why the following designation: “Islamic-Adventist Dialogue Center” had been adopted for the new department that was to be created. It was now, a matter of seeing how the interactions could take place between the sons and daughters of Ishmael and Adventists. Pastor Evoul Moussa was in charge of that department in Central and South Conference from 2008 to 2009.

Conference, was the only conference (among the four others) of the former Central Africa Union that began to think about how to witness Jesus Christ to the Muslims.

Education in Cameroon

History

According to the Cameroonian constitution of 18th January 1996, in its twenty-sixth article, every person has the right to education. Apart from the familial education that is part of the extra school education, the educational system in Cameroon is divided into four levels namely: (a) Primary (six years, compulsive), (b) middle school (five years), (c) secondary high school (two years), and (d) tertiary (University).

The General Certificate of Education, both Ordinary and Advanced levels, are the two most qualifying exams in the Anglophone part of Cameroon. The French and the British secondary schooling systems are the two separate colonial models. After independence, East Cameroon's system was based on the French model. Primary school education is free since 2000, but families must pay for uniforms and book fees.

The two systems were merged by 1976, but according to the suggestions, the two systems still could not blend. French was considered the main language of the country, but shortly after the independence, English became an official language. It is currently the first commercial language in the world.³² The country has institutions for teacher training and technical education.

³² "Constitution du Cameroun, Révisée par la loi n° 96-06 du 18 Janvier 1996," accessed 4 September 2009, Confinder.richmond.edu/admin/docs/Cameroon or http://www.wipo.int/wipolex/en/text.jsp?file_id=191418. It is obvious that, Christian mission schools have been an important part of the educational system, but most children are unable to afford them. That is why the state-run schools are chosen by most of the people. The French and the English grading scale are as follows.

Higher Education in Cameroon

In Cameroon, there are eight state-run universities shared out in some towns, such as Buea, Bamenda, Douala, (Yaoundé I) and (Yaoundé II), Dschang, Maroua and Ngaoundéré. The country also has one hundred and thirteen private institutions of higher education (Cosendai included).³³ Cameroon enjoys stable academic calendars. The sad reality in Cameroon is the brain drain phenomenon.

Université Adventiste Cosendai

Background

The University is situated in N-E, in the area known as Tong. It is currently the second recognized private University in Cameroon. The school was established in 1928.³⁴ Its name Université Adventiste Cosendai had been given to honor one of the most dedicated and well-loved missionaries of the Seventh-day Adventist Church in Cameroon, pastor Aimé Cosendai (Appendix C). He and his wife dedicated their lives to the spreading of the gospel and the development of the Adventist education in Cameroon. They spent most of their years at Nanga-Eboko until their retirement. Pastor Aimé Cosendai died in 18 July 1992.

³³ Waldron, *Newsletter* October 2001, 1.

³⁴ 1928 means two years after the establishment of the first Adventist mission station. Several names have been given to the school through the years. Concerning the date of June 6, 1995, it is agreed to precise that the concept of a university to serve the Francophone constituency of the church in many countries has been designed, discussed and approved. Five main reasons led to the establishment of many university campuses rather than only one central institution; it is about: (a) The high cost of transportation in African Continent, (b) The inability of many potential students to travel out of their home country due to the weak national currencies and/or low earning power, (c) the problem of political and economic instability in some areas, (d) the need for Government recognition on a broader scale, and (e) the desire to serve as many students as possible.

The different important steps of the institution are as follows: between 1972 and 1984, a ministerial training seminary operated alongside the secondary school. It was closed when the Adventist University of Central Africa began to offer programs at Mudende, in Rwanda. The Adventist University of Central Africa was forced to close in April 1994 because of the civil war in Rwanda.

Accreditation

The seminary became a University recognized by the Cameroonian State with an Agreement of N^o150/MINESUP/DFO/DFP/esc 16th October 1996. At this time, the institution was called Université Adventiste Cosendai.³⁵

Today, the University is made up of five faculties recognized by both Adventist Accrediting Association and Cameroonian government. These are Theology, Business and Computer Science, Health Science, Education and the faculty of Law that has been ‘almost’³⁶ added. Agreements of Regulation to open and to function were given to it in 2002.

Cosendai received its first Agreement for three years from the General Conference of Seventh-day Adventist Church in 2005. In the same year, an agreement of full recognition from the Cameroonian State for a full recognition was granted, including all the degrees offered by the University.

³⁵ Adventist University-Cosendai, *Faculty and Staff Handbook*, 2005-2010 ed. (Nanga-Eboko, Cameroon: n. p., 2005), 10.

³⁶ The term ‘*Almost*’ is used here because until now, Law in question is partially part of the faculties of the University, because only Cameroonian government has yet recognized it, but not the Adventist Accrediting Association.

Classes restarted at N-E under the direction of Dr. Willard Munger,³⁷ in June 10, 1996, with two Schools: Theology, Management and Computer Science. The very first student of the Université Adventiste Cosendai was the Cameroonian Théophile Mengang³⁸ (Appendix C). Table 3 below shows the list of rectors at Cosendai.

Table 3. List of Rectors of the Université Adventiste Cosendai

| Names and First Names | Arrival Year | Departure Year | Nationalities |
|------------------------|--------------|--------------------|---------------|
| Dr. Munger Willard | 1996 | 2002 | American |
| Dr. Lucile Sabas | 2003 | 2008 | French |
| Pr. Marc Bopelet | 2008 | 2009 ³⁹ | Cameroonian |
| Pr. Ademola S. Tayo | 2010 | 2011 | Nigerian |
| Pr. Massinda Joseph | 2012 | 2015 | Congolese |
| Pr. Joseph Gaston Nkou | 2015 | 2016 | Cameroonian |
| Pr. Etoughé A. Patrick | 2015 | | Gabonese |

³⁷ Dr. Munger, an American was the appropriate man for the concrete birth of the University called Cosendai. He was so because he was a pragmatic, a hardworking, a courageous, experienced man, and a man of principles.

³⁸ Before going to the University, Pastor Mengang was accountant in one of the higher school of the state. As well as the first Disciples of Christ (Simon Peter and Andrew who were fishers), he decided to abandon his activity in order to respond to the divine call for the mission. Since training is essential for the efficiency in the mission, he went to Cosendai, the school of prophets, to be trained. Brother Théophile completed at Cosendai in 1999, and his studies were crowned with the obtaining of a BA in Theology. As pastor, he has been appointed as district pastor, a financial controller, (as well as Simon Peter and Andrew became “fishers of men”) the secretary of education at the center and South Conference, in Cameroon. He is currently a district pastor. Pastor Mengang Théophile is a native of Nanga-Eboko, one of the dignified local sons. Concerning the first students of Cosendai, the very first promotion was special not only because it was that of pioneers, but above all because, they were intellectually, and manually hardworking, to begin and to improve the local setting where life conditions were very difficult. The students were the first agents of publicity. The training was so solid; the students were consequently so competent that, the Rector of one of the public University of Cameroon (The Rector of Ngaoundéré) sent his own son at Cosendai.

³⁹ Pr. Bopelet died on 12.12.2009.

The name of the very first graduating class of Cosendai was as follows: ‘Builders Pioneers.’ One of the local communities (Endjanga) gave Five hundred hectares of land to the University. In addition to that, it got also, the Agreement for the opening of two new schools: A faculty of Medical Sciences and one of Science of Education. There are “twenty-nine services.”⁴⁰ Education runs from the Nursery school to the Higher Education, passing through the Secondary school, the Primary school, and the Nursery school. All these services of the institution follow an official organization chart. The University Adventist Cosendai currently has an extension campus in Douala since the academic year 2011-2012;⁴¹ the programs that are given there are as follows: Nursing and Computer Science. The degree at Cosendai is the “Bachelor of Arts,” four years programs for the faculty of Nursing, and three for the others. Cosendai is a cosmopolitan University with more or less sixteen nationalities represented on campus.

⁴⁰ The staff of Cosendai was made up in 2014 of seventy-eight workers (Thirty-three women and forty-five men. There are seven pastors among those men). The current departments and services of the Universite Cosendai are as follows: The Rector at, the Academic dean, the Vice-Rector in charge of Student Affairs, Accounting, Campus maintenance, Cashier, Carpenter, Computer maintenance agent, Cleaning agent, Chaplain, Church Pastor, Dormitory woman, Director of Primary school, Dispensary agent, Driver, Electricity and Purchase, Cafeteria, Nursery School, Secretaries, Library agent, Rector, Nursing, Secretary of students’ affairs, Secretary of Registrar and Treasure.

⁴¹ The two main reasons why a new branch of Cosendai has been open in Douala are as follows: (a) Seeking the great public, in order to be recognized not only as School, but also as Church, (b) To increase the recruitment of more students who will without doubt constitute another missionary area. Nevertheless, one of the main challenges is the lack of reception structures, which can make the school more attractive and popular, in a context of competition.

Vision

The vision of the Université Adventiste Cosendai is to be a flagship for higher education locally, and internationally. Since there is no limited age for education, no student is rejected from Cosendai, because of his age.

Mission Statement

As Adventist institution, the mission statement of the Université Cosendai is to offer high quality education grounded on Christian values with the aim of producing graduate capable of stirring up shares in society at large. This is not just a statement, but also a reality.

Philosophy and Governance

The Cosendai philosophy of education is the Christian one, but the Seventh-day Adventist Church version.⁴² Ellen G. White defines true education as “the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.”⁴³ It is about a divine education that takes in consideration every aspect of human being.

Employment at Cosendai is an expression not only of a real commitment, but also of dedication to Christian service. When it comes to governance, Cosendai is member of the great family of Adventists Universities; it is consequently under the control of the authority called ‘Senate’ that is appointed by the Division every five

⁴² The Church believes that God in His omnipotence and omniscience is the source of true knowledge that is revealed through His inspired world. Through Jesus Christ, God in His mercy implemented a plan of salvation to restore not only the human beings to their formal perfect condition, but also the image of their maker in them

⁴³Ellen G. White, *Education* (Hagerstown, MD: Review and Herald, 1903), 15.

years. The University is governed by a board of directors that the Union President acts as Chairman.

Purpose and Values

The supply of the academic and professional needs of students and their religious ethnic, racial and social leanings, integrating a religious and redemptive education is the purpose of the institution. The main advocated values at Université Adventiste Cosendai are as follows: purity in thought and action, fidelity, selfless and happy service, commitment, integrity, honesty, efficiency and “well done work.”⁴⁴

SWOT Analysis

Analysis might be taken into consideration for, it is “a structured planning method used to evaluate the Strengths, Weaknesses or Limitations, Opportunities, and Threats (SWOT) involved in a project or in a business venture.”⁴⁵ It is about an objective analysis of the realities of an organization, such as the Université Adventiste Cosendai, that has a vision to achieve.

Internal Factors

Strengths

- Human potential
- Natural Resources: Land (Ground and Underground), Trees, River and Swamp

⁴⁴ As a University of Christian obedience that advocates Excellence, Cosendai’s task is to instill in students what is called in French: ‘le savoir’. This corresponds to the Intellectual knowledge acquire; ‘the know-how. That is to say the practical abilities, the mastery through experience of a specific activity; ‘le savoir être’, that corresponds to the acceptable way of living in the society.

⁴⁵ Wikipedia, “SWOT Analysis,” accessed 29 January 2009, En.wikipedia.org/wiki/SWOT_analysis.

- Conducive environment for studies
- The recognition of the institution by the Cameroon Government
- The recognition and support of the global church
- The students (National and international)
- The presence of God.⁴⁶

Weaknesses

- Permanent change of administrative staff (above all Rectors)⁴⁷
- The absence of a person in charge of development
- Deficiency of qualified personnel
- Lack of personnel for development programs
- Lack of income resources (agriculture, bakery, equipped hospital, shops, consistent carpentry, just to mention few)
- Problem of implementation of the vision and the mission
- Lack of Infrastructure

⁴⁶ Human resources are essential for every conception and implementation of vision. The soil and the swamp can be useful for buildings and agriculture; the underground is rich in clay that can be used for the production of pots; the river can be useful for the irrigation, watering and ponds for fish breeding. There is a need of rational management of the current potential matter of elaborating some exploitation plans. All these strengths of Université Adventiste Cosendai can be efficient only if all human resources are connected to God who is the main source of Development. Concerning the permanent mutation of the administrative staff, above all the rectors, it is agreed in terms of leadership, every leader has his personal strategies and approach for the development of the institution. This means that, when a rector is appointed, he needs enough time to ripen, and to implement his vision. But when changes are precocious and constant, the institution remains static and consequently the development is almost inexistent or too slow.

⁴⁷ The three last weaknesses listed are at the large extent the result of the first four.

External Factors

Strengths

- The National road and the elites of Nanga-Eboko and the alumni of Cosendai.

Threats

- Permanent creation of other Universities⁴⁸
- Problems of electricity and water supply
- The hiring of many visitor lecturers (Adventists and non-Adventists)⁴⁹
- Influence of the evil spirit⁵⁰

Current Opportunities

- National peace
- The secularity of the State

A rational and objective management of all these aspects are essential for the implementation of the program. The knowledge of these data will be relevant in the sense that, one can avoid as much as possible to feel one's way forward on the project.

⁴⁸ The creation of several other viable Universities (Public and Private) in towns lead to competition in the market, since no University can really exist if there are no students.

⁴⁹ The lecturers from outside, above all those who are not Adventists have different backgrounds; they are able and have tendency to negatively influence the students. This can keep the University from achieving its missionary goal. Moreover, those lecturers from outside receive much money from the university, after overloading the students with much teaching over a short time.

⁵⁰ The influence of our common enemy (the devil) in the society in general, and from time to time in our institutions might not be ignored, as long as we are in this world. It is a permanent challenge for the people of God.

CHAPTER 4

PROGRAM DEVELOPMENT

This chapter provides the design of an academic program for Missiology at the UAC, with emphasis on Islam, in order to train the Adventist experts (clergy and laity), for the outreach to the Muslims in general, and those of Cameroon in particular. The implementation of this idea is largely the response to Jon L. Dybdahl who asserts, “I am continually amazed to hear educated people say the day of missionaries is over. . . I find a general lack of Mission Education in the Church at large. Our young people study Bible, Doctrine, History, and Spirit of Prophecy at our educational system, but mission is not part of the curriculum.”¹ This observation constitutes to a large extent, a call for serious awareness about the integration of mission in the Adventist educational system.

As a Muslim woman and scholar, Amina Wadud, in the foreword of her book reminds the Muslim, people that, “learning, reflection, investigation and invention are integral parts of the convenient to civilize the earth...throughout its corners.”² This is a strong call to an intellectual revival in the Muslim society, with the aim of conquering the world (The Adventists included). Based on that, one can understand that, more than ever before, the Adventist Church might keep thinking, about education and hardly working on mission by emphasizing on the Muslim people.

¹ Dybdahl, *Adventist Mission in the 21st Century*, 18.

² Amina Wadud, *Inside the Gender Jihad: Women's Reform in Islam* (Oxford: Oneworld, 2006), xiii.

Training Programs at Some Adventist Universities

It is obvious that training Programs on Islam have been put in place in many Adventist Universities, such as Adventist University of Africa (AUA), Middle East University (MEU), Advanced International Institute of Advanced Studies (AIAS), just to mention few.³ There is no reason for Cosendai to remain behind, while the Muslims are almost in every area of Cameroon.

Preparation of the Program

Opinion Polls and Purpose of the Questionnaires

Questionnaires were designed and submitted with the aim of getting some significant viewpoints of the Seventh-day Adventists of Cameroon, to the Muslims of Cameroon and to a focus group that is made up not only of the members of the Academic committee of Université Adventiste Cosendai, but also of some people with good experience in Islam.

Opinion Poll N° 1

The first questionnaire of thirteen questions was submitted to some Seventh-day Adventist members. The aim was to know whether or not, the current Seventh-day

³AUA that is located in Nairobi, Kenya, is one of the African Adventist Universities. The school is training the missionaries who will be taking up the great commission that includes reaching the Muslims. In AUA, there is conformity with the Adventist philosophy of Education. With that in mind, the Curriculum that consists in forty-two credits for the Master of Arts in Missiology had been put in place (See *Curriculum for the Master of Arts in Missiology*, 2010).

In the same way, the Middle East University (MEU) has designed a changeable forty-four credits program leading to the Master of Arts in Islamic Studies, with the aim of producing some effective Missiologists. More-over the Newbold College curriculum of 2004-2005 consists in thirty-five semester credits, with the aim of providing field-focused practical ministry education for those of the Adventists who are working in the Muslim community.

Adventists members (young or old, laity, or members of clergy) are conscious that, their *raison d'être* in this world, is to accomplish the mission that has been entrusted to us by Jesus Christ.

In addition to that, it sought to know whether they understood that the Muslims are part of the people to be made Disciples of Christ. Finally, it was important to know if they were ready to accomplish the divine task, to support as much as possible, and their willingness to undertake any training program that may be helpful to the achievement of the commission in question. This questionnaire was submitted to various categories of members of the Seventh-day Adventist Church in Cameroon as one of the tools designed by the researcher for this study.

The responses and knowledge from the respondents helped the researcher in developing a curriculum to be taught in a center to be opened at the Université Adventiste Cosendai. The main purpose for the training of Adventist missionaries was to reach Muslims in Cameroon. See Appendix D for the questionnaires.

Opinion Poll N° 2

The next questionnaire was made up of ten questions submitted to some few Muslims of Cameroon (Appendix E) first with the aim of knowing which type of Muslims they are (orthodox, moderate, or liberal). Moreover, there was need to establish the level of dialogue and friendly relationships between Muslims and Adventists of Cameroon, which are key elements for the achievement of the great commission. Their responses were helpful in the preparation and the design of an appropriate evangelism method. This questionnaire was submitted to some few Muslims of Cameroon, within the framework of the academic research. The analysis of the responses and knowledge from the respondents helped the researcher promote

peace, love, mutual respect, and a constructive dialogue between the Muslims and the Seventh-day Adventists of Cameroon.

Opinion Poll N° 3

This questionnaire was submitted to a specialized focus group consisting of all the members of the Academic comity of Cosendai, but also some specialists of Islam. It is one of the tools designed by the researcher for a study to be done in partial fulfillment of the requirement for his Master degree dissertation on the topic developing a training program at Université Adventiste Cosendai for Adventist missionaries to reach Muslims in Cameroon.

The analysis of the responses and knowledge from the respondents helped the researcher in developing a curriculum to be taught at a center to be opened at the University Adventist Cosendai for training Adventist missionaries to reach Muslims in Cameroon. For ethical issues sake none of the identities were disclosed or published.

The aim was to let the members of the academic committee of the Université Adventiste Cosendai, as well as some Islamic experts understand how Islam propagates. Their experiences and suggestions on the advised the viability of this program based on the academic criteria.⁴ The investigations made among the Seventh-day Adventist members of Cameroon⁵ ended at a number of results. Table 4 below shows the analysis of data. The results and the interpretations of the first opinion poll had some implications on the project.

⁴ Some of the members of the focus group have an Islamic background; the others are academicians.

⁵ Four hundred and twenty-eight over six hundred Adventist members responded to the questionnaire that had been given to them. The responses vary according to individuals, and according to their understanding.

Table 4. Analysis and Interpretation of Data

| No. | Statistic report | Interpretations/Observations |
|-----|---|--|
| 1 | Average of the respondents per age bracket was between fifteen to forty years old which is more than the average of those assessed (262/428). | The Youth are the majority in the Seventh-day Adventist church. Young people are full of energy and constitute a greater part of the church. They are the missionaries of today and of tomorrow. |
| 2 | The number of the members of the clergy 90/428, while that of the laity was 338/428. | The clergy is quantitatively lower than that of the laity; otherwise said, the laity are far superior to the pastors. |
| 5 | Average of the respondents who understand the great commission well: 220/428; those who understand fairly well are 148/428); and those who do not understand are 60/428. | It appears that, the great commission is well understood by many Adventists; but some of them do not understand it very well. Others do not even understand at all. |
| 6 | The respondents who think that the church in Cameroon is successful in witnessing Christ to our Muslims friends are 20/428; those who think the contrary are 171/428; and those who do not know are 187/428. | Witnessing Jesus Christ to the Muslims in Cameroon is almost nonexistent hence the marked contrast between those who think that we are not witnessing Christ to Muslims. |
| 7 | 324/428 of the respondents think that, having a program to train pastors and laity to efficiently and effectively witness to the Muslims is timely needed; seventy believe that it should be precocious now. Twenty think that it is unnecessary. Nine rather think that it is impossible; and six think that, it is a little impossible. | More than average of the respondents believe that putting in place a program with the aim of training the Adventists missionaries to reach the Muslims is currently a very good initiative. Some do not see the relevance of such a program today. According to the others, the project in question is practically impossible. |
| 8 | More than the average number of respondents estimated that the UAC is an appropriate place for the implementation of the program in question, but 60/428 did not think so. | Most of the respondents believe that the Université Adventiste Cosendai is really an adequate site for the putting in place a training program for the Adventists missionaries. |
| 9 | 269/428 of the respondents are ready to pray for the program, but 154/240 are not ready to do so. | Most of the Adventists (respondents) are ready not to only commit the project in to God's scare, but also to financially support it. |
| 10 | 250/428 respondents are ready to be part of the program, while 173 /428 are not ready to do so. | The majority of the respondents are ready to take the program, in other words to be trained for the mission. |

Implications of the Outcomes on the Project

A majority of the respondents were members of the Adventist church, including youth, women and the laity. They ought to be trained for mission as many of them do not yet understand the great commission. It will not be wise to only focus on pastors (who are in minority, and many of them are getting old) when it comes to efficient training program in Missiology, at the Université Cosendai. Youth constitutes the strength for the Church; that is why the Spirit of Prophecy states, “The young men and young women of the advent movement have been given an important part to act in the closing drama of earth's history.”⁶ In other words, in these times of the end, the youth has his role to play and ought not to be put aside.

Moreover, given that, most of the Adventists respondents are ready to financially and spiritually (through prayers) support the program, one can assert that, the program is relevant to the missionaries of good will, and its implementation is possible at Cosendai. Table 5 below displays results of the second opinion poll.

⁶ Ellen G. White, *Messages to the Young People* (Nashville, TN: Southern Publishers, 1930), 8.

Table 5. Results of the Second Opinion Poll and Observations

| Number | Statistic report | Interpretation/Observations |
|--------|---|---|
| 1. | 36/60 respondents were born Muslims. 24/60 Muslims come from the other religions. | Most of the respondents were Muslims from. The rest of the respondents were from the other denominations. Islam in Cameroon is successful in attracting the members of the other religions. |
| 2. | 21/60 Muslims regularly read the Qur'an. | All the Muslims do not regularly read the Qur'an. |
| 3. | 60/60 Muslims believe that Allah is the creator of all things. | Like the Christians, the Muslims believe in God as Creator of everything. |
| 4. | 46/60 Muslims in Cameroon know the Adventists. | Many of the Muslims in Cameroon know the Seventh-day Adventists. |
| 5. | 44/60 Muslims respondents think that friendship is possible between the Adventists and the Muslims. | More than the average of the respondents affirm that, friendship (love, peace, solidarity, and mutual respect is possible between the Adventists and the Muslims. |
| 6. | 43/60 respondents are yet ready to peace fully dialogue about "Allah" | Many of the Muslims are ready to peacefully dialogue about "Allah" that is to say God, the Heavenly Father. |

A semester in this suggested missiology program, is a fifteen week period of intensive academic instruction in a regular program. A semester's work is accomplished in a period of about eleven weeks of intensive classes within which the students have a minimum of hundred contact hours and four hundred preparation hours. Examinations times are included in this time allocation.

Cameroon has stocked to the LMD and CEMAC system; thus, one credit hour is defined as fifteen contact hours of lecture time in a class setting; includes discussions, instructional activities, as lectures, and other structured learning activities under the direction of the lecturer. Table 6 and Table 7 below shows some pertinent observations.

Table 6. Results of the Third Opinion Poll and Observations

| Number | Common Adventist University Courses: | Number of Credits/Course | Average Over Ten Respondents/Course |
|---------------------|--|--------------------------|-------------------------------------|
| 1 | Seventh-day Adventist History | 3 | 10 |
| 2 | Biblical Doctrine | 4 | 10 |
| 3 | Communication | 3 | 9 |
| 4 | Missiological Anthropology | 4 | 10 |
| 5 | Prophets of Israel | 3 | 9 |
| Total | 5 | 17 | 10 |
| Specialized Courses | | | |
| 1 | Introduction to Islam | 3 | 8 |
| 2 | Biblical Teachings and the Writings of Islam | 4 | 10 |
| 3 | Basic Arabic 1 | 4 | 9 |
| 4 | Basic Arabic 2 | 4 | 9 |
| 5 | Fulfulde | 2 | 5 |
| 6 | Islamic Theology | 3 | 10 |
| 7 | Bible and Qur'an relation | 4 | 5 |
| 8 | Qur'an and Hadiths | 2 | 7 |
| 9 | Adventist-Muslim dialogue | 3 | 5 |
| 10 | Islam and Gender issue | 3 | 6 |
| 11 | Islam and Culture | 2 | 7 |
| 12 | Research course | 5 | 7 |
| 13 | Training course | 4 | 6 |
| Total | 13 | 42 | 10 |

Table 7. Results of the Third Opinion Poll and Observations

| Number of the respondents who think that: | Average over ten | Observations |
|---|------------------|---|
| The duration of the program might be three years of three semesters per year. | 5 | The majority of the respondents (5/10) are favorable for three years. |
| 'Islam-Christian Dialogue' | 4 | More respondents are favorable for this Title |
| Women might be encouraged to take the program | 7 | The majority of the respondents believe that women might take the program |
| The whole focus group is favorable to all the five recommendations concerning the implementation of the Program at the Université Adventiste Cosendai | | |

In observing, the table above and the number of credits (one hundred and sixty) one can understand that, every candidate for this program must be ready to past at least three years to take it. The training program in question is to be organized in two categories.

Admission Requirements for the Six-Months Training Program

The first category of training is that of six months per year. It is for those who do not have the baccalaureate, but who would like to be trained, in other to share the word of God to with the Muslims. At the end of the training, the candidate is awarded a certificate of program completion. The applicants must:

- Be Seventh-day Adventist church members
- Have at least a primary school certificate.

Admission Requirements for Applicants to the First-Degree Program

The second category of training is that of three years, for those who will like to obtain the first degree in missiology, with emphasis on Islam. The applicants must:

- Be Seventh-day Adventists
- Have a baccalaureate from a recognized school.
- Be able to understand, write, and speak both French and English.

Furthermore, the majority of the respondents have chosen the title ‘Islam-Adventist Dialogue’ but the tenth respondent⁷ has suggested another title: “Adventist Mission to the Muslim World.” The researcher has validated this suggestion because, its content is deeper and clearer than ‘Islam-Christian Dialogue.’ We can see through this suggestion that, it is not about just a sterile dialogue or socio-cultural exchange that can even lead to a kind of quarrel with the Muslim; it is rather a strategy for every Adventist missionary to fulfill his task beside the Muslims. Therefore, ‘Islam-Christian Dialogue’ is included in “Adventist Mission to the Muslim World.”

Program Content

Common Universal Courses

1. Seventh-day Adventist History (3crd)
2. Biblical Doctrine (4crd)
3. Communication (2crd)
4. Prophets of Israel (4crd)
5. Introduction to Islam (3crd)
6. Adventist-Muslim Dialogue (4crd)

⁷ It is about the current rector of UAC, Professor Joseph Massinda.

RELH 312 Seventh-day Adventist History (3crd) to help the Adventist missionary to master the history of the Church s/he belongs to, before reaching the Muslims. The Adventists need to know where they are coming from and where they are going.

GNED 214 Biblical Doctrine (4crd) for the mastery of the Christian philosophy, as well as the biblical teachings to be shared with the world in general, and the Muslims in particular.

COMM 305 Communication (2crd) for the students to see the relevance of communication. It is “the process of creating and sharing meanings through the use of symbols,⁸ when it comes to teachings or the conveying messages for, whatever, one can know, if the knowledge or teaching is not well shared, the expected goal is far from being efficiently achieved.

Moreover, it is important to understand that, other disciplines are very relevant to missiology. That is why Jonathan J. Bonk asserts that, “Missiologists know that, they need other disciplines.”⁹ That means, it is quite impossible for Missiology as discipline to stand alone; the missiologist who wants to be efficient and needs to master other disciplines, such as communication, anthropology, linguistic, and psychology. Just to mention few.

RELP 418 Missiological Anthropology (4crd) helps students study the general procedures of reaching any society, for the design of adequate and efficient evangelical strategies. That is why we can assert with Paul G. Hiebert that, “We need

⁸ Bethami A. Dobkin and Roger C. Pace, *Communication in a Changing World* (Boston, MA: McGraw-Hill, 2003), 9.

⁹ Jonathan J. Bonk, *Mission and Money: Affluence as a Western Missionary Problem* (Maryknoll, NY: Orbis Books, 1994), vi.

to study the social, cultural, psychological, and ecological systems in which humans live in order to communicate the gospel in ways the people we serve understand and believe.”¹⁰

RELP 315 Prophets of Israel (4crd) presents the origin, the types, the characteristics, and the roles of the prophets in the Bible to help the Adventist mission face the prophecy in the Islamic context.

Specialized Courses

RELT 315 Introduction to Islam (3crd) helps and encourages the students come in to contact with Islam that is big evangelism area. It is a matter of thinking in a critical way about its history, faith, practices and expansion strategies. The emphasis is to be put on the Adventist missionary methods in the Islamic contexts.

GNED 213 Biblical Teachings and the Writings of Islam (4crd) enables students to master the word of God, the Islamic literature, and to design a strategy of witnessing Jesus Christ to the Muslims.

CORL 111 Basic Arabic 1 (3crd) initiates students to the Qur’anic language.

CORL 112 Basic Arabic 2 ¹¹(3crd) encourages students to interpret more or less fluently and read the Qur’an.

RELT 217 Islamic Theology and Culture (3crd) provides knowledge of the theological teachings in Islam, as well as Muslim culture, including the social

¹⁰ Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids, MI: Baker Academic, 2009), 12.

¹¹ The mastering of the language is very essential for communication. Given that the Qur’an is written in Arabic, it is important to be able to understand, to read, to speak, and why not to write.

structures such as women (their spirituality), familial relationships, ritual, ceremonies, worship, and law.

GNED 245 Bible and Qur'an Relationships (4crd) shows the similarities and the discordant points in order to prepare appropriate teachings.

RELT 112 Qur'an and Hadiths (2crd) provides knowledge and establishes the relationship between the Qur'an and the Hadiths, so as to show their impact in the Islamic religion, and the challenge they constitute for the Adventist mission.

RELP 115 Adventist-Muslim Dialogue (4crd) provides understanding and cultivates positive relationships between the Adventists and the Muslims.

RELT 126 Islam and Gender Issue (3crd) critically assesses the issue of Gender in Islam (What is the place of women in Islam? And how to witness Christ to the Muslim women?)

RELT 316 Current Issues in the Muslim World (3crd) analyzes the current different religious movements in the Islam society. It also investigates the different challenges that are involved in the Adventist mission for the realities are constantly changing. The students may identify evangelism opportunities and outcomes within different socio-cultural and geographical contexts.

GNED 218 Research Course (4crd) Students need tools in order to develop creativity and a mind of research in the area of Islam. They might be able to produce some relevant and practical results for the mission.

RELP 356 Training Course (4crd) responds to the need of acquiring a practical experience. Students ought to pass at least six months of training period in the Muslims areas. It also aims at studying their worldview, lifestyle, socio-cultural and religious practices.

Distribution of the Courses in Three Years/Levels

This distribution concerns all those who will like to take the program in three years, in order to obtain a Bachelor of Arts in Missiology; option: Adventist mission to the Muslim World.

Level 1

First Semester

RELH 117 Seventh-day Adventist History (3crd)

GNED 214 Biblical Doctrine (4crd)

COMM 305 Communication (2crd)

Second Semester

RELB 315 Prophets of Israel (4crd)

RELT 311 Introduction to Islam (3crd)

RELP 245 Bible and Qur'an Relationships (4crd)

Summer

RELP 115 Adventist Accrediting Association (4crd)

CORL 111 Basic Arabic 1 (3crd)

Level 2

First Semester

RELP 414 Missiological Anthropology (4crd)

CORL 112 Basic Arabic 2 (3crd)

RELB 217 Islamic Theology and Culture (3crd)

Second Semester

RELT 112 Qur'an and Hadiths (2crd)

RELT 126 Islam and Gender Issue (3crd)

RELT 316 Current Issues in the Muslim World (3crd)

Summer

RELT 300 Islam and Culture (3cred)

Level 3

RELP 356 Training course (5crd)

GNED 218 Research course (5crd)

These two courses are to cover the whole last training year.

The program implementation to take place among the laity and the pastors, there were two phases in the implementation.

First Implementation

Training Seminar on Islamic-Adventist Dialogue

For the need of experimentation, the outcomes of the investigations made among the Muslims and the Adventists Christians, were helpful in the official¹² organization of two weeks training seminar on Islamic-Adventist Dialogue (3rd – 16th February 2013). This took place at one of the Districts¹³ in Nanga-Eboko. Ten participants¹⁴ attended the free seminar for every Adventist church member of the district.

¹² Official, because the administrators of the church, such as the District pastor had been well informed. He gave his agreement by putting his seal on the trainer's announcement on the program in question.

¹³ The researcher is currently the head of the Islamic-Adventist Dialogue in both the district and the Upper Sanaga.

¹⁴ Four of those ten participants of the seminar are women and six are men. For the year 2013, four of the students are the head of the Islamic-Adventist Dialogue department in their respective churches.

Course Description

This training seminar surveys the History of the Islamic religion, its functioning, its current issues, and its implications in the Adventist mission in Cameroon. The training presents in the light of the Scriptures, Jesus Christ's recommendations about the great commission.

Rationale for the Seminar

Islam is in constant growing in Africa in general and Cameroon in particular. The Adventist Church is rather losing its members for the profit of Islam; that should not be the case. It is urgent for us to have a clear understanding of the current and high missionary stake.

Assumption

The objective of this seminar on the one hand, is to draw the attention of the Seventh-day Adventists Christians (clergy and laity, women and men, young and old persons), on one of the great missionary challenges that has been existing so far, and that we tend to ignore, to avoid, and to neglect. It is about witnessing Jesus Christ to the Muslims. On the other hand, to suggest some evangelism methods that shall largely be without any doubt, helpful for the harvest of the souls in the missionary field.

Course Content (Chapters)

- Seventh-day Adventist Church (History, Beliefs, and Mission).¹⁵ The Adventists missionaries might also master enough of the history of Islam, as well as:
- Islam in Cameroon (Beliefs and practices)
- Different types of Islam
- Qur'an and Hadiths
- Teachings of Islam
- Jesus in the Bible and in the Qur'an
- Methods of the Muslims outreach
- The woman in Islam
- Islamic-Adventist Dialogue
- Spiritual nature of the new converted

Relevance of the Course to the Training

For the need of authentic Dialogue, the purpose of the current course is to help the Adventists students master the history, beliefs, and mission of the religion they belong to (Seventh-day Adventist Church), before dealing with the realities of any other religion. It is also a matter of mastering as much as possible the Islamic religion that is to be evangelized.

¹⁵The reason d'être of this course is as follows: Since we are in the context of dialogue, meanwhile exchange of communication between two or more persons, the first duty of the Adventist missionary is to master the Adventist background, doctrine and principles, in order to be relevant when it comes to dialogue. The rest of courses are relevant for the good understanding of the Islamic religion.

Exam

This was drafted and issued to all the participants. It was assessed on the following terms :

1. Distribution of the questionnaire to the Muslims and feedback 10%.¹⁶
 2. Oral exam 30%. It is about the recitation, and comprehension of the Ten Commandments and of the twenty-nine fundamental beliefs before two members of a Jury.¹⁷
 3. Presence and contribution 10%
 4. Written exam 50%
- Total 100%

Results of the Exam and Solemn Delivery of Certificates

Only nine out of ten participants of the first seminar on Islam took the exam in two series (six and three). Each of the participants did very well. The solemn delivery of diplomas took place on the last day of the Camp Meeting from 17th to 21st July 2013 at Nanga-Eboko. The averages varied between 14, 4/20 and 19, 6/20. The first objective through the first evaluation and the delivery of the diplomas was to show the relevance of the very first training seminar to the achievement of the mission. The second one was to enlighten the people and create awareness of the training for the missionary work among the Muslims.

¹⁶ It is a matter here not only of submitting the second questionnaire to some Muslims, with the aim of dialoguing with them, bringing back the responses for the analysis, but also of making friends with them forever.

¹⁷ The first member of the jury (Pastor Mbwa Timothy) is one of the lecturers at the University; he is also the formal pastor of the Cosendai's church. The second one is one of the old Adventist members at Nanga-Eboko. She is more than hundred years old. That woman has been the private secretary of the first President of the Republic of Cameroon Amadou Ayidjo, who was a Muslim. She's mastered the doctrine and the history of the Adventist church, as well as Islam in Cameroon.

Suggestion of Islamic-Adventist Anthem

The researcher composed an anthem titled “Jesus, Our General,” with the aim of sensitizing the Adventist Christians (laity and clergy) and galvanizing all those who are already engaged in the missionary work beside the Muslims (See Appendix A). This anthem is also a suggestion to the missiology program that is focused on Islam. This anthem is dedicated to all courageous and devoted missionaries; above all those who focus on Islam. See Appendix A for both French and English version.

The anthem is the expression of an awakening, as well as a deep commitment for the great commission. One of the very first Cameroonian lecturers of the Université Adventiste Cosendai, namely brother Mezalé Jean Pierre—the self-taught musician, accordionist, pianist and flutist—wrote the music.

Because all the first wave of students was essentially French speaking, the anthem of one hundred and twelve words (that make two stanzas and one chorus) has been composed in French language. Nevertheless, given that English is largely becoming the language of communication in the world, the anthem was translated into English. It was sung for the first time at that very camp that gathered twenty-one districts, as well as the staff of the conference. Moreover for the region, the following Motto: “*Faith-Courage-Endurance*”¹⁸ was adopted; as well as the slogan “*Gospel, Mission for Salvation.*”¹⁹

¹⁸ These three elements remain fundamental for the fulfillment of the précised task. Faith is the motor element; since every mission naturally has challenges, every missionary needs courage. At last, no success in the mission can be possible without perseverance.

¹⁹ The current slogan is presenting the *raison d’être* of the Church, the aim, and the importance of the mission.

Learning of a Dialect: Fulfulde

It has been noticed that the dialect called ‘Fulfulde’ is spoken and understood by a majority of Muslims of Cameroon, and by the *Fulas* or *Fulani*²⁰ people. With that in mind, an anthropological step is necessary for a missiological end. That is why, for the needs of contextualization in terms of evangelism, and of easy communication, a program of learning the Fulfulde officially took place at Nanga-Eboko, in Cameroon, within the framework of Islamic-Adventist Dialogue department. The program in question started with ten students.²¹

Second Implementation

The second implementation of the Islamic course took place during the first semester of the year 2012-2013, under the baton of a man of deep Islamic experience, Pastor Kassoule Zakari. The course in question was entitled Islamic Studies (RELT 315).

Purpose of the Course

The course RELT 315 is intended for the Christian students in order to help them understand the History of Islam, its doctrine, and then to help them better understand how to present Jesus as the only savior of the Muslim community.

Witnessing Jesus to the Muslims is the duty of every Christian who has accepted Him as his personal Savior.

²⁰ The Fulas are a migrant people. Their first migration to Cameroon was in the seventeenth century. Their dialect is the Fulfulde. That dialect is spoken by almost twenty countries of Western Africa, and Central Africa. Almost every Fulas is a Muslim, but not all Muslims are Fulani.

²¹ The lecturer of this course, was at the time of this study a student of Theology, Level III at Cosendai University. His determination is to focus on Islam in order to witness Christ to the Muslims. Now, he is a dedicated Fulfulde’s lecturer, as he completes his Bachelor of Arts in Theology at Université Cosendai.

Outline

1. History of Islam

- a. Introduction
- b. Pre-Islamic Period
- c. Mohammad the prophet of Islam (From birth to death)
- d. Islam After the death of Muhammad
- e. Islam and Doctrines
- f. Exam (Midterm 22)

2. How to Present the Good News to the Muslims

- a. The Great commission
- b. Who is a Muslim?
- c. Islam, Muslim and the Qur'an
- d. Qualities of the witness
- e. The theological bridges
- f. Bible and falsification
- g. Jesus (Son of God, its birth and its death)
- h. Mohammad in the Bible
- i. Bibliography
- j. Final Exam

Teaching Methodology Used

- First contact with the students, presentation of the outline, and general discussions.

²² The assignment consists in reading the material given in class, and answering the questions. This work can be made in-group.

- Audiovisual presentations and discussions.
- Work in the library and on the internet
- Written exams
- Individual's research

Marks Distribution

- Homework 20%
- Presence 5%
- Participation in the discussions 5%
- Exam (Midterm) 30%
- Final Exam 40%²³

Table 8 below shows the marks and their frequencies of the results.

Table 8. Calculation of the Frequency of the Marks

| | | | | | | | | | | | | | |
|------------------|------|------|----|------|----|------|----|------|----|------|----|------|----|
| Marks | 14,0 | 14,5 | 15 | 15,5 | 16 | 16,5 | 17 | 17,5 | 18 | 18,5 | 19 | 19,5 | 20 |
| Frequency | 1 | 4 | 1 | 4 | 4 | 5 | 5 | 5 | 7 | 1 | 2 | 1 | 0 |

²³ Twenty-eight students of Cosendai have taken the course, from various areas. All of them did the two exams (homework included) and their averages varied between 14 and 19,5 /20.

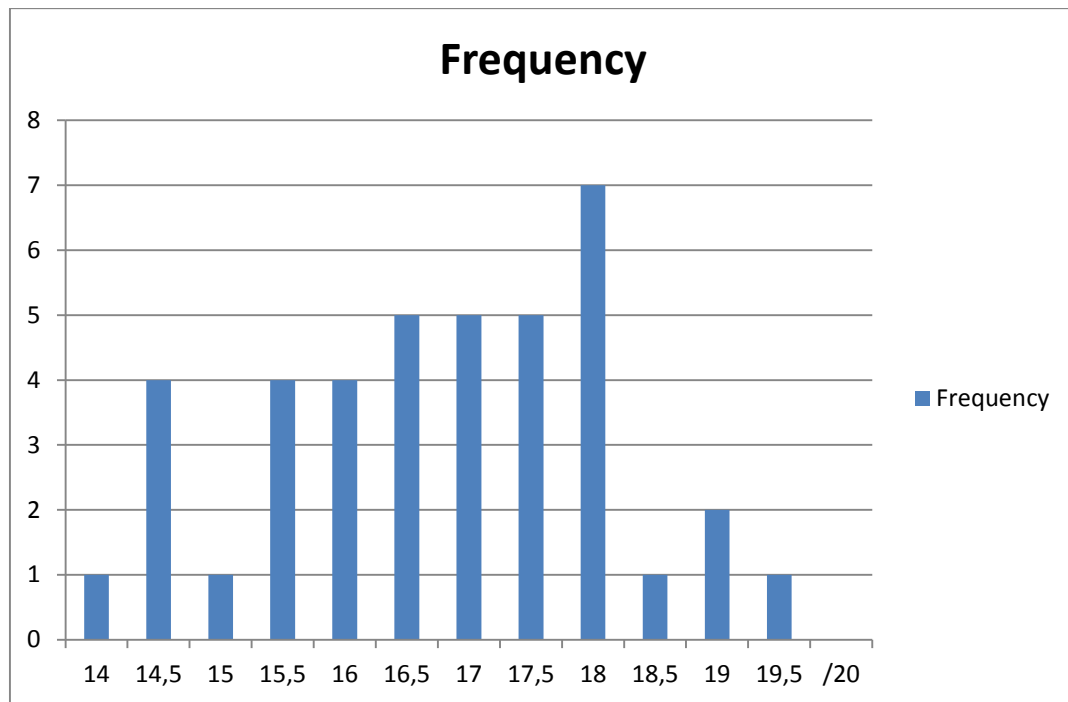


Figure 1. Graph Representation of Exam Results.

Interpretation of the Data and Evaluation

The data varied between 14 and 19, which meant that the course was well understood. The current project was submitted to two types of evaluations: internal, and external. The first internal evaluation was made by the academic committee and the focus group. It was a matter of seeing whether the program in question fulfilled all the academic criteria, and if the implementation of the program was viable.

The second evaluation of the teachings and the teacher²⁴ is also part of the internal one. The students made those evaluations. The external evaluation was to be

²⁴ At the end of every course taught, a day before the final examination, the lecturer distributes some forms to the students who will be grading the teacher and the teaching. The evaluations of the students will be taken in to consideration by the academic staff. This will be tabulated at the University headquarters, and will be placed there in a restricted file. The professor will be given a summary report. Depending on need, this summary may provide an opportunity for the Dean to communicate with the professor.

made not only by the Ministry of Higher Education, but also by the Adventist Accreditation Association (AAA).

CHAPTER 5

SUMMARY AND CONCLUSION

Summary

The global Adventist Church exists in this world as a movement, for a specific purpose. Its task consists of conquering souls for Jesus in all corners of the earth. The great commission is strongly founded not only in the Holy Scriptures, but also in Ellen G. White writings, and other literature. One of the current challenges of the Church is to reach the growing Muslim people, with the aim of leading them to Christ. That aspect of evangelism demands well-trained missionaries for the needs of efficiency.

The main purpose of this research was to design a program at the Université Adventiste Cosendai, with the aim of training Adventist workers who are disposed to stand for Jesus by witnessing to the Muslims, in general, and those of Cameroon in particular. The investigations about the issue led to a geographical and historical description of Cameroon, the Upper Sanaga region, and Nanga-Eboko, without forgetting the UAC. The different opinion polls, as well as the SWOT analysis of the institution led to the design of the curriculum for the preparation of the project. Two different implementations took place by way of testing the relevance, the efficiency, and the feasibility of the program to the mission.

Conclusion

From this research and its outcomes, one can deduce that to overcome the challenge of reaching the Muslim people, the need of putting in place a BA program

(Bachelor of Arts) in Missiology, with emphasis in Islam at Cosendai, Cameroon, can become a reality. It is more than possible for this project to take shape. Most universities and denominations are well-advanced round the world in the frame of interreligious dialogue. It is obvious that such a project cannot stand without challenges, but it is also clear that, the CAUM is not too late. Almost all resources are available; nevertheless the feasibility and take-up of this project demands courage, shrewdness, endurance of every Christian, and above all, a strong connection to God.

Recommendations

Based on the outcomes of the current research, a number of recommendations need to be taken in to consideration:

1. Since every human being is concerned with the divine mandate, women (young and old) might also be allowed to be part of the training programs on Islam, so that they can easily reach the Muslim women.
2. As an organized institution, the Church must deeply think about the social situation, as well as the spiritual life of the Christianized Muslims.
3. Making this program become a reality at the Université Adventiste Cosendai is possible and timely indeed. So, the support of the Church leaders is needed for the fulfillment of this program that without any doubt glorifies the Lord.

APPENDIXES

APPENDIX A

SONGS

| Numero (SongNo.) | Titre (Title) | Traduction (Translation) | Auteur(Author) | Compositeur (Composer) |
|---------------------|-----------------------------------|---|-----------------------|---------------------------|
| 212 | Annoncons partout | Let Us Announce Everywhere | E. L. Budry | P. P. Bliss |
| 213 | Cloches, sonnez l'evangile | Bells, Ring the Gospel | S. W. Martin | S. W. Martin |
| 200 | Dans le vaste champ | In the Vast Field | D. Sankey | D. Sankey |
| 531 | Ecoutez l'appel du Berger | Hark! Tis the Shepherd's Voice | W.A. Ogden | Ch. Rochedieu |
| 185 | Jesus teconfie | Jesus Entrusts You | Unknown | J. H. |
| 206 | Leve-toi, vaillante armee | Stand up, Valiant Army | H. Smart | E. Bersier |
| 540 | Lorsque Dieu nous appelle | When God Calls Us | Miss B. Sauter | Miss B. Sauter |
| 205 | Oui, La moisson du monde | Yes, the Harvest of the World | C. Malan | C. Malan |
| 208 | Semons dès que brille l'aurore | Let us Sow as Soon as the Dawn Shines | P. P. Bliss | R. Saillens |
| 532 | Travaillonstous | Let Us All Work | Miss L. E. Rilliet | CH. H. Gabriel |
| 180 | A tes pieds, o Divin Maitre! | Under Their Feet, O Divine Master | S. J. Vail | E. L. Budrys |

List of Some French Missionary Songs

ANTHEM OF ADVENTIST YOUTH OF CAMEROON
“THE CALL OF YOUR MASTER”

The call of your Master sounds

Are you present volunteer?

Beside you the sinner is groaning

Bended down on his destitution

You volunteer youth

Jesus you Savior relies on you

Proclaim love on the earth

For, AY it is for your King.

ENGLISH VERSION OF THE ISLAMIC-ADVENTIST
DIALOGUE ANTHEM

Jesus Our General

1

Jesus our General has entrusted us with a mission
We have decided to fulfill it in this world as soldiers
Our noble duty consists in making His flag flutter
for, our almighty King is coming very soon

Israel!

Don't you see your brother?

Ishmael is in the night of the desert.

So stand up go for your goal

With Jesus, we are more than victorious

2

We shall achieve our objective in spite of all violent winds
For we know and we believe that our chef is really alive
Time of slumber is over; let's be awake already
For it is a matter of going up to the end

FRENCH VERSION OF THE ISLAMIC-ADVENTIST
DIALOGUE ANTHEM

1

Jésus notre Général nous a confié un mandat
Nous tenons à l'accomplir dans ce monde en tant que soldats
Notre noble tâche est de faire flotter son drapeau
Car, notre tout puissant Roi revient très bientôt

Israël !

Ne vois-tu pas ton frère Ismaël

Qui est dans la nuit du désert ?

Lève-toi, va vers ton but

Nous sommes plus que vainqueurs avec Jésus

2

Nous atteindrons notre objectif en dépit de tous les vents
Nous savons et nous croyons que notre Chef est bien vivant
Le sommeil est terminé
Mettons-nous déjà debout
Car il est question pour nous d'aller jusqu'au bout

Je-sus our Ge-ne-ral has entrusted us with a mission

We have de-ci-ded to fulfill it in this world as soldiers

our noble duty consists in making his flag flutter

For our almighty King is coming very soon

The image shows a handwritten musical score for a hymn. It consists of four systems of music, each with a vocal line and a piano accompaniment. The music is written in a key with two flats (B-flat and E-flat) and a 4/4 time signature. The lyrics are written below the vocal lines. The piano accompaniment features a steady eighth-note pattern in the right hand and a similar pattern in the left hand. The fourth system includes a triplet of eighth notes in both hands.

Figure 1. Jesus our General

Is-ra-el
Is-ra-el don't you see your brother

Is-ma-el
Is-ma-el is in the night of the desert

So stand up
So stand up go for your goal
So stand up go for your goal

With Jesus we are more than victo-ri-ous.

Figure 2. Jesus our General (continued)

APPENDIX B

MAPS



Map 1. Strategic Position of Cameroon in Africa

- Cameroon in Africa
- Africa continent in the world



Map 2. Geographical Map of Cameroon



Map 3. Upper Sanaga Department and its Capital

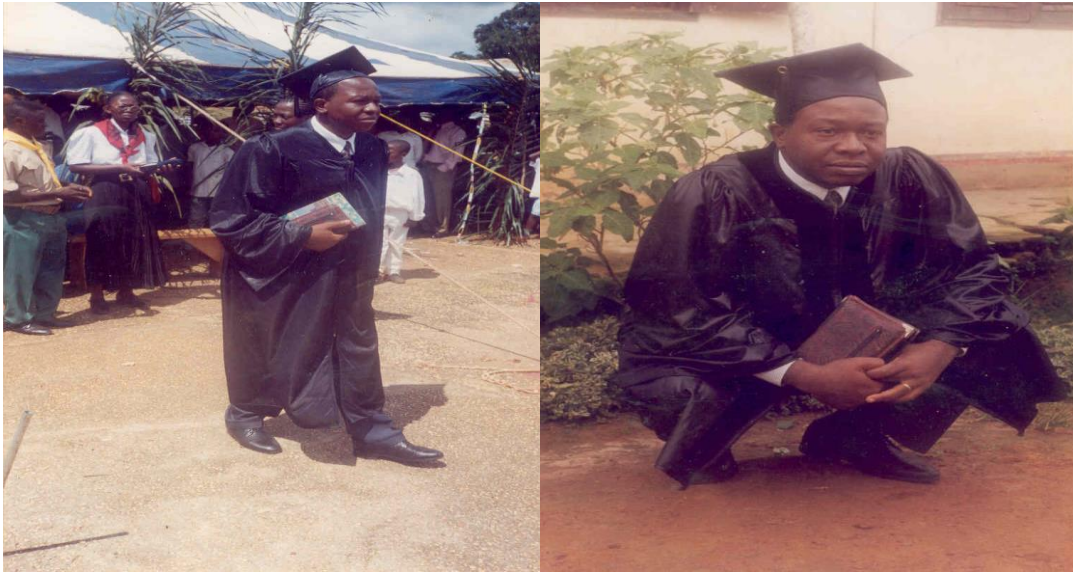
APPENDIX C

PICTURES



Picture 1. Cosendai Missionary fulfilling His mission.¹

¹ Eyezo'o Salvador and Pokam Ambroise, *Le Mouvement Adventiste Duam Cameroon 60 ans après 1926-1986* (Yaoundé, Cameroon: Ouest Central Africa Union Adventist Printing House, 1986), 109.



*Picture 2. Mengang Théophile, the first student of Cosendai.
Note: All pictures from Mengang Théophile. Used with permission.*



Picture 3. Oral Examination of Islamic-Adventist Dialogue.²

² Picture 3 to 9 were taken by the Researcher, Onyong Assamba, during the research period. Used with permission.



Picture 4. Class of the Islamic-Adventist Dialogue.



Picture 5. Class Exam of Islamic-Adventist Dialogue.



Picture 6. Solemn delivery of Diplomas.



Picture 7. Pastor Onyong delivering the Diploma.



Picture 8. Pastor Ndjanwa Gabriel, a retired Adventist pastor, who has been working in Muslim areas and has a lot of Islamic experience, hands the diplomas here to these devoted laity.



Picture 9. Picture of the Accordionist J. Pierre Mezalé

APPENDIX D

OPINION POLLS

Opinion Poll N°1
PROJECT OF DEVELOPMENT OF A
MISSIONARY PROGRAM (MUSLIMS)
AT UNIVERSITÉ ADVENTISTE COSENDI

QUESTIONS:

1. Age bracket:
a-15-20 years old b-21-40years old
c-41-50 years old d-51-60 years old
2. Sex: a-Male b-Female
3. Status: a-Clergy b-Laity
4. Membership:
a-5-10 years old b-11-20 years old
c-21-40years d-51-60 years old
5. How do you understand the great commission (the evangelical mandate)?
a-Well b-not well c-I do not understand
6. Do you think the great commission includes witnessing Christ to our Muslims friends?
Yes No
7. To what extent is the church in Cameroon successful in witnessing Christ to our Muslims friends?
a-well b-very well Fairly well
d-not well e-no idea
8. Having an intentional program to train pastors and laity to efficiently and effectively witnessing Christ to Muslims is:
a-Timely needed b-Needed but not now
c-Unnecessary d-Diffic e-impd ble
9. For this program, the Université Adventiste Cosendai is:
a-adequate b-inadequate

10. What challenges do you foresee for this project? (You may tick off more than one)
- | | | | |
|--------------------------|--------------------------|-------------------|--------------------------|
| a-Finances | <input type="checkbox"/> | b-Infrastructures | <input type="checkbox"/> |
| c-Human resources | <input type="checkbox"/> | d-Instruction | <input type="checkbox"/> |
| e-Geographical situation | <input type="checkbox"/> | | |

Any Other:

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.....
.....

11. If the program becomes a reality, will you be interested to join the training?

a-Yes b-No c-Not in a hurry

12. Would you be ready to pray? a-Yes b-No

13. Would you be ready to support this project financially?

a-Yes b-No

OPINION POLL N° 2
FRIENDLY PROGRAM ON
ISLAM-ADVENTIST DIALOGUE

Questions:

1-How long have you been a Muslim?

- a-I was born Muslim 10 years 1-15 years
d-16-20 years e-21-25 years f-30 years
g-31-35 years h-36-40 years j-41-50 years

2-Do you regularly read the Qur'an? Yes No

3-Do you think that, "Allah the Most Gracious, the Most Merciful" is the creator of every human being?
Yes No

4 Do you know the Seventh-day Adventists? Yes No

5-Do you think it is possible for a Muslim to have an Adventist friend?
Yes No

6-Do you have some Adventist friends? Yes No

7-If the answer is yes, does peace, love, mutual respect, and solidarity really reign between your Adventist friends and you?
Yes No

8-What do you think is common between the Adventists and Muslims?

- a-The way of eating
b-The way of drinking
c-Muslims and Adventists are worshipping the Same God
d-Hygiene

What else?

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.....

9-What do you think, can destroy the friendship between an Adventists and a Muslims?

- a- Bad way of eating
- b- Bad way of drinking
- c- Corn

What else?

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.....

10-If your responses of questions number 3, 4, 5, and 6 are yes, are you ready to peacefully dialogue about Allah “The Most Graceful, The Most Merciful” with your Adventist friends from time to time?

Yes No

OPINION POLL N^o 3
PROJECT OF DEVELOPMENT OF A MISSIONARY
PROGRAM (MUSLIMS) AT THE UNIVERSITÉ
ADVENTISTE COSENDAI

QUESTIONS:

1. Which significant courses as well as their credits do you suggest for this program? (Stick every chosen course, and circle every chosen number of credits. Please, don't forget your (Possible suggestion(s)).

| Number | Courses To Be Offered | Credits | | | | |
|-------------------------------------|--|---------|----|----|----|----|
| Common Adventist University Courses | | | | | | |
| 1 | Seventh-day Adventist History | 1 | 2 | 3 | 4 | 5 |
| 2 | Biblical Doctrines | 1 | 2 | 3 | 4 | 5 |
| 3 | Biblical Theology | 1 | 2 | 3 | 4 | 5 |
| 4 | Communication | 1 | 2 | 3 | 4 | 5 |
| 5 | Missiological Anthropology | 1 | 2 | 3 | 4 | 5 |
| 6 | Prophets of Israel | 1 | 2 | 3 | 4 | 5 |
| 7 | Life of Jesus | 1 | 2 | 3 | 4 | |
| Other Common University courses | | | | | | |
| 1 | | 1 | 2 | 3 | 4 | 5 |
| 2 | | 1 | 2 | 3 | 4 | 5 |
| 3 | | 1 | 2 | 3 | 4 | 5 |
| Total | 7 | 7 | 14 | 21 | 28 | 50 |
| Specialized Courses | | | | | | |
| 1 | Introduction to Islam | 1 | 2 | 3 | 4 | 5 |
| 2 | Biblical Teachings and the Writings of Islam | 1 | 2 | 3 | 4 | 5 |
| 3 | Basic Arabic 1 | 1 | 2 | 3 | 4 | 5 |
| 4 | Basic Arabic 2 | 1 | 2 | 3 | 4 | 5 |
| 5 | Islamic Theology and Culture | 1 | 2 | 3 | 4 | 5 |
| 6 | Bible and Qur'an relations | 1 | 2 | 3 | 4 | 5 |
| 7 | Qur'an and Hadiths | 1 | 2 | 3 | 4 | 5 |
| 8 | Adventist-Muslim dialogue | 1 | 2 | 3 | 4 | 5 |
| 9 | Islam and Gender issue | 1 | 2 | 3 | 4 | 5 |
| 10 | Islam and Culture | 1 | 2 | 3 | 4 | 5 |
| 11 | Research Methods in Islamic Studies | 1 | 2 | 3 | 4 | 5 |
| 12 | Training course | 1 | 2 | 3 | 4 | 5 |
| Any Other Specialized Courses | | | | | | |
| 1 | | 1 | 2 | 3 | 4 | 5 |
| 2 | | 1 | 2 | 3 | 4 | 5 |
| 3 | | 1 | 2 | 3 | 4 | 5 |
| Total | 12 | 12 | 24 | 36 | 48 | 75 |

2. How long should the program take place to ensure efficiency and effectiveness?

- a-3 months b-6 months c-1 year d-2 years
e-3 years f-4 years

3-Which title do you suggest for this program?

- a-‘Islamic Studies’ b-‘Islam-Christian Dialogue’
c-‘Islam-Adventist Meeting’ d-‘Islam-Adventist relations’

Any other:

.....
.....
.....
.....
.....

4-Which recommendation(s) among the following do you think might be taken in consideration for the program?

- a-Seek out the accreditation of the Cameroonian State and of the Adventist Accreditation Agency (AAA)
b-Staff development in Adventist and academic perspective
c-Seek out a qualified staff in the area of Islam
d-Seek out finances for the support of the program
e-Appropriate study framework and equipment might be put in place (Library).

Any other:

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5-Would women be encouraged to take the program? Yes No

6-If the answer is yes, what are the reasons among the following? (*You may tick more than one.*)

- a- Women are also concerned by the great commission
 - b- Only single Christian women would be allowed to reach Muslims women, as compared to the married women
 - c- Nowadays, women are allowed to do everything men can do
 - d- Women are more efficient than men
 - e- Christian women (Adventists) are disposed to work for God, in any area.
- Any other:

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.....

7-If the answer is no, what are the reasons among the following? (*You may tick more than one.*)

- a- Women are more limited than men
- b- Women are not qualified in the area of Islam
- c- Muslims Women cannot take any decision by themselves, without the consent of their husbands
- d- There is no way to access a Muslim woman without the consent of her husband
- e- Adventists women are not interested by witnessing to Muslims

Any other:

.....
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.....
.....

APPENDIX E

STATISTIC REPORTS

STATISTIC REPORT OF THE FIRST OPINION POLL (ADVENTIST RESPONDENTS)

| Number of respondents per age bracket | | Respondents per Sex | | Respondents per Status | | Membership | |
|---------------------------------------|-----------------------|---------------------|--------|------------------------|-------|--------------------------------|-----------------------|
| Age bracket (Years) | Number of respondents | Male | Female | Clergy | Laity | Duration in the church (Years) | Number of respondents |
| 15-20 | 102 | 48 | 54 | 0 | 102 | 5-10 | 88 |
| 21-40 | 160 | 79 | 81 | 40 | 120 | 11-20 | 75 |
| 41-50 | 90 | 43 | 47 | 58 | 32 | 21-40 | 180 |
| 51-60 | 56 | 27 | 29 | 36 | 20 | 41-50 | 60 |
| 60-70 | 20 | 9 | 11 | 8 | 12 | 51-60 | 15 |
| Total | 428 | 206 | 222 | 142 | 286 | Total | 428 |

| Number of the respondents that understand the Great commission | |
|--|-----|
| Well | 220 |
| Fairly well | 148 |
| Do not understand | 60 |

| No. | Challenges | No. of Respondents per challenge | Other challenges |
|-------|------------------------|----------------------------------|-----------------------------|
| 1 | Finances | 428 | Spirituality |
| 2 | Infrastructures | 428 | Continuation of the program |
| 3 | Human resources | 390 | Lack of interest |
| 4 | Geographical situation | 46 | |
| 5 | Instruction | 398 | |
| Total | 5 | | 3 |

STATISTICAL REPORTS OF THE SECOND OPINION POLL

Muslims Respondents

| Ages of the Muslims respondents | Average over sixty respondents |
|---|--------------------------------|
| Those who were born Muslims | 36 |
| 5-10 years | 3 |
| 11-15 years | 4 |
| 16-20 years | 2 |
| 21-25 years | 3 |
| 26-30 years | 3 |
| 31-35 years | 4 |
| 36-40 years | 3 |
| 41-50 years | 2 |
| Total of the respondents | 60 |
| The Average over sixty of the Muslims who: | |
| Regularly read the Qur'an | 21 |
| Think that Allah is the Creator of every human being | 60 |
| Know the Seventh-day Adventists | 46 |
| think that, it is possible for a Muslim to have an Adventist friend | 44 |
| have some Adventists friends | 29 |
| would which Peace Love, Mutual respect, and solidarity to really reign between the Adventist friends and them | 43 |
| Average of the Muslims respondents who think that The following elements are common between the Adventists, and the Muslims: | |
| The way of eating | 40 |
| The way of drinking | 40 |
| Muslims and Adventists are worshipping the Same God | 40 |
| Hygiene | 31 |
| Average over sixty of the Muslims respondents who think that The following elements can destroy the friendship between the Adventists and them: | |
| bad way of eating | 49 |
| bad way of drinking | 49 |
| Scorn | 49 |
| Average over sixty of the Muslims respondents who are ready to peacefully dialogue about "Allah" | 43 |

RESULTS OF THE THIRD OPINION POLL

| Number | Common Universities Courses | Average over ten respondents per credit(credits in parenthesis) | | | | |
|--------|--|---|--------|--------|--------|------|
| 1 | Seventh-day Adventist History | 1 | 2 | 10(3) | 4 | 5 |
| 2 | Biblical Doctrine | 1 | 2 | 3 | 10(4) | 5 |
| 3 | Communication | 1 | 10 (2) | 3 | 4 | 5 |
| 4 | Missiological Anthropology and Culture | 1 | 2 | 10(3) | 10(4) | 5 |
| 5 | Prophets of Israel | 1 | 9 (2) | 1 (3) | 4 | 5 |
| 6 | Life of Jesus | 1 | 3(2) | 4(3) | 4 | 5 |
| Total | 6 | 0(1) | 22 (2) | 25 (3) | 20 (4) | 0(5) |
| 1 | Introduction to Islam | 1 | 2(2) | 8(3) | 4 | 5 |
| 2 | Biblical Teachings and the Writings of Islam | 1 | 2 | 10(3) | 4 | 5 |
| 3 | Basic Arabic 1 | 1 | 1(2) | 9(3) | 4 | 5 |
| 4 | Basic Arabic 2 | 1 | 1(2) | 9(3) | 4 | 5 |
| 5 | Islamic Theology | 1 | 2 | 10(3) | 4 | 5 |
| 6 | Bible and Qur'an relation | 1 | 1(2) | 4(3) | 5(4) | 5 |
| 7 | Qur'an and Hadiths | 3(1) | 7(2) | 3 | 4 | 5 |
| 8 | Adventist-Muslim dialogue | 1 | 2 | 4(3) | 6(4) | 5 |
| 9 | Islam and Gender issue | 1 | 8(2) | 1(3) | 4 | 5 |
| 10 | Islam and Culture | 1 | 1(2) | 9(3) | 4 | 5 |
| 11 | Research Methods in Islamic Studies | 1 | 2 | 3(3) | (4) | 7(5) |
| 12 | Training course | 1 | 2 | 2(3) | 3(4) | 5(5) |
| Total | 12 | 12 | 24 | 36 | 48 | 60 |

APPENDIX F
INFORMATION LETTER

EGLISE ADVENTISTE DU SEPTIEME JOUR
REGION DE LA HAUTE SANAGA CENTRE
DISTRICT DE NANGA 1

Chef de Département du Dialogue Islamo-Adventiste

BP 04 Nanga-Eboko

Tel: (+237)75664592

E-mail : onyongas@yahoo.fr

Vendredi le 1^{er} Février 2013

A

Monsieur le Pasteur chef de district de Nanga 1


Objet : Information.

Monsieur,

J'ai l'honneur et la joie de venir auprès de votre haute bienveillance, vous informer que dans le cadre d'une recherche académique, et pour marquer le début des activités du département du Dialogue Islamo-Adventiste dont je suis le responsable, je tiendrai s'il plait à Dieu un séminaire de formation et d'information au temple Adventiste de Mokolo, à Nanga-Eboko, du 3 au 16 Février 2013.

A l'écoute des propositions relatives à cette initiative, veuillez agréer cher pasteur l'expression de ma profonde considération.

Responsable du DIA


Pasteur Onyong Assamba .E

Lue et approuvée


Pasteur Ateugwena Samuel

APPENDIX G
TEACHER EVALUATION

| No. | Criteria | Annotations and Effectives of the Respondents per Criteria | | | | | | Total Respondents |
|-----|--|--|----|---|---|---|---|-------------------|
| | | A | B | C | D | E | F | |
| 1 | The teacher is mastering his subject. | 22 | 10 | 5 | 3 | 1 | 0 | 41/41 |
| 2 | The course has been well transmitted. | 19 | 11 | 5 | 3 | | | 38/41 |
| 3 | Christian values were included in the teachings. | 28 | 6 | 1 | 0 | 0 | 0 | 35/41 |
| 4 | The course was attractive. | 25 | 1 | 3 | 0 | 1 | 0 | 30/41 |
| 5 | Punctuality of the lecturer and his dressing | 32 | 9 | 0 | 0 | 0 | 0 | 41/41 |
| 6 | The teacher is opened to the students | 41 | 0 | 0 | 0 | 0 | 0 | 41/41 |

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