

**Report of the**

**I S L A M I C   R E S E A R C H   T O U R**

**January 24 to April 24, 1963**

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**Middle East Division**

Including East and West Pakistan, Burma, Malaya, Indonesia, South Philippines, Kenya, Tanganyika, Cameroon,

Nigeria, Ghana, Ivory Coast, Senegal, Morocco, and Algeria

## Foreword

This report has been prepared from a large body of notes which were taken over a period of three months. Naturally there was considerable repetition in the various interviews. No attempt has been made to report these interviews in their entirety. Since the most pertinent observations when gathered and organized provided more material than could be handled in this report, it was necessary to set up some standard of selection. We have finally included only that material, and this briefly, which appears to be most useful as a background study for the topics to be considered at the Inter-division Islamic Institute in Beirut, September 6 - 19, 1963. The specific phases of the work are discussed in part two and forms the basis of much of the agenda for the institute.

# INTRODUCTION

At the request of the Middle East Division and the action of its executive committee and the subsequent action of the General Conference committee in Washington, I undertook a research tour, January 24 to April 24, 1963, which included the following areas:

Pakistan

Indonesia

Nigeria

South Philippines

Malaya

East Africa

Ghana

Cameroon

The purpose of the visit was to fulfill a long-standing desire on the part of the Middle East Division to be better acquainted with methods and procedures of work for its special religious groups, and also to be a more informed participant in the Inter-division Islamic Institute to be conducted in Beirut in September, 1963.

In each place facts were gathered concerning Muslim theology and practice, and a study was made of the relationship of the Seventh-day Adventist Church to Islam. An attempt was made to visit the most important centers of our work in Muslim countries and to interview workers whose position and experience enabled them to make special contributions to the study.

The immediate objectives of the visit were obtained without difficulty. It is the purpose of this report to record some of the information which was gathered pertaining to the religion of Islam and to the development of Seventh-day Adventist-Muslim relations. The visits proved also to be an opportunity for encouraging those who feel a burden for this work and for strengthening the members of the church, whom I met, who come from Islamic backgrounds. In

a number of places I gave instruction concerning aspects of the Muslim religion and concerning means of presenting ourselves in the most favorable light.

In the first part of this report I shall make some general comparisons concerning the belief and practice of Muslims as I found it expressed in different parts of the world. Then I shall report on the specific lines of Seventh-day Adventist activity which I observed during the course of my visits and how this activity has been related to the needs of Islam. Suggestions given by men of experience as to increasing the effectiveness of our program have also been included.

It is encouraging to make a general observation before proceeding with the report as outlined above. I repeatedly discovered an interest on the part of our leaders, workers, and laity in Islam. Whenever I spoke to our congregations, they pursued the subject with intense interest, insisting on two occasions that I should continue the meeting longer. The leaders treated the subject as one of great importance and did everything possible to make the visit successful and useful. The most impressive evidence of interest was to be found in the bold plans being laid out and put into execution in the places which I visited. Most of these plans were of recent origin, having been formulated only within the last year or two.

For instance, in Pakistan I found in operation a new set of correspondence lessons, entitled "Light from the Ancient Prophets." They dealt with the lives of prominent figures in the Old Testament emphasizing the element of sacrifice and drawing this to its ultimate conclusions. Specialized workers in Malaya and the Philippines contact Muslims in their own languages. Public lectures in Indonesia are given titles to attract Muslims and are prepared especially to make us better understood to the Muslim mind. The Far Eastern Division is studying mass communications. Extensive work is being done to prepare filmstrips and to provide simple Bible lessons. In Indonesia the health and home journal includes material attractive to Muslims. In East Africa, a series of ministerial institutes devoted wholly to Islamic study gathered the entire worker force in each district. Present at these institutes was not only the secretary of the division ministerial association, but a well-informed Pakistani worker with many years of experience. This

represents the first attempt on the part of any field to train its workers especially to meet this need. Large public meetings are being planned in Mombasa, Kenya, and Dar es-Salaam, Tanganyika, cities with populations almost entirely Muslim.

I spent two weeks in the North African Union of the Southern European Division in the city of Algiers studying with our workers and leaders there. The events in the recent history of North Africa have encouraged the emigration of a very large percentage of our church members to Europe. The traditional field of church activity in this union no longer exists. It was a thrill to see our brethren there putting the whole of their mind and heart into the discussion of ways to be a blessing to the Muslim community in which they live. Now in this important union bold plans are being laid to conduct a work for the masses of people.

There is no simple explanation for the new interest on the part of the church as a whole, but the various conferences during the summer of 1961, the General Conference initiative, and the appointment of Elder Watts to coordinate a program of study and promotion must be mentioned. One fact emerges out of all that was observed: the Holy Spirit is moving in a unique way. It is clear that we have arrived at the time when God has commissioned heavenly agencies to stir us and work with us in this special area of labor,

This report is based upon both reading and interviews. Leaders of Islamic thought, Muslims of the street, converts to Christianity from Islam, and Christian workers in association with Muslims were interviewed.

Part One

I S L A M I N T H E A D V E N T I S T W O R L D

There are six divisions of the world church which administer fields with large Muslim populations:

- 1) The Southern Asia Division, with major Muslim populations in Pakistan and India;
- 2) The Par Eastern Division with the largest Muslim country in the world, Indonesia;
- 3) The Southern African Division;
- 4) The Southern European Division with its work in North Africa and the former French African colonies;
- 5) The Middle East Division administrating the heartland of Islam, and
- 6) The Northern European Division with its rapidly increasing number of African Muslims.

The latest figures which I could obtain estimating the Muslim population of each of the division fields are as follows:

Southern Asia Division .....	124,500,000
Pakistan Union	65,000,000
India, Ceylon & Burma	44,000,000
Kashmir	3,500,000
Afghanistan	12,000,000
Middle East Division .....	98,500,000
Nile Valley and Libya	31,000,000
Eastern Arabs	22,500,000

Turks (not including Turkish areas in Russia and China)	25,000,000
Persians	20,000,000
Par Eastern Division .....	81,000,000
Indonesia	74,500,000
S. E. Asia Union	5,000,000
South Philippines	1,500,000
Northern European Division.....	41,000,000
West African Union	30,000,000
Ethiopia and Somalia	11,000,000
Southern European Division .....	40,500,000
North African Union	25,000,000
Equatorial African Union	2,000,000
Senegal	2,000,000
Mozambique and Malagasy	1,000,000
Balkan States and Israel	3,000,000
France	1,500,000 (?)

Southern African Division.....	5,500,000	
East African Union	2,000,000	
Tanganyika Union	2,000,000	
Others		500,000
<u>Total</u>		<u>391,000,000</u>

The above figures do not contain the statistics for the Muslims of China and Russia with whom this report is not concerned.

The religious and cultural similarities found between different Muslim areas was pronounced. Muslims everywhere are meeting the problem of education and increasing their interest in this field. They are assimilating Western ideas, secularizing in some classes of society, struggling with problems of self-government and the formation of Islamic ideology. Whatever the problems they are facing, Muslims find a vitality in Islam which leads them to emerge consistently with a strong sense of their Islamic character. Nevertheless, each group is independent of the others, and important differences can be noted. Cooperation is nearly at a minimum. As the basis for studying these differences, we will first make some observations concerning Islam as believed and practiced among the Arabs.



## T H E   A R A B S

Arabs feel a special relationship to Islam since the Muslim religion was founded in Arabia and the Quran was revealed in Arabic; Arabic history is largely Islamic history. Arab Muslims are divided chiefly into two sects, the Sunni and the Shi'i. Although Sunnis consider the Shi'is as not quite orthodox, one characteristic of Arab belief, Sunni or Shi'i, is its orthodoxy. Consequently such sects as the Ahmadiya have made little progress among Arabs. Faithfulness in the practice of prayers, fasting, making the pilgrimage, giving of alms, etc., varies from individual to individual, but generally the Arabs are faithful to these forms. Spiritism, paganism, and superstition do not have a prominent place in the religion of the Arabs, although these exist, sometimes markedly, in the lives of individual Arabs, especially the less-educated. However the orthodox spirit of the religion leads Arabs to scorn superstition as contrary to the spirit of Islam

Islam as a religion among the Arabs seems strong. It is absorbing modern thought and making an adaption. Muslim Arabs who look upon some religious ideas in Islam as backward do not renounce Islam, nor approach the idea that Islam should be divorced from the building of modern society. The Arabs are conscious of being Muslims and Arab nationalism emphasizes Islam. In the field of politics and state ideology, the Arab uses his belief in Islam more as a means of justifying his ideological beliefs than as a source for them. There is a debate as to whether or not socialism and Islam are compatible, but those who advocate that Islam recommends socialism are gaining strength. Arabs are conservative in their resistance to anything foreign and in the case of socialism they believe that they are creating their own species.

Education is perhaps one of the main passions of the Arab Muslim. Literacy has grown fast and is now almost 100 percent in the youngest generation. Because this interest in education has not always been a prominent feature of Islamic life, Muslims have sometimes in the past held an inferior

social position to the educated Christians. Under foreign administration, these Christians often rose to positions of influence. However with independence and the advent of general education the social position is beginning to reverse itself.

Arab Muslims practice tolerance toward Christians, but believe that when Christians are hostile toward them or seek to oppose their domination of the Arab countries, they are justified in executing measures against Christianity. The Seventh-day Adventists, who play no part in politics and who have no relationship to the national interests of any western country, may at first meet some spirit of hostility, but, generally, as soon as their principles are known, they find that the Arab Muslims are not only tolerant, but friendly toward them.

The Arab Muslim has a strong sense of honor and believes that an affront to his honor requires an act of vengeance to uphold it. This is more heroic if it requires violence. A more serious affront to the honor of the Arab is an attack against the solidarity of his family. Christian proselytizing usually is viewed in this light. Most often its successes are with the young men. Their apostasy from Islam is considered a denial of parental authority and the breakdown of the unity of the home and society. Consequently, the family is greatly dishonored, in the Arab mind this honor can be saved only by the return of the son to the religion of his family or by his death.

There are occasional marriages between Arab Muslims and Christians. This is most often a Christian girl who marries a Muslim young man. The girl is expected to become a Muslim, since here the woman follows her husband's religion. However it is unheard of for a Muslim family to permit their daughter to marry a Christian, unless he has rejected Christianity and become a Muslim. It is expected that European girls who marry Muslims and who remain in Arab countries will live as Muslims. This is nominal with many, and as soon as they leave the Arab countries no attempt is made to continue the practice.

Religious liberty exists in the Arab countries only in the sense that Christians are free to gather and worship in their own church buildings. They may not conduct public meetings nor in most countries may they teach their religion on a person-to-person basis. The Arab rests very secure in the conviction that his religion is superior to all others. Generally speaking, he shows no interest in discussing points of religion with Christians. The exceptions are young men, still in school, who have a certain spirit of investigation. Arabs, as a rule, know the main teaching of the religion of Islam and are able to cite the standard objections from the Quran to Christian doctrines. Thus Christian teaching is widely misunderstood and resistance is high.

What has been said here about the Arab Muslim will in many cases be recognized as having applicability in other parts of the Muslim world. We will consider the various areas visited and make note of the most important contrasts or comparisons.

## SOUTH ASIA

There are three major groups of Muslims in South Asia: The Urdu speaking Muslims of West Pakistan, the Bengali Muslims of East Pakistan, and the Muslims who live in India. There are also Muslims in Ceylon and Burma. Some students of world Islam believe that in modern times the center of Islamic civilization has shifted from the Arab world to the Indian world. In Pakistan Islam shows signs of both vitality and of weakness, but a case can be built for saying that the Pakistanis represent Islam in its most viable form. The city of Lahore in West Pakistan is an important Islamic center. Here is the mosque with the world's largest court of prayer and the tomb of Muhammad Iqbal, whose book, The Reconstruction of Islamic Thought, is widely valued as a basis for Islam in the modern world. Lahore is an important publishing center for both Urdu and English books.

There is a large community of Muslims in India. Unfortunately I had little opportunity to get acquainted. Apparently as a church, we have little contact with Indian Muslims. They are numerically significant and differ in important ways from the Pakistanis.

The Ahmadiya sect of Muslims has its foundation in West Pakistan. This is divided into two groups. 1) the Lahore group with headquarters in Lahore, and 2) the Qadayani group with headquarters at Rabwa. I was able to spend a day at Rabwa interviewing leaders of the Qadayani sect. This sect has been opposed in Pakistan, where, like in the Arab world, there is a strong regard for orthodoxy. They accuse the Ahmadiya of innovation new doctrines, i.e., they teach that their founder is the successor of Christ. The Ahmadiya are fanatically anti-Christian and love debate. They have missions in Africa, Europe, and America.

A small, but interesting sect of Muslims found in East Pakistan, at Bagerhat, has been described in a report by Elders C.H. Hamel, and K.S.Brown. They say that the sect's leader, Dr. Abdul Karmin, has had some contact with Seventh-day Adventist literature, especially health literature. He had done

research on the Sabbath question and found a tradition that Muhammad kept the Sabbath. He has also found references by Islamic scholars to a change from the Sabbath to Friday. Consequently the Bagerhat sect kept the Sabbath, observing it from six o'clock to six o'clock in the evening. They also pay tithe and follow some health principles similar to those of the Seventh-day Adventists. They are not active as a missionary group and have only a few members. A copy of a tract published by this sect in the defense of the Sabbath has been included in The Teaching of Islam, a booklet published in 1961 by the ministerial department of the Southern African Division.

The Muslims of Pakistan possess a strong Islamic consciousness. Probably the most important distinction between them and the Arab Muslims lies in their concept of the Islamic state. Pakistan is trying to preserve the historic connection between Islam as a religion and as an ideology of state. This connection has not been so carefully preserved outside of Pakistan because of the difficulties of applying the simple Islamic rules of the Quran to the complex situations of modern life (or of applying the medieval complexity of the four schools of Islamic law to the actual facts of society today) without appearing ridiculous. In order to solve this problem the Pakistani government has appointed the Islamic Ideology Council of Pakistan. I was able to interview Mr. Abul Hashim, a prominent member of this committee. He is head of the East Pakistan Muslim League and director of the Islamic Academy at Dacca. He had previous knowledge of Adventists and readily participated in religious discussion.

The Pakistani is often a devoted follower of his religion and practices the prayers, fast, etc. Ramadan is observed carefully. Islam is growing in strength in Pakistan and is practically unpenetrated by Christian witness. Resistance to Christian ideas is strong. Some Seventh-day Adventists have become Muslims. However the devotion of the Pakistani Muslim to his religion may often be more strongly attached to his sense of community loyalty than to his personal religious convictions.

The faithfulness of the average Pakistani Muslim can create an atmosphere in the interest of the Seventh-day Adventist church. One instance, related by Elder Sajid, demonstrates this. One of his neighbors has a small girl who was visiting in the home of a Muslim. She noticed that when this family sat down to eat, they began with a reading from the Quran and that the reading brought them joy and happiness. So she went home and asked her parents why they do not read from the Bible and rejoice over it before their meal. That night the parents consented, beginning in the book of Genesis. They read as far as the first verse of chapter two. In amazement, the father declared, "Here it says that God blessed the Sabbath day and hallowed it. If God hallowed it, then it is holy, and it is the day we should keep holy." He was much disturbed about it and went early the next morning to Pastor Sajid who gave him a study about the Sabbath. The pastor went to his house that afternoon to meet the family and he gave another study. It was my happy privilege to see this family in church the Sabbath I spoke at Lahore.

The position of Muslims and Christians in society in Pakistan and India presents a special problem. Most of the Christians are from the Hindu culture, and also from the lowest social strata. Those with Muslim backgrounds do not wish to associate with this class. However, as in other parts of the world, the Christians of Pakistan are sometimes better educated than Muslims. This is particularly the case with girls. This has led many of the younger Muslims to prefer marriage with Christian girls. Consequently their attendance at Christian religious services does not always appear to be spiritually motivated. This when added to the cultural differences between the two groups makes association in the churches difficult.

The conflict between modern scientific thought and orthodox Islam is perhaps sharpest in Pakistan. The modern group is represented by the secretary of a large company in Karachi who states his belief that the judgment day is an individual meeting with God at death. This does not sound strange in the ears of those who have been acquainted with modernism in Christianity, but it is hardly

conceivable when contrasted to the teaching of the Quran and its emphasis upon the last day. While traveling in a taxi to Rawalpindi, I had opportunity to see this conflict. There were only two other passengers in the car, both liberal enough to allow smoking. One was obviously well instructed in Islamic history and theology. The more obscure the philosophers or theologians to whom I made reference, the more interested he became. The other man was a modern middle-class member of the intelligentsia. He knew well the scientific and cultural adaptations being called for by the modern Muslim in regard to traditional Islamic thinking. Each gave his opinion with restraint, but they could scarcely find a point of agreement. There is no doubt however that each believed himself to be a Muslim in good standing and that he represented the only hope for the survival of Islam. The one had his hope in the indestructibility of the plain, simple truth of the Quran; the other in the reinterpretation of the Quran to apply to modern conditions. Many Pakistanis are articulate in this debate.

Superstition and pagan ideas have little circulation in Pakistani Islam. However it could be noted that the nation observes Basant Day as a national holiday. This fell during my visit on January 30. The day is for kite flying as a sporting contest and has its origins in Hindu fairs. One instance of superstition came to my attention. An official of a Karachi company reported that one of his employees took sick, suffering with headaches and vomiting. The employee supposed that he was the victim of a black magic spell. So he went to the mullah and asked him to counteract it. The mullah explained that this particular sickness was not caused by black magic so he had better see a doctor. The company then arranged for the employee to be examined in the Adventist hospital.

Pakistani women are loyal Muslims. Provision is made in most of the larger mosques for them to participate in the prayers. Probably most Pakistani children are taught to pray by their mothers, and a great deal of the most effective opposition to any investigation of the Christian faith by members of the family comes from the mother or wife.

The opposition of the Pakistani Muslim to Christianity is largely toward apostasy from Islam rather than toward Christians as such. In fact there are instances of Muslim appreciation for Christians. Although the popular press and some official circles of government have been showing a hostility toward Christian organizations, Christians are appreciated. For instance, a Muslim industrialist, Hajji Abdul Majid, gave 10,000 Rupees to Ingathering. Later a group of Muslims who were building a mosque asked for a donation and got 100 Rupees. They were satisfied until they heard about the large gift to the Adventists. They went back and complained. He refused to give more, pointing out that the Adventists were doing more good for the country. Another rich Muslim gave a large donation for medical work and pleaded with the solicitors to open medical work in his own district of northwest Pakistan. "We who have cars," he explained, "can travel eighty miles to see a doctor, but the people here are without a doctor. We ask you to help us because we want Christian missionaries. We see that they love us and care for us."

The attitude toward apostasy is illustrated in the experience of Sadiq Hussein who was born in Rawalpindi, West Pakistan. He became interested in Christian doctrine through the lessons of the Voice of Prophecy. His father warned him that Christians were dogs, and if he were going to act like one, he would have to expect treatment like a dog. Thus they gave him his food in a bowl in the corner of the room on the floor. He later felt convicted that he should openly testify of his faith in Christ, and has not been heard of since.

There is a certain degree of religious liberty in Pakistan. For instance, I was told that Pakistanis do not need to register with the government their change of religion as do the Arabs. However a great number of restrictions do apply. Some of these are noticeable in the field of education. For instance, Pakistani schools, like most Arab schools, are required, if they have Muslim students, to provide a Muslim teacher to teach Islam. Muslim students cannot be required to take classes in Bible. There is



sufficient sensitivity on this point that newspapers have reported adversely the fact that the Adventist students in the church school are compelled to study Bible.

There is very little interest in seeking to understand the Christian religion. If one goes from door to door, as is the custom in some places on home visitation day to make religious visits, he finds himself almost consistently denied entry, or if permitted to enter, faced with a sense of superiority and a spirit of debate.

## T H E F A R E A S T

The Muslim population of the Far East falls into three groups: The Muslims of Malaya, of Indonesia, and of the Philippines. This last group is divided roughly equally into three sections, the Joloanos or Tausug, the Maranaw, and the elite cultural group, the Magindanaw. The name of the main Island, Mindanao, is derived from the last group. In all three areas, Malaya, Indonesia, and the South Philippines, the Muslims constitute 90 percent of the population or more. Non-Muslims are mostly Chinese and Christian immigrants or pagans. There are mosque in Saigon, and estimates of the population of Thailand show about 100,000 persons of Malay or Indian descent. The Muslims of the Philippines are concentrated in the South, in the Sulu Island group where Jolo is the main center.

All through the division the Muslims are conscious of their Islamic character. It is considered in Malaya, that if one is a Malay, he is a Muslim, which is about 100 percent the truth. Indonesia counts itself among the Muslim countries, of which it is the largest. In the Philippines Islamic consciousness is growing. It could be said of Islam there a few decades ago, that "the mosques were few and poorly constructed; the imam wore simple and devout, but kneel about the faith they taught; the educated class lacked interest in their religion." The people practiced their religion mostly to distinguish themselves from the Christian Philipinos. However, in recent years, Muslim missionaries and visitors from Egypt, Arabia, P<sup>a</sup>kistan, Malaya, and Indonesia have come. These have assisted in establishing educational institutions, resulting in an increase in literacy and religious knowledge. Now there are many mosques and religious schools, many Philipinos make the pilgrimage to Mecca, numbers are studying religion abroad in Muslim universities, and religious observances are better understood and more faithfully practiced. Muslim holidays now have national standing in the country. This year for the first time, the public schools closed for Ramadan feast. Muslims feel that they now have freedom for the first time.

However, this may not be so much a new freedom or the liberalization of Christian attitudes, as it is a matter of Muslims uniting and finding themselves.

There is a strong interest in education and literacy in the whole division. Especially in Indonesia, young people crowd the available schools and universities. In the Philippines where the drive for education is more recent, probably about a third of the people are literate. Malaya has made good progress in education.

The principle languages used by the Muslims of the Far East were first reduced to writing using the Arabic script. These languages now are also written in Latin characters. There is a move on the part of the Indonesian and Malayan linguists to unite their two separate systems of transliteration from the Arabic script to Latin. It is not uncommon, especially in the Philippines, to see books printed in both Arabic and Latin characters on facing pages.

The attitude of the Muslims toward Christians is not unfriendly. There seems to be considerable more affinity in culture, excepting, of course, the Chinese Christians, than what is found between the Muslims and Christians of the Middle East and the Indian subcontinent. Although in the Philippines there is a long history of strife between the Muslim parts of the country and the Christian parts, present relations between the two groups are good. This absence, however, more or less, of strong hostile feeling between the two religious communities, does not mean that efforts to proselyte are accepted. For instance, Brother Hutaeruk reports that when he gave lectures, a Malay stood at the entrance of the hall warning the Malays not to enter the hall because the lecture was not for Muslims. This distinction between friendship and proselytizing is shown in another instance. Brother Hutaeruk received an invitation from a Muslim friend to visit. He said, "However, I would like you to come in your ordinary dress, if possible, in order not to arouse suspicion from my neighbors." Obviously the man feared that Brother Hutaeruk being a minister might appear in a special garb, as do the Catholic

priests. One further instance illustrating the easy relations between the religious groups is that a general of the Indonesian army, a dentist by profession, who was present at the opening of the Adventist Hospital in Bandung. He closed his speech with prayer. When asked about this he said that it promoted unity. He felt himself in a good position to promote this unity in that he had three sons, one a Muslim, one a Catholic, and one a Protestant.

This spirit enters into all social relations, even marriage. Intermarriage between Muslims and Christians in Indonesia and the Philippines at least is not rare. The initiative may come from young men of either faith and there is no pressure that one party of the couple must change his religion in order to agree with the other. If such a change is made, either party is just as likely to make the change. However in most cases of intermarriage, religious affiliation is nominal. In the Philippines, Muslims who want Christian girls are frequently baptized into the Catholic Church. They then accompany their wives to church and to dances, an amusement forbidden to Muslims. According to this report the young man frequently changes his religion if he marries a Christian girl. It is not uncommon for a Muslim girl also to change her religion when she marries a Christian young man. If Muslims were a majority in the country as a whole, there might be some difference. Nevertheless, it cannot be said that Muslims are wholly unaware of any social taboos in mixing with Christians. One Indonesian who was convinced of Christian doctrine objected to living and mixing with people who eat pork and are uncircumcised.

The degree of religious liberty varies widely in different parts of the division field. In Malaya, Brother Hutauruk reports freedom of association work, and attendance at church services or prayer meetings, but no freedom to propagate religion. He quotes from the constitution, Part I, number 11. "Every person has the right to profess and practice his religion, and subject to clause 4, to propagate it." Clause 4 says, "State law may control or restrict the propagation of any religious doctrine or belief

among persons professing the Muslim religion." State law does just this, even among the aborigines of Malaya who have recently adopted Islam.

The federal constitutional law on religion applies to all the states of the Federation, but in practice the former Straits Settlements do not enforce it as rigidly. Brother Hutaaruk reports concerning his work in Penang, I can hold meetings in the church, but not for the public. Men a church service is in progress, Muslims may voluntarily visit such a meeting.

In Indonesia religious freedom is one of the basic freedoms considered essential for modern nationhood. However public meetings require permits, and in order to get these the lecturer must submit his advertising, sermon titles, and outlines. The government has authority to interfere. For instance the government banned the book, Christ in the Quran, written by Brother Rifai Burhanuddin. There was also an order from the government to the magazine of the Indonesian Publishing House, Health and Home, forbidding it to cite references from the Quran. Indonesians have the right to change religion and a convert from Islam to Christianity is more apt to receive government protection from the threat of his family than in other Muslim countries.

In the Philippines there is freedom to preach in any place and every person has the right to adopt or change his religion according to his own wish. It should be pointed out, however, that the lack of religious freedom in Muslim communities is not wholly a matter of law, but is based in society itself. Even where the law permits religious freedom it may not actually exist. Both the worker and the convert t may still be afraid. However in Indonesia and the Philippines even the social resistance does not appear to be as strong as in other Muslim areas. For instance, a Philippine boy accepted the Adventist truth and was baptized. Because he knew his relatives would be against him, he hid his baptism from them. However after he had gone from the city to attend our college in the South Philippines, the worker told the family. The mother reacted moderately, feeling that the young man had

the right to do as he liked. The brother was less tolerant, but there was no implication of violence and the worker remained on friendly terms with the family, continuing to visit them. The Muslim family of the Philippines, like in other Muslim areas, is very cohesive, so a strong sense of displeasure is to be expected, but the workers do not report any violent reaction. This may not be true in all cases, because Adventists are apparently better accepted among the Philippine Muslims than are other Christians.

In most areas of the Far East it is not difficult to make contacts with Muslims and get an audience for meetings. There are differences, of course, from country to country, and even from place to place within the same country. For instance, a Christian worker could not succeed in holding a meeting in some areas of Indonesia. The fact that Muslims will listen to Christian presentations does not mean that they listen with a disposition to accept them. As Brother Hutauruk reports concerning his experience in Penang, "the sowing of the seeds of truth may lead to hot debate, even to a mob sometimes. Those who give the truth a willing hearing are almost persuaded rather than convicted," He reports that out of 35 Muslims with whom he had studied the Bible systematically, there were some who studied in order to know best how to attack the Christian position and many others who were merely satisfying their curiosity. Because Indonesia is the place where our work among Muslims is noticeably successful, it is necessary to make some special analysis of the differences which may exist between Islam in Indonesia and in other Muslim areas. It should be noted that this phenomenon is not necessarily a new thing. For instance, Charles Zwemer reported in 1905 that three to four hundred Muslims a year were being baptized in Indonesia. On the other hand it is a new thing. Ten years ago, major evangelistic meetings were held throughout the country With no response from Muslims. Between these series there were one-night stands for securing Voice of prophecy applications. Thousands of names were secured, but these were not productive. The situation has changed since.

The following table shows a pronounced increase in the number of baptisms from among Muslims in the last two years:

Year	Converts	Year	Converts
1955	62	1959	79
1956	73	1960	93
1957	69	1961	168
1958	84	1962	165

The success of the work depends, of course, upon the blessing of God through the agency of His Spirit. Man is able to perceive only a small fraction of the work of the Spirit. This work is sometimes manifested in wonderful ways. Scarcely less wonderful are the moving of the Spirit making use of the orderly, natural laws of the universe, including those which govern man's social relations. This latter work is to be considered when studying the situation in Indonesia.

Indonesia is unique among the Muslim countries because of the density of its population. Java is one of the most densely populated areas of the world. In contrast, except for East Pakistan and the Nile is related to the fact that in all the Muslim lands except East Pakistan and Indonesia there are long seasons without rain. The social implications of this density of population and geographical uniqueness doubtlessly have some bearing.

But whatever the social significance may be, the workers in Indonesia recognize a statistical significance to the density of population. Any single Adventist has an interaction on a larger number of Muslims. The number of persons within the immediate influence of his life and susceptible to an interest in his faith is larger. I cannot compare the degree of this interaction with what it would be in populations of less density, so it is hard to estimate what statistical difference could be expected.

There is another statistical element of interest which implies the possibility of a greater Adventist impact on any single average Muslim. Among the 250 million persons, 90 percent or more of whom are

Muslims, in the geographic belt extending from Dakar on the western tip of Africa, through the sub-Saharan lands and North Africa, the Arab countries, Turkey Persia, Afghanistan, Pakistan, to and including Malaya, there are less than 8,000 Adventists, that is one to every 31,250 persons. On the other hand, in Indonesia the concentration is one to 4,587. Thus Adventists, constituting a larger percentage of the non-Muslim population, are able to make a bigger impact on any individual.

The percentage of converts from Islam to baptisms as a whole is not more than ten percent in Indonesia, higher than elsewhere but not sufficiently higher to suggest that the differences apparent in the Islam of Indonesia have made the work as much easier as it is sometimes supposed. Certainly the higher proportion of Adventists in the non-Muslim population and the deeper density of the population are points to be considered as well as any difference in the nature of Indonesian Islam.

A major element in the national environment of Indonesia is the attachment of the people to the concept of religious freedom: It is one of the four basic freedoms upon which the state of Indonesia has been built. The concept has been given wide circulation by government propaganda. It is popularly felt that a threat to religious liberty is a threat to independence and nationhood, undermining the very pillars of their national society. This liberty does not permit attacks upon other religions, nor does it exempt Christian workers from stringent regulations governing their work, but it does allow the state to protect the lives of converts. The family itself finds in the concept a means of excusing itself from violence, allowing it to preserve its honor by the relatively simple means of disinheritance or by more restrained opposition and persecution.

Almost all observers of Islam in Indonesia comment on the prevailing spirit of liberal thought. W. Canfield Smith comments on this as follows:

"For instance, it would seem that the Indonesians, especially in Java, are the only Muslim group in the world today who have a strong and indigenous liberalism. The place



of women in Indonesian Muslim life is also striking (this is, for example, the only Muslim area that has never known the veil?)."

He goes on to say that this spirit may in the long run prove that the Muslims of Indonesia rather than being "poor Muslims" have a religious vitality to impart to the rest of the Muslims world. There is in Indonesia a curiosity about new things and an interest in fresh thought.

An example of this investigative spirit is the reverence attached to the printed page. Under the Dutch, I am told, ninety percent of the population was illiterate, and Indonesians today consider that this was the major cause of their backwardness. Now they believe that education is the secret of progress, and that the printed page is the medium of education. Consequently there is a great demand for books, tracts, and periodicals. We have a large army of literature evangelists who seek to fulfill this interest. The publishing house cannot print fast enough to supply the demand of the literature workers and is further limited by a shortage of paper.

One is impressed with not only the differences in the Islam of Indonesia, but in the Adventism of Indonesia. The church wants to win Muslims and honors those who put forth efforts along this line. The welcome for the Muslim in the church is enthusiastic. There is a sense of confidence in the ability of the church to attract Muslims and contribute to their spiritual interests. Only in Indonesia did I find that the laity of the church was systematically studying the religion of Islam and methods of work for Muslims. Six churches had already conducted such classes. My talks were greeted with enthusiasm. The Friday night meeting at the college was extended beyond the first hour for a second talk and then further extended for an hour of questioning, which was finally broken off arbitrarily because of the late hour. Knowing the prerequisites for the blessing of the Holy Spirit we must attach considerable importance to this development in Indonesian church life.

The climate and soil of Indonesia make possible a sustenance living for anyone. This contributes, along with an economy which tends to stifle private initiative, to an "easy-go-lucky" spirit. The latter point tends to reduce the period of persecution which a convert receives from his family, while the former makes it less likely that he will starve to death.

The cultural symbiosis is also a point of importance. The Dutch ruled with a light hand in regard to matters of religion, thus avoiding the creation of hostile Muslim feelings against Christianity. Thus Adventists in Indonesia have not only a statistically greater position of impact but they do not suffer from the cultural isolation which makes the personal influence of Adventists in other Muslim areas practically nil.

## E A S T A F R I C A

The area visited in East Africa consists of the states of Uganda, Kenya, and Tanganyika. This is a large area equal to that of the United States west of the Rocky Mountains, or almost equal to India and Pakistan together. However, the population is only 23 million. An Indian and Arab minority of this population exerts a great influence in the area. The city of Kampala in Uganda has a total population of less than 50,000, twenty thousand of whom are Indians and Arabs.

Muslims comprise only about one sixth of the total population of East Africa, but they exert an influence far out of proportion to their number. Furthermore, their percentage of the population is rapidly increasing. A letter by S. Muganda, President of the Magita-Ukeiwe field, reports something of this influence: "Our cities and towns are mostly populated by Muslims with the exception of a few non-Muslims who are employed in government offices or business. A high percentage of Muslims is found in the costal part such as Tanga, Tangani, Bagamoyo, Dar es-Salaam, Lindi, Kilwa, etc. If one takes the central railway, he will find that all the towns and villages from Dar es-Salaam to the Lake Tanganyika are to a large degree inhabited by people who consider themselves Muslims. The number of Muslims is also increasing rapidly in towns such as Mwanza, Shinganga, Bukoba, Musoma, Nansio, and other towns of Tanganyika. There are also several villages which are gradually becoming Islamic. With the flocking of Tanganyikans into towns and villages it is undoubtedly true that the Islamic adherents will occupy the territory on a large scale. In government, especially in towns, the majority of voters are Muslims."

Dar es-Salaam, the largest city in Tanganyika, has a population of 130,000 95,000 of whom are Africans. The remainder are Asians including Arab sailors who come on their dhows with the Monsoon winds and return when the wind changes and 2000 Arab merchants who live in the city. Nearly all of the Africans and Asians in the city are Muslims.

In Kenya the Muslims are also concentrated along the coast. One of the major Muslim cities, including a large Asian-Arab population, is Mombasa.

Islam developed among the East Africans chiefly as a result of the slave trade. Bagamoyo was the important slave center. There are ruins of mosques there which date to the fourteenth and fifteenth centuries, Ivory and coral were important early exports and imports included Persian rugs and Chinese porcelain. Trade was carried on between South Arabia and East Africa-from at least the beginning of the Christian era, and trade with the Persian Gulf and India flourished later.

In the last two decades Islam has made very rapid progress. This has been largely because of the breakup of the tribal system in contact with modern civilization. The costal African, for instance, is dominated more by religious ties than by tribal. Elder Muganda comments on this expansion as follows: "The Africans do not say very much of this movement, they consider it to be only an African religion which tolerates their customs and which practices the spirit of brotherhood. One must bear in mind that today in Africa, if there is anything which is anti-western, it will be accepted by the majority. I was surprised recently to see that my nephew, whose father is a Seventh-day Adventist, has become a Muslim. The growth of Islam is almost silent. It is emerging without visible leadership. Unless we find some effective methods, I am convinced that the growth and establishment of our churches in some of the towns will be quite slow." Elder T. M. Ashlock, department secretary in the Southern African Division, comments that Christianity is just as attractive to the African in the circumstance of the tribal break up, but that polygamy is a stumbling block toward accepting it. He also points out that most African Muslims are only first and second generation Muslims, whereas it takes four generations, he says, to make a really good Muslim.

Elder Nyagabona, an evangelist in the city of Dar es-Salaam, describes the recent missionary activity of the Muslims, but he observes that they are not winning converts from the Christians. Chiefly, they convince their own children and the pagans who are moving into the city.

A number of Muslim sects are represented in East Africa. Prominent among these are the Ismailiya and the Ahmadiya. The Ahmadiya are particularly aggressive. For instance, while visiting in Kampala, Uganda, I read on the front page of the national newspaper the following headline, "Christ Didn't Die on the Cross." The article which followed described the challenge laid down by the leader of the Ahmadiya mission in Kampala to the Roman Catholic archbishop, the Anglican archbishop, and an American evangelist to join in a debate and a contest in faith healing. The debate was to prove from the Bible and history that Christ did not die upon the cross. In the contest the leader of the Ahmadiya proposed to heal as many or more as the American evangelist.

The African Muslims are not well indoctrinated in Islam, although their leaders are well informed. Most of what they know is what they have been taught in order to counteract Christian teaching. Elder Nyagabona reports that the Muslims in East Africa rarely understand their religion. They do not have many books and they are not educated like the non-Muslims. However, he points out that the local Muslims do not eat pork and they keep the fast. The Arab women always cover their faces, but the African women usually dress European style. They are faithful in observing the prayers.

In recent years the Muslims, in order to break into the political structure where educated Christians dominate, have taken a strong interest in education. Illiteracy is high and Islamic

consciousness is only now being awakened. The religious leaders exercise considerable control over the population and there is much superstition. There is at present no state opposition to religious work among Muslims. East African Muslims are generally conservative, but except for the Ahmadiya not strongly anti-Christian. They have had very little contact with Christians and it remains to be seen as to what attitudes will be developed by the recent African converts to Islam towards the Seventh-day Adventist Church.

## W E S T AFRICA

The Muslims in West Africa are distributed south of the Sahara to about the eighth degree parallel straight across the continent. There was at one time a great Muslim empire extending from Dakar in the west to Lake Chad in the east. This empire was ruled by the Filani tribe, which until this time is the principal Muslim tribe of the Cameroun. They are sometimes known as the Peuhls or the Foulbes. They have lighter complexions and more delicate features than the pagan population of the same area, but they have mixed a great deal with the pagans. They originated somewhere in the east as a shepherd people and gained the mastery of the area in the seventeenth century, largely due to their superior social organization, Pagan social organization is almost nonexistent, while the Muslims have a social organization extending through the family, the neighborhood, the village, and eventually the principality or Sultanate. The Foulness are clever artisans especially in weaving, embroidery, leather work, and silver work. They live in groups of family huts or cabins surrounded by a wall. They grow millet and peanuts; keep oxen and horses. Other Muslim groups of lesser importance in the Cameroun are the Mandarins, the Burnous, the Chop Arabs, the Borers, and the Kotoko fishermen. The president of the Cameroun is a Muslim and Ramadan has been a national holiday since 1962. Muslims comprise half of the population of the northern area which contains about a third of the population of the country.

In Nigeria 20,000,000 Muslims are concentrated in the northern part of the country. The villages are Muslim, but pagans still fill the countryside. The North Nigerian Mission has the largest Muslim population of any African mission. Two hundred different African tribes in North Nigeria are Muslim, but the Hausa dominates and many of the tribes use Hausa as a common language in addition to their own. Kano in north Nigeria is a major Muslim center. The population is African but the city looks like something out of an Arab history book. The houses, costumes, desert typography, camels, etc., are Arabic. It is the commercial center of the western Sudan and the destination or starting point of the

great caravans which traverse West Africa in all directions. The traditional market within the city walls is to Africa as London is to Europe. In the height of the market season thirty thousand to fifty thousand people from all parts of Africa trade daily in the market.

Until thirty years ago there was an ethnic distinction between the Muslims and the pagans, but the rapid accession of pagan converts is obliterating this distinction.

Twenty-four percent of the population of Ivory Coast are Muslims, mostly from the Julu tribes. Farther west in Africa, in Senegal, the population is three quarters Muslim. The principal Muslim tribe is the Wulof (Fr. Oulof). There are also in the area Muslims of white origin known as the Peul. They are nomadic and do but little agriculture.

Most of the African Muslims in West Africa belong to the Sunni. sect. However there are also active groups of Ahmadiya. Two interesting sects are found in Senegal, one of these is the Mouridi, followers of Mourid, who taught that his practice of Islam is imputed to his followers; thus his prayers are counted to them for righteousness. His pilgrimage is for them. They do not need to keep Ramadan, etc.; they need only to work for him. They have an annual meeting, attended in 1962 by five hundred thousand persons. They have followers also in the Ivory Coast and North Africa. They are active in politics. They have their own law but do not differ from other Muslims on marriage, divorce, inheritance, etc. Another sect in Senegal known as the Tijji is distinguished chiefly by its emphasis on the Quran above the Hadeeth. The Muslims of Senegal trace their religious tradition back as far as a thousand years and are conservative. However there are some tribes which had been converted only within the last two centuries.

The vitality of Islam in West Africa is not to be underestimated. Many, especially among the Hausa-speaking tribes, are well informed in religious matters. These have a good knowledge of the



Quran, even in Arabic. They fast strictly, and probably 95 percent pray five times a day. Perhaps as many as half do the extra voluntary prayers.

Conversions to Islam are rapid. They are making converts at a rate ten times as fast as converts are being made to Christianity and the tempo can be expected to quicken. Ten years ago it was estimated that out of Africa's two hundred and fifteen million people one hundred and five were adherents of Islam. Probably by now more than half of the African people are Muslims. The French occupation frequently used Muslim government officials and these have used their power to promote Islam. The animists and pagans feel that their religion is primitive so they are anxious to adopt a new one. However expansion is more by cultural spread than by missionary work. Conversions to Islam are rapid because the forms can be accepted without destroying the general practices. However African converts to Islam must and do give up alcohol. It should be pointed out that the expansion of Islam in Africa has not been at the expense of Christianity. Usually the tribes take whatever religion they are exposed to first, which has, at least in West Africa, except along the coastal areas, been Islam. These tribes have not been in contact with Christianity so no choice has been involved.

Literacy among Muslims in West Africa is low-possibly only ten percent--but efforts are being made to improve this. There is a strong economic motivation for literacy. Pagan literacy may be somewhat higher; Christian literacy is the highest. Hausa literacy may be as high as 30 percent in the Arabic script. This probably accounts for their religious vitality and the degree of religious knowledge. In Senegal where literacy is very low, and the Muslims lack schools, the people know very little of their religion, but accept and follow it simply because Islam rules the country. In Senegal the languages have not been reduced to writing so that literacy must be in French or Portuguese, although it is estimated that there may also be as many as ten percent who are literate in Quranic Arabic.

The European powers and the Christian missions have operated in the coastal regions, whereas the Muslims live in the northern interior areas. Lacking the same educational opportunity, they have not developed as rapidly and consequently the northern areas are considered backwards. Doctors and government officials may resign their positions rather than accept appointments in the North. Nevertheless the Muslim social position is strong, often holding a majority of the top positions in the country, and even where their position is lower they are not by any means the lowest class.

The merchant class forms an important part of the Islamic community, and they are active in trade throughout the whole of Africa. However the majority of Muslims are probably townspeople who do farming.

There has been no test yet between the relative strength of religious unity and nationalism. However the sense of unity among Muslims crosses ethnic, language, and national barriers. Muslims join in the burial of a fellow Muslim, for instance, regardless of his tribe or nation.

There is a small group of secularized Muslims on the lower levels of the civil service. In most areas there is very little modern thought except among the educated, politically conscious, Europeanized Muslims and these still follow to a large degree the old religious habits.

Superstition, spiritism, and sorcery are still prominent in Muslim Africa. It is reported that a student after writing his Quran lesson on the board washes off the writing and drinks the water for a blessing. In Ghana there are "Krano" who are in communication with evil spirits, that is the spirits of the dead, in order to cast spells, etc. Jinn are generally considered to be evil spirits and one finds the classical Muslim beliefs of the interrogation of the dead and a series of heavens. There appears to be no saint worship and no dervishes. The healing arts of sorcery are often preferred to modern medicine.

A sawmill worker became interested in the truth as a result of seeing his foreman read the Bible. He learned quickly and finally quit his job to work as a gardener for the local evangelist (at a much lower salary) so he could learn the Bible. His Muslim family objected and finally secured some poison from a "juju" specialist. When he began to eat, he saw evidences of the tampering and realized that he was being given poison. All the family knew and were watching, so they were puzzled when he did nothing. Finally, he declared to the family, "My God is stronger than your poison." He gulped down the food. Usually the victims die in five minutes, but he didn't. The family complained to the "juju" man who told them, "In such a case, I am helpless."

The young man was baptized and is now studying for the ministry.

There is little intermarriage (because there are few contacts) but in cases where they do marry, it is always the girl who changes her religion. Dress standards follow Arabic influence, but purdah is retained only in the high families. Moral standards of converts to Islam from paganism continue low. In the Ivory Coast, intercourse with one's wife is taboo for four years after she has had a baby, but she is free to have relations with other men. Adultery is a status symbol. A woman proves her desirability and a man his wealth. He has to pay the husband vengeance money. This is a fixed price and the husband can use it in turn to finance his own affairs. Arguments are frequently settled by common consent in favor of the one who has the most adulteries of which to boast. All through Muslim Africa, polygamy is common. The wives are left in different places. African Muslims take European wives, but religion is not involved. Usually she does not accept Islam.

Muslim religious leaders exercise considerable power over the people and often have influence in the government. In many areas missionaries are forbidden to preach to Muslims, but the Africans cannot be legally restricted. Nevertheless, Muslims can and do make it difficult for national preachers. One worker for the Sudan Interior Mission moved into a village. The chief had his house torn down,

but higher authorities intervened on the basis that there is religious liberty and he was permitted to live there. He was not able to do much work though. Generally Muslim contact with Christianity is so little that strong hostile attitudes have not built up on either side. Where there is contact, Muslims are anxious to convert the Christians, and there is some feeling of hostility on the part of the Christians. An ex-Muslim, of course, suffers from his own community.

## N O R T H   A F R I C A

North Africa could be treated with the rest of the Arab countries. Most of the population is Arab, although there are large numbers of Berbers. I did not gather information on the latter group. Education seems not to have progressed as much as in the Eastern Arab world, and there seem to be more extreme groups. In Fez at the Friday sermon I heard congregational singing, not in the traditional chanting style, but in melodies. This may be found elsewhere, but it is the first time I have observed it. Fez is an important cultural center for Islam. It has seven schools which date to the fourteenth century or earlier. The most famous is the University of Qarawin, founded in the eleventh century. There is a copy of the gospel of Luke in its library translated by a Muslim in the twelfth century. A Frenchman has done a study of it and written a thesis which is kept with the book at the library.

Liberty is greatly restricted by fanatical opposition and social conventions. For instance in 1960 the Bible society opened an exhibit at the fair in Casablanca. A man came to buy a Bible and when the agent turned to reach for a Bible to give him, the man knifed him to death. In Morocco the church is called "The Adventist Mission in Morocco" because this connotes a work among Europeans, but not "The Moroccan Mission of Seventh-day Adventists" because of opposition to the idea of work for Arabs. In the same country during 1962 three Baha'is were sentenced to death, five to life imprisonment, and one to fifteen years hard labor for winning converts from Islam. The Baha'is accept Muhammad as a prophet. In Algeria, Elder Pichot reports, "A stranger is wise to keep away from the house of an Algerian family. Just before we arrived in Algiers, a European was shot because he went to the house of an Arab and asked the way." This may be influenced somewhat by recent Arab-European tensions, but perhaps more significant are the social conventions and the conservative tendencies of the Arab-Algerian family.

## Part Two

### ADVENTISTS IN THE MUSLIM WORLD

The church has emphasized certain lines of work in Muslim areas. Even where these have not been given much attention, there is agreement as to their importance. In each of the countries visited I sought to observe these lines of work as to their effectiveness and looked for ideas which could be valuable on a wider scale.

The following branches of the work were given special observations:

1. Literature and Publishing
2. Medical, Welfare, and Temperance
3. Educational and Youth
4. Correspondence Schools
5. Public Meetings
6. Mass Media and Visual Aids
7. Adventists of Muslim Background and Apostasy.
8. Emphasis and Attitudes

This report will treat each of these subjects by noting a few general observations.

#### Literature and Publishing Work

Tracts, magazines, books, etc. on a variety of subjects are available in the major languages of the Muslim world. However, since very little of this has been prepared with Muslim readers in mind, most of it fails to attract or to convince a Muslim. There are two notable exceptions: Christ in the Quran, in Indonesian, by Elder Rifai Burhanuddin, and Prophets and Believers, in French by Jean

Raynaud. The one is circulated in Indonesia and The other in North Africa and the former French African territories. The Indonesian government has prohibited the sale of Christ in the Quran, but not until after it had sold 30,000 copies. The French book is out of print, but a new printing is being planned. Both books were written specifically for a Muslim audience and have been attractive to Muslims. Both aim for readers in the middle educated class.

Health books and magazines have met wide acceptance. A 280-page compilation of medical questions and answers from the health magazine sold 100,000 in Indonesia. They have also gathered Doctor Fox's magazine articles into a book, In Pakistan and the Middle East colporteurs work successfully with general medical books. The Middle East Division recently published a collection of Doctor Anderson's articles and talks. In other places, Doctor Shryock' s books have been used, and the Home-health education lesson series has been made into a book. Health magazines of varying quality are also being published, but borrow extensively from material published in the West.

Although health literature is attracting a wide audience, it fails, generally, to consider the nature of the audience. Thus Doctor Fox, whose work emphasizes the health problems accompanying the stress of modern civilization, and Doctor Shryock, who deals frequently with the social problems of western youth, are used. Our health material is read with interest, but is not reported effective as reform literature. There is an unnecessary shying away from religion in order to avoid raising prejudice. The Muslim is not prejudiced against religion, but against Christianity. To be effective with Muslims, health reform literature cannot ignore religious motivation. The only Muslim-slanted health literature I saw is a magazine, Health and Home, published in Indonesia. Although this, like its sister journals in the rest of the Muslim world, borrows most of its copy from material already published in the West, it does originate some articles which appeal to Muslims. It is also the most successful magazine which we publish in the Muslim world.

The Middle East Press and perhaps some other publishing houses have issued temperance tracts especially prepared for Muslim readers.

Religious books are usually translations of books already published in the West for a more or less Protestant audience. However, the Middle East Press has published a commentary on Daniel written by

Elder George Keough; and Brother Batoebara, the editor of the Indonesian Publishing House, has written two books, one on the signs of the end, and the other covering the major doctrines. These authors, one might say, wrote with a Muslim looking over their shoulder, that is, they wrote to avoid expressing anything offensive to the Muslim reader, but their books were written for general use by all religions. Steps to Christ has been translated widely; Patriarchs and Prophets has been translated into Arabic and has priority treatment in some other language translation programs. There are two or three religious magazines, but these have practically no circulation among Muslims. Especially in areas where the propagation of religion is restricted, it has been considered better to write in our own vocabulary for ourselves and those of like mind, taking care only to avoid offending Muslim sensibilities. Thus, a Muslim could, if he were interested, read it.

In contrast to books and magazines where the request is often from persons familiar with Adventists, tracts are most often needed to introduce a point to a person for the first time. The average Muslim does not understand the point when he reads it from a Christian tract. Thus, materials written for general religious interest, but unoffensive to Islam, have not made satisfactory tracts. A desire has often been expressed for a series of tracts to make our doctrines understandable and acceptable to Muslims, The need is greatest where there is freedom of religious propagation, but some workers call for such tracts in other areas,.



Several suggestions have been made for additional books. These have been more or less the same around the world. It is believed that we should have a full-doctrine book which can be used with Muslims, although the difficulties in preparation and distribution are recognized. The health approach is generally felt the most valuable. A health book for teaching Adventist principles, emphasizing temperance and abstinence from swine's flesh, is wanted by some. Other workers feel that we should have a public-relations type book for Muslims which states what Adventists believe and who they are, but with no preaching. Other suggestions include books on the judgment day, the signs of the end, Bible biographies, etc. The Middle East Press is studying suggestions with the intent of publishing a book for Muslims in 1964.

The public relations aspect has also dominated thinking about religious periodicals. A magazine to promote Adventist-Muslim friendship might be the best vehicle for explaining Adventist religious viewpoints to Muslims. There is a suggestion that such a magazine should frequently present these viewpoints from Muslim sources.

Workers for Muslims have had to develop answers to questions Muslims ask about the trinity, the nature of Christ, and the atonement. Those grading papers in the correspondence school offices receive questions frequently, including in addition to the above, questions as to Biblical prophecies about Muhammad, how could Jesus be born of a virgin? etc. Some give satisfactory answers using the Quran. Others use the Bible alone, or a combination. Some answers, especially concerning the nature of Christ, perplex me as to whether they represent properly Adventist theology on the subject. It was felt that tracts on these subjects would be useful, if prepared with caution. Other tract subjects suggested, although not directly of the same kind, are: "Are Adventists an American Church?" and "Do Adventists support Zionism?"

Several have suggested the use of bilingual religious tracts, each language printed on facing pages. There were three variations of the suggestions:

1. Arabic and Latin scripts of the same language
2. The native tongue and an European language
3. The native tongue and Arabic

In some areas formerly under European administration many nationals are literate only in the European language, but with the coming of independence wish to learn to read their own tongue. The converse is also true. There are areas where people literate in their native tongue believe it advantageous to learn an European tongue. It is felt that the Arabic writing gives a paper prestige and attracts readers.

I have been aware for some time of the value of an Adventist publishing syndicate to assist the publishing houses and literature committees in the development of literature and production of periodicals. Concerning the latter, I suggested to various editors that each publishing house supply the syndicate with one original Muslim-slanted article a month. Then the syndicate would send the whole package monthly to each editor. Although the editors welcomed the help they might receive through such a plan, some pointed out the difficulty of getting one original article a month and translating this into English. As an alternative plan the syndicate might prepare a package without requiring a contribution from the magazine. An appropriate charge could be made the publishing house for the package and their own editor would put it together and adapt it for local needs.

Several workers in the literature field suggested a literature commission, or reading committee, or some such group to take special interest in the development of literature for Muslims. This was sometimes suggested on a regional basis. It was felt that this was one of the more important needs of

the work and it was hoped that the forthcoming Interdivision Islamic Institute would recommend some such commission.

Other problems in literature preparation were also evident. Some places do not have adequate facilities in the country for printing good quality literature. Many fields have no workers who are prepared to write, edit, or translate; they are struggling merely to produce a Sabbath School quarterly. In some language areas, such as the Arabic, literature printed in one part needs a revision of vocabulary to be useful in another part.

Furthermore writers and publishers are undecided as to how directly they should write to and appeal to Muslims and to what degree they should write like Muslims. There is a risk in some places that their books would be banned and their licenses revoked were they to begin to publish this class of literature. Muslim writers always follow the name of a prophet with an appropriate blessing. Should we? The Muslim forms of many Biblical names differ; in the Arabic even the name for Jesus is entirely different. Which form should be used in our literature? In the introduction to translators in Mizan el-Haq, by E. G. Pfander, are found these instructions: When writing in English, it is unnecessary to give any title of honour to Muhammad, or to the Old Testament prophets, etc, but in an Oriental translation, this is absolutely necessary. Muslims are deeply offended at such an omission To our Lord also, one of his titles should always be given wherever His name occurs." pp. 4,5. Christian literature usually omits the titles. The argument in favor of using Muslim terminology is that it is more appealing, less offensive, and does not at once stir up prejudice. The argument against it is that Muslims will resent Christians "masquerading." Anyway when Muslims become interested in Christianity, the argument goes, it is better that they begin to use and understand the Christian terminology as to the names of God, Jesus, prayer, greetings, etc.

The use of the Quran is another controversial point. The main criticism of the two books already published for Muslims is that both make use of the Quran, the argument being that readers attracted by such literature will still be basically Muslims, having convinced themselves of our truth because it is taught by Islam. There are also objections based on Muslim sensitivity to Christian use or misuse of the Quran. In Indonesia the government once ordered the magazine to cease from quoting the Quran. Practically, however, the fruit of these books appears good. Brother Batoebara, editor of the Indonesia Publishing House told me, "This book has helped people into the truth, The people read the book, write to the publisher, attend meetings. The grand mufti who is interested here, was first attracted by the book," I met Brother Idrisse in West Africa. He has been a-Bible teacher at Dive since 1959. He was converted in Dakar after reading Prophets and Believers. He liked the book so much that he went out with the colporteur who sold it to him to help him sell more. The argument in favor of citing the Quran is that it sells more books, removes prejudice, gets more readers, serves to make the doctrines more understandable and acceptable.

Elder Rifai Burhanuddin, author of *Christ in the Quran*, went on to prepare a set of introductory lessons for use with filmstrips. Again he used the Quran, but in the end the workers concerned felt that the Quranic references should be omitted from the pictures. They did consent, however, that the teacher's manual might include references for use if desired. The lessons prepared by Brother Pellicer in Algeria begin with Muslim formulas and cite the Quran frequently. There has been no adverse reaction. In East Pakistan I was told that it is advantageous to quote from the Quran when answering Muslims who write to the correspondence school because it disarms prejudice and emphasizes similarities.

Brother Soelaiman, an Adventist with Muslim background and worker in the Malay Bible Correspondence School, says, "Whether or not one should use the Quran depends upon the mind of the student. The fact that even the Quran agrees with the point emphasizes that the Bible is true in

the minds of some." "We can only use the Quran," Elder Akbar, of West Pakistan, says, "in private studies to close the mouth of Muslims when they see that the Quran does not uphold them." He does not advocate wider use and points out that using it in public meetings invites debate and raises questions which the evangelist is not prepared to answer. Elder Wadie Farag, of the Middle East Division, believes that the Quran is best not cited by Christian writers and speakers except in the hands of an expert who is able to distinguish between citing it as a proof for a truth and citing it as evidence of what Muslims believe, and who is able to keep this difference distinct in the mind of the reader or listener.

Distribution of literature has generally raised even greater problems than its preparation and production. Except in the Far Eastern Division, there are not enough colporteurs. It takes ten or more years to sell even small editions. Publishing houses, uninterested in tying up large amounts of capital in books on the shelf, have not only kept editions small, but also published mostly small books. In fact it is believed that economic and cultural conditions make it easier to sell small books. As one editor told me, "The people don't like thick books and they don't have money to buy them." I did not have the opportunity to talk to any literature evangelist outside of the Middle East Division, but here they have tended, at least in the past, to prefer handling inexpensive books. The problem is evident: The publishers need colporteurs and colporteurs need a market.

In most Muslim areas the colporteur work is not only economically unattractive, but the position of the door to door tradesman is humiliating. Salesmen have difficulty getting access to homes because of social barriers, which in some places are enforced by law. These would be formidable problems alone, but the matter is compounded by the nature of our church in most Muslim areas. Usually the constituency is small, but the work is organized to cover a wide field and reach a large population. There is a place in the teaching, preaching, office, and other salaried work for any qualified church member; in fact, some poorly qualified workers are employed. Prospects for recruitment into the

literature work are limited mostly to part time workers and students. The church is also made up of minority groups, that is of non-Muslim background. Their previous scant contact with Muslims does not enable them to know how to talk to them, if indeed they can use the language properly.

It was reported in the Indonesian Union, near the end of 1962 that there were 21 full-time publishing department secretaries and assistants leading an army of more than 250 literature evangelists. This exceeds all the rest of the Muslim world combined. The yearbook does not always indicate whether a publishing department leader is full-time or not. In the Middle East Division there is only one full-time leader, and this has been for less than a year. Outside of the Far East, I know of no other full-time publishing department leader supervising work among Muslims. According to the 1961 annual statistical report there are less than 80 literature workers outside of the South East Asia and Indonesia Unions working in areas where they might have opportunity to sell to Muslims. It is not to be concluded however that any significant portion of these 80 are actually canvassing Muslim sales prospects. The statistical report does not include student colporteurs or part-time workers.

The colporteurs who are in the field rely almost wholly upon medical books or in a few instances on children's books. Religious books are rarely sold except in combination with other kinds of books. Even in Indonesia, I was told, combination sales are preferred. In some places no subscription religious books exist in the language; literature workers fall back upon the sale of baptismal class manuals or the like if they find an interest. This does not mean that religious books cannot be sold. In Egypt, during the first six months of 1962 before Patriarchs and Prophets was available in Arabic, religious books made up 15% of sales, compared to 90% during the first six months of 1963 after the book was published. Sales went up during the same periods from 491 Egyptian pounds to 1,118. This was not entirely due to the availability of religious books and I have no information as to whether or not these religious sales were made largely among the 13 percent of the population which makes up Egypt's Christian communities.

In many places interest in books is limited by poverty and in much of the area by illiteracy. Only in the most recent years has education and literacy made progress in Muslim communities. Except in those areas where literacy has become relatively widespread, most literate Muslims are employed in the civil service of the local governments. Consequently, political and nationalist literature dominates their reading interest.

Magazine sales have not been pushed as a rule. However, a report from the South Philippines in areas dominated by Muslims shows that magazine workers have succeeded in doing a good work. These have been mostly women.

English and French books, especially on religious subjects, sometimes find a better market than books in the national language, according to reports from several fields.

There is frequently pointed out a need to innovate methods of literature distribution. Some have wondered if we might not try a few of our books in public bookshops, especially in countries or cities where there is not any regular literature worker. There has been some feeling that we ought to experiment with a paperback book for newsstand and bookstore sales.

Free literature is used in most places especially by the correspondence schools. However, more books and tracts could easily be distributed at public meetings and in church local missionary work. Some fields send free literature to Ingathering donors. Hospitals and medical facilities often make use of free literature. Publishers, I think, could move into the field of small books and tracts for free distribution with greater boldness and find a ready market. Those responsible for the disbursement of funds have sometimes overlooked the relative advantages of expenditures for free literature. It is not necessary to wait for literature in the national languages in order to emphasize free distribution. Most of the areas which I visited were mailing Signs of the Times and reporting a good interest, even though the mailing list was in the hundreds or less.

Generally our literature is not very available. Very few places have a resident colporteur. Usually mission headquarters have shelves or a small room for keeping a book deposit. The mission treasurer, who is sometimes also the president or his wife, sells the books, mostly to workers or churches. Some of the bigger missions have a larger stock of books and an office worker to handle sales. As likely as not this is a back office accessible to colporteurs. A Muslim interested in our literature has almost no recourse except to write to the publisher, often in a distant city. While in Abidjan, Ivory Coast, I met a Muslim friend of the mission president. He visited the mission office and fortunately here there was a storeroom well filled with books. He went in and looked around. He ended up buying a stack of books, mostly about the home and health, but including The Desire of Ages. These books were in French. I wondered how many times this experience could be repeated. I frequently received the suggestion that we should establish reading rooms and book deposits for the public. It appears that workers in actual contact with the field situation are almost unanimous on this point.

## **MEDICAL, WELFARE, AND TEMPERANCE**

The Adventist health and welfare programs have long been recognized as an "entering wedge," following the method of labor used by Christ whose preaching was ever accompanied by "healing the sick" and "doing good." However, in Muslim lands it has special relevance. Inevitably, Muslims who learn of our health standards drop centuries of accumulated anti-Christian feeling and embrace us as brethren. This is often reported by workers in direct contact with Muslims. I have been given invitations reserved for Muslims only, when my principles were known. I heard of an instance in Iran, where Muslims who usually perform special ablutions after contact with Christians felt no need to do so after contact with Adventists. In Pakistan a worker reports how a prominent Muslim told him, "You are my brother. I accepted you as my brother last night when I learned that you did not smoke, drink, or eat pork - even before I knew anything else about you. Nothing else matters, you are my brother." In Indonesia and in Pakistan Muslims have offered public prayers at meetings connected with our hospitals



and temperance work. Our health message disassociates us from what Muslims feel to be evidence of the low moral state of Christianity and lifts us into the category of believers, - of spiritual people.

Although workers everywhere tell thrilling examples of how Muslims respond to our health message, I was able to observe only a little teaching of our health principles on any regular basis. This little has markedly been blessed by God. A worker in the Bible correspondence school office at Singapore told me: "The thing which attracted me most to the Seventh-day Adventists was their health reform." Had there been ten times as much teaching health reform there would be likely ten times as many to bear the same testimony.

This correspondence school in Singapore uses a health course of 14 lessons, including one on pork. Those who grade the lessons report that they have been effective. An evangelist reports that Muslims who take this course change their health habits. Many have stopped smoking. Graduates of the health course understand the Bible lessons more easily. It should be recalled at this point that we have been told that many cannot comprehend the Bible truths because their minds have been dulled through wrong health habits. Eighty percent of the graduates of this health course have enrolled in the Bible courses, more than half of whom remained as active students and graduates. A typical response was reported at the 1961 Muslim conference in Singapore, less than two years after the course was inaugurated. "Though a Muslim, I like your course, for it gives me the real picture of true Christianity. I never knew before that Christians do not bow to images, that they abstain from taking pork, strong drink, or even tobacco. I think that every true citizen and follower of God should live like the true Christians."

A similar course is being operated in the Pakistan Union. The Middle East Division plans to inaugurate one the autumn of this year. Action has been taken by the East African and Tanganyikan Unions to begin health lessons. Those courses are translations from health courses used in the West,

but with adaptations. Effective as they have been, I believe there is room for improvement. The study and adoption of good health habits builds in a person the power of will and a true philosophy of life, so that he almost instinctively adopts the Adventist religious principles as he becomes acquainted with them. More attention could be given to motivation and philosophy as the health principles are taught. Health and religion should be intermingled where it is logical to do so.

Monthly health magazines are published in Indonesia, Pakistan, and Beirut. The Indonesian magazine has 50,000 subscribers and were paper available, its editor says, the list could be increased to as many as 75,000. It combines health with home and religious topics. The health articles are usually taken from the American Life and Health and appear at the beginning. Religion does not make up a substantial part of the magazine. However, there is usually one original article in each issue and this is written the way a Muslim writes. Almost 80 percent of the applications for the Voice of Prophecy Bible lessons in Indonesia come through the magazine advertisement. A leading evangelist in the Far East reports: "Most of our baptisms have been from those whose first contact with the church was the magazine." Evangelists regularly use the magazine subscription list to send out invitations and they identify their meetings with the magazine.

The Urdu and Arabic magazines do not have the same means of distribution in order to build circulation nor do they operate in the same cultural environment. This affects their content and especially the number of people they reach. The Arabic magazine is popular with its readers and could be influential if its circulation were improved. The Urdu magazine needs first to improve its appearance. There have been committee actions in Pakistan and the Middle East authorizing study of newsstand distribution in order to build magazine circulation, but finance and personal problems have kept these suggestions in the study stage. We have no health periodicals in Turkish, Persian, Swahili, Hausa, Bengali, and other languages spoken by Muslims in the millions.

Temperance work, especially the showing of the film, "One in Twenty Thousand," is being carried on in several fields. In a small school in the Sulu Islands, a thousand Muslims crowded the hall to see the film, shown widely to groups in the Middle East and Pakistan, including government officials and army groups. In North Africa the churches are circulating the French edition of Alert. At institutes in East Africa, Elder Akbar gave a demonstration temperance program using the film and short talks. However, generally, temperance work lags far behind the opportunities. Literature is not sufficient. Temperance work on the local church level is almost unknown. Some churches do not take the annual offering. The majority of mission organizations serving Muslim populations do not list a temperance secretary in the yearbook. I do not think there is one full-time temperance worker in the Muslim world. Yet, everywhere workers among Muslims report that the temperance work is one of our most attractive points.

Altogether, about twenty of the medical institutions listed in the yearbook are in areas where they are apt to treat Muslims. Perhaps seven of these treat more Muslims than patients of any other religion. These institutions present many opportunities and do much to promote good relations. Since mission investments in hospitals are spread out in a way which is hard to measure, one cannot say what is the relative value per dollar in souls won through medical institutions. Nearly all the fields which have no medical work feel that if they had a hospital it would put them in a position to win many more souls. On the other hand, where we have hospitals, the most often voiced weakness is that they contribute little to the soul-winning program. It is pointed out in response that they are primarily to build good will upon which the other organizations of the church can capitalize. In harmony with this, one would expect to see strong public relations programs in the hospitals. Usually, however, the overworked medical director or business manager is in charge of public relations, with predictable results. In one hospital I saw a good public relations program being carried on by a person whose other responsibilities did not completely preclude such work. Such a hospital not only aids the other

departments of the church but also exerts a spiritual influence itself, the more so if the area of staff-patient relations is given proper attention. As one department secretary put it: "Medical institutions could have a direct value in winning souls if there were specially trained evangelistic workers connected to the institution." A hospital serving a Muslim area should include on the staff a public relations secretary, a chaplain, and a specialist in health education to follow-up the patient list and extend the contribution of the hospital to the community. In a small institution the chaplain, if properly trained, may be in the best position to promote public relations.

As has been mentioned earlier, health books are finding a ready acceptance in the Muslim market.

Public meetings combining a health lecture with a Bible lecture were held in Pakistan by Elders Reynolds and McGhee. They found the approach successful. There is also an instance of ministers appointed to Muslim work engaging in medical missionary work. In the South Philippines, Elders Niece and Cabansag gave shots and distributed free medicines. The union mission provided the budget for medicine. However they have not found it easy to lead their contacts into religious interests. The feeling was expressed several times that where the work is geared exclusively for Muslims, a team of a minister and a medical worker are needed. A doctor in private practice, Dr. Regulato Centos, has specialized in Muslim work in Marawi, the Philippines, and was reported as strengthening the work in that area. These examples of combined medical-ministerial work are not many but represent an important method of approach.

Health broadcasts are aired in French over the Moroccan national radio station. Doctor Anderson's lectures were broadcast for several years from Beirut in Arabic. I neglected to ask as to whether or not "Your Radio Doctor" from Ceylon in English reached Pakistan. There may have been other health programs broadcast in Muslim areas. There is opportunity for more. "One in Twenty

Thousand" has been shown by TV stations in several parts of the Muslim world with good response. TV station managers have told me they would welcome films on health from the Adventists.

I do not know of instances where health-education features have been supplied to newspapers or magazines.

Another area of health education which has been generally neglected is the conducting of classes in hygiene, cooking, child-care, etc. Our hospitals, schools, and even churches offer opportunities for such classes. Students attending our schools often receive little of our health-reform message. Community health schools have been begun in Tanganyika by workers training under the Health Education project at the Heri Mission Hospital but this has not yet spread to the Muslim areas of the country.

Welfare work has been a regular part of the Adventist program. In times of famine or disaster the Adventist response is quick and generous. Thus in Iran a small village of Muslims who lost all their homes by earthquake received new ones from the Adventists. In Agadir, Morocco, relief was sent to the destitute after an earthquake. Needy Palestinian refugees, mostly Muslims, have been assisted repeatedly. The Algerian crisis brought a welfare truck rolling all the way from Denmark in order to bring help quickly to the Muslims of Algeria. There Brother Sanchez directs a welfare program providing clothes and food. All the recipients are Muslims. The Adventist friendship toward Muslims in time of need can be chronicled through a long string of disasters.

Dorcas societies are active in most places with a continuous program of assistance to the needy. These societies do their work with little financial help, so their program is not massive. Their work naturally tends to be within the circle of those who have already some contact with the church, usually non-Muslims. The work of the local church welfare society for Muslims needs more emphasis, because the organizational aspects of disaster relief sometimes obscure the spirit of love which motivates

Adventist welfare work. The recipient of help is happy that organizations exist to provide him help, but he lacks the intimate feeling of warmth which comes from the expression of personal sympathy. Furthermore the churches, although certainly happy to be the means of bringing blessing to others, lose a blessing when the assistance is mostly distributing goods from abroad with little personal giving or sacrifice on their own part. It is the work carried on by the local church welfare society which allows the greatest person-to-person contribution and brings the most benefit both to the giver and recipient. This was the thinking behind a recent action of the Middle East Division committee recommending through the various departments "a plan of community services to be used by our evangelistic centers and local churches for the benefit of the major population and the promoting of friendly contacts to include welfare services, medical work, reading rooms, language classes, sewing classes, cooking and health education and other such services according to the means and capabilities of the organization concerned." The spirit of such community helpfulness is reflected by Brother Morovati, director of our training school at Tajrish, near Tehran, Iran. The community in which the school is located has a mayor and a city council, but no committee room. Brother Morovati opened up a room at the school for the council to meet. Now he is a member of the council and the city leaders are his friends. They are Muslims; he is an Adventist with Muslim background. A strained relationship might be expected. Instead, they are all friends, because they recognize that the Seventh-day Adventist Church serves the community.

The Ingathering campaign is closely allied to our general medical and welfare work. The Pakistan Union is active in ingathering and reports many friendly contacts with Muslims during which religious discussions take place. The Muslim religious concept of giving alms works in our favor and ingathering workers throughout the Muslim world prefer solicitation among Muslims to work among Christians. Workers frequently find an appreciation of "clean" Christians when it is understood who we are. The

value of such contacts is obviously far greater than the funds received. Ingathering is frequently the only means of contacting such persons, but plans for follow-up are needed.

Increasingly, medical and welfare services are being misunderstood and government restrictions applied. There are some elements of competition from local organizations, and the prestige of national government is threatened if vital services are required from outside the country. This suggests an emphasis on locally managed health education programs and local church community service projects as the backbone of the Seventh-day Adventist medical-welfare work.

## **EDUCATIONAL AND YOUTH WORK**

Everyone reports that most of their interests from Islam are unmarried young men between 15 and 30 years of age. Nearly all the students of the Bible correspondence lessons, at least two thirds of those who attend public meetings, and most of those who attend church services are from this class. Indonesian, Pakistani, African, and Arab are alike in this respect. This suggests the need to provide a program to hold the interest of the youth and lead them to a decision.

Traditionally the church has operated mission schools for such purposes. Today some areas still stress mission schools and (others do not. While in North Africa, for instance, a small mission school was opened this year in Algiers, in the Far East one worker reported that it was not likely they would continue to operate the school in his district another year.

Possibly the largest mission school we have among Muslims is at Bouake, in the Ivory Coast. Elder Heise, the director of the school, has all 800 students of the school attend the Sabbath services. Bible classes are taught. He works cautiously realizing that the youth need much training before they can become stable church members. His chief problem is a lack of Adventist influence in the work. On

a given Sabbath morning, his congregation of 800 plus will contain less than 30 Adventists, including parents, teachers, and students.

A mission school constitutes the major work of the church in Dakar. Many Muslims attend and recently it has been possible to add Bible instruction to the curriculum. Here the same problem exists. There is only one Adventist teacher besides the missionary. Nevertheless, the school is doing a good work.

The teachers in mission schools not only feel their lack of sufficient Adventist staff but often feel unable to improve the opportunity of teaching Muslim youth because they lack training in the religious area and have no special teaching materials for the situation

Since mission schools of this kind are able to charge fees, their work becomes more or less self-sustaining. In places where the education system is inadequate they represent a needed service to the country and are often appreciated. Those who are working with such schools feel that we need many more.

In other areas the situation is different. Muslims have belatedly entered the field of education, but they have done so with zeal and on a massive scale. There is now a sense of urgency to provide Muslim schools in order to secure political influence. These schools do not neglect religious training. Where Muslims control the department of education, the Christian school is considered a competitor to Islam, an agency which prevents Muslims from taking their rightful place-in society, and a relic of the imperialistic past. Furthermore nationalist governments recognize the importance of schools for ideological indoctrination. Private schools are considered a threat to the unity of the nation unless they assuredly have the same ideology.



Government regulations in such cases restrict the operation of mission schools to the point where it is hardly worth the trouble. Several countries require that a school with Muslim students must hire a Muslim teacher to teach them religion and in some cases also language and social sciences. Usually Christian schools are forbidden to require religious instruction of any person who does not belong to their sect. Education department regulations in most Muslim countries now spell out the curriculum and text books in exact detail allowing no flexibility. Especially on the secondary level, this excludes the Bible.

Government restrictions and the lack of sufficient Adventist teachers to provide an Adventist environment for the school do not constitute the only problems. Another very practical one mentioned frequently is the disappointing results. Few students, other than those employed by the organization upon their graduation, remain as church members. Family considerations, advance education plans, Sabbath difficulties, and the prospects of work with greater pay or public prestige lead them away. These results may not be as disappointing as they appear since most of these remain as friends and supporters of the church and sometimes exert important influence on its behalf. In a time of test, the seed may prove to have fallen on good ground.

Youth centers for recreation and discussion are a phase of young people's work which may merit some consideration. It was reported that we operated such a center in Dakar for a short period. It provided special opportunities for spiritual growth. Unlike those in a school environment, the youth is not required to show an interest in religious services nor is he baptized to win the favor of his teachers and perhaps secure for himself advancement in his education plans. Nevertheless, the relationship is dominated by an Adventist counselor. The recreation provides a spirit of comradeship.

A worker in the Far East, observing the large number of youth attracted to his meetings, reports the need for building up the MV activities of the church. He sees this as the best means of interesting

the youth. Camp leaders in the Middle East report that Muslim youth attending the summer camps are greatly impressed and are model campers. The same report follows the Vacation Bible Schools conducted in the Middle East. The suggestion naturally follows that youth-slanted literature is needed and that the local church's community services should include young people's activities. One youth leader has suggested the formation of friendship teams in the MV society aimed at Muslim youth.

This youth consciousness was reflected in the plans of a Bible department head and his theology students at one of our colleges in the Far East.

They chose to hold their field effort near a large university. Their advertising was aimed at young Muslim students. The speaker advertised himself as a professor of religion and the atmosphere was more academic than evangelistic. The meetings lasted only six weeks, but fifteen Muslim young men were baptized as a result. The audience ranged from 300 to 700. There is yet to be devised a special program of work to be carried on in proximity to public schools and colleges, but the success of this college group suggests that the results might be exceptional.

## **CORRESPONDENCE SCHOOL WORK**

Correspondence schools are being operated at most of the major centers of our work, and probably they represent the most effective phase of our work in number of contacts with Islam. Some of the schools have had baptisms reported. The one in Singapore for instance had 12 graduates baptized within two years of its opening in 1948. All of the schools receive letters, some frequently, from students who speak movingly of their religious experience and belief in Christ.

The Bible courses have been difficult, and because they were translated from lessons aimed at a different audience, they often put forward the worst foot. They were sometimes uninteresting both in approach and content. Now improved courses are in use or being prepared. Some schools are using

the junior course because it is simpler than the others and report better success. Others have brought out the "Light of the World" lessons, The Bright Horizon story course is also in use.

The important considerations are simplicity and interest. The most favored plan is to enroll the Muslim in an introductory course which attracts him and gets him used to the Bible. After that he can study a regular Bible course. There are two types of introductory courses: 1) a biographical course from the Old Testament, and 2) a doctrinal approach which removes prejudice against the Bible and Christ. This may or may not make use of the Quran, depending upon the view of the field concerned. Most workers feel that even more introduction is needed and favor a pre-introductory course of health lessons to build confidence in the organization and get the student used to the correspondence method.

The biographical course from the Old Testament was written by Elder K. S. Brown and follows Patriarchs and Prophets in many points. Called "Ancient Prophets," it is used in Pakistan in Urdu, English, and Bengali. The Urdu course had been operating five months when I visited the field. Applications during those five months exceeded any previous whole year. Twenty-five per cent of the applicants enrolled, compared to 12 to 16 percent reported previously. Naturally graduates could not be compared because the course had only begun, whereas reports for the other courses were based on continuous operation. It is interesting to note, however, that there were 319 graduates in those five months. The previous five years were 201, 315, 357, 203, and 369 respectively. I had no statistics as to how many graduates of the introductory course went on to enroll in the regular course.

Some workers feel that even though an introductory course is used the regular course should also be written especially for Muslim readers. Brother Pellicer has written a number of lessons in Arabic and French which are being used in North Africa. This is not a complete series as yet. They are

being used as tracts as well as in correspondence study., but perhaps more as tracts. Elder Rifai Burhanuddin has also worked on preparing Bible lessons of this type.

Several schools, if not most, reported that the majority of their Muslim enrollees are friends of other students, that is they are secured through the school's own students rather than through advertising or church campaigns. No reason is given for this: whether the churches are not active, whether the church contacts are mostly non-Muslims, or some other cause.

Many of the schools are troubled by inefficient delivery. Sometimes it is just poorly organized post offices; at other times government or postal authorities have objected to the lessons and officially interfered in their distribution. Such interference is usually prompted by hostile religious leaders. When the facts are understood the government ends the difficulty, unless, of course, the government is dominated by the religious leader or leaders in question. Problems of delivery inefficiency apparently must be lived with. Schools are doing the best they can to secure good addresses, etc.

There are still several major linguistic areas which have no correspondence lessons. These areas also report few or no graduates from lessons in an European language.

There is some disappointment in the results of the correspondence school work. Graduates generally have a favorable opinion of the course and the church, but fail to make a practical application of the things they have learned. It is hoped that new courses will not only make the subjects better understood but more convincing. Most of the students are teenagers, who may rely upon their friends' corrected lessons more than their own study. Usually students in secondary school, they do not have time or interest in studying out the answers to many questions and learning doctrinal details, but they read the narrative lessons.

Follow-up work is often lacking. Graduates must be visited discretely, and usually they are not visited unless they have asked for a visit. Some schools require the graduate to indicate a choice of meeting-place as well. But few fields can report that they are seeing most of the graduates who request visits. Some of the most effective follow-up work is being carried on by the schools themselves. Graduates often visit the school, some coming from long distances, in order to get acquainted with their teachers and relate their experiences. Some schools are encouraging such contacts and find them fruitful. Others find themselves plagued with a large number of persons seeking handouts, educational assistance, or other help, and prefer to give the students only a post office box address. There appears to be as great a need to improve the follow-up work and methods as there is to improve the course offerings. Supposedly, one will follow the other.

## **Public Meetings**

Where there is freedom, public meetings constitute a major activity. Lecturers in those areas are developing techniques and subjects to fit the interests of Muslim audiences. Even in areas where public meetings are not possible, many workers give public lectures in their churches. Particularly in Indonesia and East Africa public meetings have been successful. As is the case among most conservative peoples, those who come in during a series of meetings usually have had previous contacts of Bible studies, VOP lessons: literature, or an earlier series of meetings. The value of public meetings is disputed. Some workers feel that they are essential, others, especially in areas where preaching is restricted, use such expressions as "not effective," "prospects are poor," etc.

Social factors enter the picture as much as legal prohibitions. In some places it is very difficult to get a Muslim audience; in other places it is not hard to make contacts who will attend at least one meeting. Evangelists use special advertising themes and lecture subjects to attract an audience. What happens at the meetings determines whether the audience will return. Workers usually do not advertise

the fact that they are Christians. Like Muslim lecturers who teach religion in public meetings, they have no prayer, hymn, or offerings. This procedure was followed in Dar es-Salaam in 1961 in a series which brought ten Muslims into classes, three of whom have been baptized. The early subjects did not stress religious beliefs, so it was the fourth week before the speaker was definitely known to be a Christian. After that there was a drop in attendance. The interesting point is that the drop off among Muslims was not greater than among non-Muslims. Muslims constituted perhaps 20 percent of the original audience.

A variety of opening subjects are advocated. Temperance subjects and healthful living have been used successfully as openings in East Africa and Pakistan. The method of leading off with subjects on the home and family has been used in several places. However workers report strong drop-offs as soon as they touch religion. A scientific approach describing the wonders of creation has also been advocated. Opening religious subjects are often about God and Creation. Other popular subjects deal with Abraham, the fall of man, and other Old Testament narratives. The speakers usually try to lead from these stories into an understanding of the sacrificial system. Subjects on the resurrection and the judgment day are also attractive.

Elder Shenkel, a leading lecturer in the Far East, uses early in his series a sermon on the seven seals to show the divine prediction of apostasy and revival. An analogy is made between Christian apostasy and the apostasy of other religions. Then he calls for a modern revival.

The opening subjects give way to doctrinal subjects on points of common ground. There is, of course, a lot of common belief between Adventists and Muslims. The second coming of Christ seems at first to be common ground, but needs careful treatment. Islam accepts the teaching that Christ will return to this earth, and there are similarities in some points with the Islamic teaching concerning the Mahdi. But there are also differences. Thus one worker reports that when he says Christ is coming in

the clouds, his audience thinks he is trying to show that Christ is God and they become offended. One committee of Muslim workers counseled, "The salvation doctrines should precede the doctrine of the second coming, because otherwise the second coming will be misunderstood in the light of their own teaching." However this caution does not preclude, according to experienced workers, the presentation of the nearness of the end of the world. Muslims are interested in the time element, even if they are not prepared to understand the manner and nature of the event. Particularly in Pakistan and North Africa, I observed a wide expectation that the world would end in this century, the 14th of the Hijra calendar. It would be safe to say that Muslims everywhere have some consciousness of the fulfillment of the signs of the end.

Lectures on common points are followed by those to which there is an absence of objection, and finally the points of difference are presented. The most important of these, as is well known, is the nature of Christ and His mission. Various techniques are employed by different men but they exhibit some common points. The stage is set by 1) exalting Christ as He is exalted in the Quran and Muslim tradition, making His character attractive, 2) explaining the principle behind the sacrificial system, 3) showing man's need of salvation, and 4) stressing the prerequisites of a Saviour. Different lecturers also emphasize such points as that the Jews did not kill Jesus, He gave Himself; that Christ is the Word of God; that His sonship is a spiritual, not a physical relationship, and that Jesus is the only one with the power to resurrect. When the subject is difficult, workers rely upon the power of scripture and prayer. They teach their interests to believe a thing because the Bible says it is so and to pray over the problem themselves for understanding. The objections sometimes melt away under the warmth of the kind, holy lives of the brethren.

Speakers generally feel a lack of preparation in dealing with Muslim audiences. In order to comfortably discuss spiritual things, they want to be familiar with the Muslim's own viewpoint. They want to know beforehand, for instance, that the Muslim concept of prophethood will lead him to boo a

speaker who mentions David's adultery, etc., rather than learn it by embarrassing experience afterward. Many suggestions have been given for strengthening the preparation, such as newsletters, manuals, institutes, formal schooling, etc.

As soon as religious subjects are introduced, the lecturer often finds himself handed a number of challenging questions and pressed into a spirit of debate. The principle is to avoid controversy. Naturally controversial questions are put off until they can be better understood. Some questioners assert that Muhammad is mentioned in the Bible and others ask outright whether or not the speaker accepts Muhammad as a prophet. His views are also asked concerning the Quran, and the assertion is made that because we have the Quran we do not need the Bible. There are a variety of means being used to handle these questions, but the most experienced workers practice a compromise answer without being explicit. For instance, "Yes, Muhammad is prophesied in the Bible although the references are not easy to understand." If the person asks where and how, he is given only the reference to Revelation 9. If he is interested, he will look it up; if not, the matter has been quieted. On Muhammad: "Yes, anyone who has studied history will have to admit that Muhammad is the prophet and founder of a great religion." Sometimes workers have been challenged publicly, and meetings have been interrupted by questioners. Some are able to conduct question periods and have found that these attract Muslims. He must be prepared however to receive questions unrelated to the lecture topics, some of them personal, such as "Are you paid to propagate the Christian religion?", aimed at embarrassing the speaker.

Some workers feel more secure to make it clear from the beginning that the speaker is a Christian by some kind of Christian sign at the door. He can brush questions aside simply by asserting his Christianity and pointing out that he is talking about Christ and the Bible. He reminds them that they expect this of a Christian and would not like for him, as a Christian, to preach on the subject of Muhammad and the Quran.



Certain problems are sometimes created in public meetings by the use of prayer, music, and pictures. Before introducing prayer, the speaker seeks to get himself accepted as a "believer." Even then he doesn't use expressions - such as "Our Father" and "In Jesus' name."- After Christ's resurrection and His work of mediation are understood, the Muslim gains faith in Christian prayer.

Many audiences appreciate special music, especially instrumental, and there is no problem, but several men report that they cannot use music. In one case it was mentioned that even preludes and postludes did not suit the audience. Eventually however hymns are introduced, beginning with such poems as "O God in Whose Presence," and "God Will Take Care of You." Evangelists say that they need more hymns that they can teach the people and that they need recordings, etc., of music which will be attractive. They need special hymnals, and before these are distributed to the audience, they need filmstrips or other aids for teaching a few songs.

Pictures are very useful in some places and in others they cause trouble. One worker has cut up all his filmstrips so that he can choose acceptable pictures. Others make it a point to announce that these are not actual photos, since no true pictures exist, and that they are for educational purposes, not as part of the worship.

There is an interesting uniformity in the type of audience attracted through the Muslim world. Usually the audience is a mixture of religious groups, in which Muslims may be a minority. The Muslims will be mostly young men, unmarried, between the ages of 15 and 30. If the speaker is an European, they may come to practice a foreign language, but a thirst for learning is likely the main motivation. Parents may fear to come, but out of curiosity actually send the young people. Once the curiosity is satisfied they may prohibit the youth from attending, in fact in prejudiced areas and villages this prohibition will be given from the beginning. It is not usual for girls or women to come. Sometimes after a man has become interested he may bring his wife, but even this is rare. Non-Muslim girls and

women attend and some workers suggest that these may be a major attraction to the young men. The audience in some places will smoke or otherwise show that they are unacquainted with the usual habits of respect shown religious speakers. This may be expected where religion is played down, so that there are no hymns or prayers. People may go in and out as they please. One worker reported that his audience might change three times in the course of a sermon; this was in an auditorium with a door right on the street convenient to the curious who come in for a short while and then go on their way.

The most difficult problem is that only a few attend all the meetings in a series, and of these there are some who look for personal gain. Others attend occasionally throughout the series according to convenience and interest. However, the usual pattern among the young men is to come for a few meetings, get less regular, and then quit. This may be to avoid being affiliated with the meetings in the sight of others. There may be family pressures. In some cases school authorities forbid their students to attend. The result commonly is that the series begins with a number of Muslims in attendance but ends with an audience nearly all from other religious groups.

The public meetings provide contacts which can lead to an opening for private talks in the home, attracting the other members of the family. This personal work is essential in the success of public work of any kind, but workers among Muslims find it particularly important. Much of the more difficult instruction is more successfully given privately. Several workers report that a Muslim feels honor-bound to defend points publicly that he concedes at once in private. This is so even among themselves, so that a Mullah (Mawla) confided to one worker in Pakistan that he must say things before his Muslim audiences which he knows to be wrong in order to avoid controversy. Public discussions between Christians and Muslims call forth debate in defending Islamic points of view, whereas private talks often reveal that in the area of personal conviction there is a great deal of accord. The various evangelists offer cautions about visiting in the homes which seem to apply in most

places. Care is taken in relations with women; most workers prefer to have their wife with them. No carelessness should be shown toward the Bible, the Quran, or religious literature. A prayer is acceptable if the worker has the confidence of the family, especially if there is sickness or another special problem. The original approach to the home may need a non-religious basis in order to win confidence.

It can be seen from the problems reported that there is still much to be learned if we are to succeed in public meetings. It has been suggested that we begin to develop a team, or teams, for public work, which would represent more than one phase of the work and be capable of variety of approaches. These would work a major portion of the time in areas where there is freedom and where Islam is least conservative, such as around the periphery of the Muslim world and in areas where influence is relatively new. However the team would also spend time in other areas, if for no other reason, to study and sharpen their techniques. There is doubtless a problem of visas, but it is suggested that teams might with advantage be composed of several nationalities. The public appeal of a team which included an Arab, for instance, would be great in these areas remote from Arabia. An Indian team member would also make a big appeal in Africa and other places. Regardless of nationality a team would be more attractive if it could speak familiarly of the main geographical areas of Islam. At least one member of the team should know Quranic Arabic.

We have been reluctant in the past to conduct public campaigns in cities whose population is almost wholly Muslim. But some are beginning. The campaigns planned for Dar es-Salaam and Mombasa by the Tanganyika and East African Unions, encouraged by the Southern African Division, are demonstrations of the conviction that the time has come to do so.

## MASS MEDIA AND VISUAL AIDS

We are beginning to use the mass media and visual aids in Islamic work. Radio broadcasts are aired in some places. A few programs have been given over television. Some publicity items have appeared in the newspapers. I did not hear of anything which had been written in the popular magazines. No motion pictures have been developed especially for Muslim use, but the temperance film, "One in Twenty Thousand," has been found useful and shown widely. Some progress has been made toward filmstrips for use in teaching Bible lessons.

As far as I know the first regular broadcast to a Muslim audience was begun by Elder P. P. Ramos in the Philippines in 1961. In the southern island group broadcasts go out weekly in English and national languages, to a 100 percent Muslim audience. The Bolo broadcast is called "The Voice of Allah." It is carried by the Philippine constabulary radio. The Bible course is offered but response is poor. I was told that radio stations in the Philippines report a poor letter response on all types of broadcasts because the people are not accustomed to writing letters. The hymns used on the broadcasts are translations of Protestant favorites. More recently radio programs have been broadcasted regularly in Indonesia. There "The Voice of Prophecy" alternates weekly with "The Family Hour" from Jakarta.

A regular monthly 15-minute telecast prepared at the Indonesian Union College was begun January, 1963, also in Jakarta. Television programs have been shown in Iran, Nigeria, and perhaps other places. The Middle East Division has found television stations ready to accept telecasts but has not had the means of preparing films. They have felt that narration-type films could be prepared for multi-lingual use, a live narrator providing the sound as the film is telecast.

Radio Senegal broadcasts SDA programs twice weekly in French: one is religious; the other educational. About half of the applicants for the Bible course are Muslims. Applicants come largely from

Dahome, Togo, Congo, and the Ivory Coast. The people answer the lessons correctly, but there is little evidence of effectiveness. A different Bible course might be better. In many parts of Africa there are few private radios. The populace is informed through diffusion boxes which permit listening to only the government station. There is also an English broadcast from Nigeria. Other religious bodies are broadcasting in the native languages of Africa, but the sermons, obviously translations of American sermons, are ineffective.

Radio broadcasting in the Arab world has been limited to health, home, and educational broadcasts. "Your Radio Doctor" continued from Beirut for several years and was on Radio Aden for a short time. In recent months French broadcast has been accepted by the government radio of Morocco. Opportunities for non-religious broadcasting exist, but it is always difficult to prepare a program of high standards and interest. Religious broadcasting has been limited to special features (from Jerusalem) at Christmas and Easter time in English, and an Arabic service during the Protestant turn on Beirut's regular Sunday religious program.

The Far Eastern Division and the Southern Asia Division have planned programs for the development of filmstrips. Four lessons of an introductory set have been prepared in the Far East. The plan is to follow the introductory lessons with the regular course of filmstrips. One worker in Pakistan sees advantages in having flip-over charts or picture rolls for use in teaching, and a mission president in Africa expressed interest in trying a series of pictures that African pastors could use in teaching. A host of other aids have been proposed, including a series of talks on the order of John Ford's gramophone messages and recorded music and song filmstrips for public meetings.

## **ADVENTISTS OF MUSLIM BACKGROUND AND APOSTASY**

A worker in Malaya reports: "Sooner or later, they usually return to their original faith. At least five Muslims who had been baptized into our message and offered jobs and helps did not remain in

our church; two or three Malay boys had been given education at the Southeast Asia Union College, slipped away from the college and left the truth; one who had been trained as a colporteur is now no more with us. Recently, I heard of an educated Muslim converted to Christianity and married a Christian girl. He was threatened, denied, and persecuted, and endured for a while. But later he divorced his wife and left the Christian faith. I read in the newspaper about a Muslim corporal who turned to Buddhism. Many admired his public confession of his new faith. But before long, I noticed that the same person was back again a Muslim."

In India a pastor reports that an Adventist with Muslim background in his church keeps the Muslim feast of Ramadan, that his wife is not a legal spouse, and that he is very apparently responsible for thefts. Similar reports come from all parts of the Muslim field.

Apostasy has always been a problem in the church. It seems that the percentage of apostasies run higher among those of Muslim background than from among others. However no statistics have been gathered to either confirm or deny this apparent high rate of apostasy (Estimated by workers to run between 50 and 70 percent.) The reasons given often parallel those given for apostasy generally. Thus a new worker coming into an area where he found several apostasies thought that they had failed to receive sufficient training. This lack of training, or supposed lack of training, raises questions about work among Muslims. How long should instruction last? How strong an appeal should be made? What kind of examination should be given baptismal candidates? These questions are not new to the world field as a whole. The point is: Do they have special answers in Muslim work?

However there is a general feeling that it is not the instruction which is at fault but the inability to measure sincerity. Whether or not apostasy runs higher when the background is Islam, one point is clear: No other group is as often charged with insincerity. Speaking of the apostasy of a certain group of young men, the worker said, "They had hoped to get work, education, and especially to go to

another place." An apostate in East Africa was quoted as saying frankly that he had been baptized only to go to school. Another leaves the church after having incurred heavy debts to the church members. Marriage matters frequently arise. Thus one member slips out when it is learned that he has another wife in addition to the Christian one. Another, a regular colporteur, leaves the work and remarries, this time a Muslim. A Pakistani joins the church and then leaves after fathering an illegitimate child. A group of workers who have been working among Muslims for several years expressed their feelings this way: "We feel that there is very little genuine conversion. We really want to find sincere seekers of truth, but we scarcely find them."

The charge of insincerity may not be deserved as widely as it is made. Doubtless many of the young men who come in contact with the church are seeking education, employment, and a Christian wife. These are naturally what a young man seeks. The fact that he searches in a Christian context may be as much an indication of sincerity as of insincerity, especially when he first comes to the church. It is when he leaves the church that it becomes obvious that he came with ulterior motives. What is overlooked in some cases is that these apostates not only failed to get an education, job, or wife, but that they failed also to find a brotherhood or community in which they were able to experience the love and spiritual growth which they expected. As a church we can do little about those who practice deception regarding their spirituality before accepting them, but we can do something to help those who leave us because we have failed to contribute to their spiritual success. Thus an experienced worker reports: "Whether or not he remains faithful depends a great deal on the way we treat him. If they are visited they stay in the church. Neglect them; they disappear. The most important means of combating apostasy is association." Another worker says this: "The most essential point in the winning and holding of Muslims to the church is to practice brotherhood. Brotherhood is strong in Islam and is necessary in working for them. The lack of it is the one major cause of apostasy."

The ability of the church members and workers to provide a spirit of brotherhood and hospitality toward their brother from Islam varies widely. An Arab, Turkish, Persian, Urdu or Bengali may not always find a compatible environment in Adventist churches in his own country. Thus when parents or prospective students of a Pakistani school agreed to let their children study the Bible and eat with Christians the teachers refused to accept them in their classrooms. On the other hand Malayan, Indonesian, Philippine, and African Muslims can usually expect a friendly reception in Adventist churches. This is in spite of the fact that other Christian attitudes in some of the same areas may be quite hostile to Muslims.

Even in areas where churches are generally friendly improvement may be needed to reach the ideal. For instance there were two men in one of these "friendly" churches. Shortly after one of them died the other apostatized because, as the workers said, "He was lonely after the death of his friend." In some cases Christians must overcome a sense of superiority. The Muslim already doubts the motives of the Christians, believing that they are trying to subjugate him and his community, perhaps with the assistance of "imperialists." To be accepted in the church, but as an inferior, is not to reach the ideal. Marriage is a major problem for the Adventist who comes from Islam. In some rare cases it may be the need of reducing the number of wives. More commonly, but not common, it may be the problem of what to do with a wife who does not accept his religious beliefs, and consequently separates from him. Such a husband has legal and moral problems. What are his responsibilities to his children? Can he remarry? However the most common problem is the unmarried, whose prospects of marriage within the Adventist community are remote. This may take two aspects. He may find a girl from his own community, but the church will not marry him to her; or he may find a girl from the Adventist community, but her family will not permit the marriage.



In the light of the difficulty of social integration into many existing Adventist church communities, it has been suggested that new churches be established for the brethren from Islam. This suggestion also at times grows out of legal situations, church administrative difficulties, and worship problems.

The major problem of many is security of life from threat or starvation. In Pakistan I visited a refuge operated by the Saint Andrew's Brotherhood, a Protestant group. The director, a Muslim convert, cares for about 60 persons a year for periods of one week to three months on a budget of something like \$2,000 a year. They take all applicants, even those who may be suspected of insincerity. They help him find employment and he leaves the refuge as soon as he is able to find a place to care for himself. They keep reports of their contacts and 80 percent are still faithful. Several of those who came to them were attracted by the Voice of Prophecy lessons, and naturally joined churches cooperating with the refuge. It was also reported in Malaya by a Voice of Prophecy worker, that Voice of Prophecy graduates there find their way into churches which are better prepared to give them help. One VOP graduate there became an Adventist after the hospital provided him with room and board while he was taking Bible studies.

There are a number of Adventists of Muslim backgrounds who report good relations at present with their families, but who endured severe persecution and difficulty at the time of their decision. Several of these are workers carrying responsibilities in the church. Time seems to heal the threat to the family honor which the family at first feels. The director of the refuge center in Pakistan cited the same personal experience and pointed out that refuge is generally needed only for a short period.

However refuge centers alone do not solve the problem. Employment is needed. This cannot be found among Muslims, nor will Christians employ Sabbath-keepers. Worker opinion varies as to whether or not the church should participate in the solution to this problem. They fear that it would be too easy for the need of employment to overshadow spiritual motives. On the other hand they appreciate

the sincere member's hopeless situation and want to do something to help him beside doling out assistance. A typical report comes from Dar es-Salaam: "those who are baptized did so after we helped them get work with the Sabbath free. However we could not find work for one. He has now been a year without work. He is living with a relative and does day work when he can find it. He sometimes receives help from Adventists who invite him to their homes." It is not always possible to find a relative who will give a place to sleep, and Adventists sometimes grow weary of good works.

Many of the young men are sent to a boarding school. Usually there is some one, often a missionary, who pays a major part of his expenses. Some fields have a policy by which they can help a ministerial student study in college. Other countries have no boarding schools and because of family situations the young people cannot get passports to go to another country. The success of this plan has been hampered by the difficulty some students find in participating in the school work program (especially in places where Muslim culture relegates certain types of physical labor to non-Muslims), by the student's inability to adjust to the social environment, or by an obvious lack of academic interests. Misunderstood and discouraged they leave the school or are expelled. Others may make apparently good adjustments, and continue through until they receive a certificate, but afterward they drift out of contact with the church. These difficulties are not beyond solution, but they require understanding and sympathy.

The integration of the believer from Islam into the Adventist church is a most important, if not the most important, point of consideration in building a Muslim work. God is testing us as individuals and as an organization every time He brings a Muslim to us. At stake is not only the soul of the Muslim, but our own souls as well.

## Emphasis and Attitudes

One is encouraged by the number of administrators and workers who are showing an interest in Muslim work. The administrative initiative taken by the General Conference and the work of the division institutes of 1961 are reflected throughout the field in wider interest and stronger emphasis on work for Muslims. Encouraging as this is, the emphasis is relative; it is a beginning. Islamic work now has attention which it didn't have before -and has aroused interest. There is an expectancy that this work will be given growing emphasis.

Supposedly this emphasis will ultimately correspond more or less to the distribution of population. Where the population is 90 percent Muslim, a perfectly balanced program, it would appear, should consist of 90 percent of the workers engaged in work aimed at Muslims and 90 percent of the budget spent in Muslim work. This is, of course, an oversimplification, but it illustrates how far we have yet to go. Islamic work is not being promoted remotely near the degree which the population distribution would suggest. The situation is usually exactly reversed,-- more than 90 percent of the effort of the church is expended in work for small minorities.

I did not try to compile statistics on the distribution of workers and budgets in Islamic work so as to tabulate these along with population ratios. Suffice it to say, there are countries and linguistic areas in which we have pastors who have never given Bible studies to a Muslim, churches who have never welcomed a Muslim into their fellowship, schools with no Muslim students, and hospitals which rarely treat a Muslim patient. This is spite of the fact that a large majority of the people who live in the area are Muslims. A frank appraisal of the situation would oblige an observer to label the area as unentered, even though organized work with workers and institutions exists. This appraisal is necessary. Little by little as the resources of the church have grown, the unentered areas have been checked off the list. It is possible for us to deceive ourselves into a state of forgetfulness only to discover in the

last moments that we have failed to warn a very large segment of the world's population that the end is near.

Emphasis depends a great deal upon interest. At a couple of institutes held especially for promoting Muslim work in East Africa, I found it hard to detect an interest. In another part of Africa it was reported: "There is no interest on the part of the Christians in winning Muslims. Sometimes Muslims attend audiences in the bush, but the local pastors do not cooperate in trying to adopt methods of reaching them, not even to translate accurately the carefully-worded approaches of the missionary's talk." This condition is by no means found only in Africa. On the other hand, church members in Indonesia request lay training classes and in Tanganyika an institute was reported to have aroused much interest. The prejudices of cultural and family ties sometimes stifle interest, but several of our national brethren who come from just such environments carry a burden to advance our work among the Muslim peoples. Nevertheless, there needs to be a decidedly greater interest on the part of our local churches and their pastors in their Muslim neighbors.

Where workers and church members are interested, they report a feeling that their interest is not shared by the leadership. Feelings do not always represent facts, and I personally found the administrators who talked to me interested in the problem and seeking means to do something. The problem is that responsible officers must consider the possibility that direct engagement in Islamic work, while not promising quick results, may close up the work in the country altogether. Furthermore, Islamic work may require large expenditures to develop methods and train personnel, expenditures which are possible only by reducing what is being used to maintain and expand existing work. Thus a leader may be interested theoretically, because he believes the message must go to all peoples and he does not want to discourage a good work, but he is not interested practically. He fears that efforts at this time according to the plans thus far suggested will not only fail to be productive but weaken existing work. Lacking a practical interest in Islamic work, the leader does not give it actual promotion or

emphasis. This, of course, is disappointing to workers who are anxious to venture something to open up Islamic work.

A number of projects are being carried out specifically for Islamic populations. The Sind project in Pakistan was planned for graduates of the Voice of Prophecy lessons who wanted further study. There did not turn out to be any of these. At the same time, it was discovered that there were many Punjabi Adventists who had moved into that area who needed visiting, encouragement, and organization into churches and companies. This was a full-time job.

The Muslim work was organized under the name Sidang Advent years ago in Malaya, but it died out. It was revived about 1957 and a Malayan, Brother R. A. Pohan, put in charge. When Brother Pohan retired in 1961, the Sidang Advent was incorporated into the Malay Mission. The Malayan work in Penang, Malacca, and Singapore had formed the basis of this project. At present there is an English-speaking company organized in Malacca. The young people, mostly Chinese and Indians, come from English schools, and the pastor, an Indonesian, conducts Sabbath morning services in English. In Penang, where one member is Malayan and the rest Chinese and Indian, the same type of program has grown up. The Muslim project succeeded best among non-Muslims and eventually ceased to be a Muslim project.

A special project was organized in 1959 at Jolo, one of the most important centers of Islam in the Philippines. A worker after a brief period of Islamic studies at the Siliman University was sent to open the work. His wife was a nurse so they emphasized a medical approach. Welfare work was also promoted and much appreciated. The plan has been to build confidence. There have been no public meetings. By 1963 there were three companies organized in the district. The members are Visayan Christians or Christian immigrants from Mindanao and a couple of Chinese. A small school was begun for the non-Muslim sea gypsies on an outlying island.

In the Middle East Division a hospital has been opened in Benghazi, Libya. Under the terms of its charter no religious propagation is permitted. There is no indigenous Christian minority, but Americans work there with the oil companies and the U. S. Air Force. The hospital has cultivated relations with Muslims. It has also been very much appreciated by the American community. The church group there consists of the staff of the hospital and they have recently been allowed to bring in a pastor to serve them. There are no Libyan members.

Schools, as Islamic projects, are being operated in Dakar, Senegal; Algiers, Algeria; Bouake, Ivory Coast; and Tehran, Iran. There are, of course, Muslim students in other schools operated by Adventists but these other schools, to my knowledge, do not have specific Islamic projects. The Bouake school is outstanding, has a Muslim orientation, but works under several handicaps. Almost the opposite, the Tehran school is small and its orientation is for the training of Adventist youth, but directed by an Adventist of Muslim background, the school has accepted a few Muslim students and operated a special program for them. Results have been excellent.

The Sind project, the Sidang Advent, the Jolo Mission, the Benghazi Hospital, and the four above mentioned schools are the only specific Muslim field projects I know of being operated by the denomination. In addition the Voice of Prophecy correspondence schools cultivate contacts with interested students. Some temperance programs are Muslim-oriented. In some places, Muslims have been the beneficiaries of the church's welfare program. Public lecture series have been conducted with Muslims present and in some instances directed toward attracting a Muslim audience. I know of no lecturer who specializes in meetings for Muslims. The chaplain of the Bandung Hospital, Rifai Burhanuddin, specializes in writing for Muslims. The Middle East Division has set up a religious research project with broad aims including the preparation of literature and other working materials.

Two other divisions have appointed advisors on Islamic work, and in the Northern European Division, Dr. Hyde, at that time of the West African Union, was asked to make a survey. In 1960 Elder R. S. Watts was appointed General Conference coordinator for Islamic work. The following summer four world divisions held major institutes to study Islamic work, Since then institutes have been held in each mission with a Muslim population in the South African Division, and an institute was conducted by the North African Union for all its workers. At the end of the summer of 1963 an interdivision institute of Islamic studies is to be held in Beirut. This sums up, to the best of my knowledge, the Islamic emphasis of the denomination. It is certain to grow.

There have been many suggestions as to how to increase the Islamic emphasis. Among the most frequently mentioned is the suggestion that men be set aside especially for work in unentered areas where the population is mostly Muslim. However, as one administrator has pointed out, "It is discouraging to ask a worker to spend time with wholly Muslim work and do nothing else. He needs an outlet to work with some promising candidates." At the same time, it is to be observed, that given that outlet, in time the worker apparently succeeds only in establishing a non-Muslim work.

It has been suggested that in order to encourage those who would devote most of their efforts to Muslim work that a new attitude be taken toward reporting and measuring results. Counting baptisms as a measure of results is cited as a contributing factor to suppressing Muslim work because the worker and his controlling committee emphasize labor which will get more immediate results.

In order to encourage Muslims to attend our church services, it has been suggested that we emphasize the establishment of churches with services in the national languages even though the members are of different racial background (eg. churches of Malay-speaking Chinese and Persian-speaking Armenians). The opposite suggestion has also been made that English and French-speaking

churches be established around an European missionary, appealing to the Muslim elite who readily speak an European language.

There appears to be unanimity that a special training program is needed for the ministry in Muslim areas. The training could be expected to increase interest, build confidence, prepare for more effective labor. There are varying recommendations as to the amount of training, but generally extensive training is recommended. At the minimum the worker needs to know how not to make his work more difficult. To this is added a knowledge of the local culture and the fundamentals of Muslim faith. A convert from Islam comments on this latter point: "They need to know the Muslim religion for their own good, not for the sake of instructing Muslims. The Muslim respects those who have a knowledge of the Quran, not because he can use it for proofs, but because he is obviously religiously qualified to teach. The knowledge of Islam builds confidence in the teacher's work and subtly undermines the sense of religious superiority." Some feel that Arabic language is essential, that it is the only way to understand the mentality of Islam. Thus one missionary who grew up in an Arab country but found service in a non-Arab Muslim country reports that Arabic has been useful to him, even though he has not needed it for communication. Others report that the ability to say correctly just a few words of Arabic, enhances their prestige greatly among Muslims, Obviously extensive training represents a large investment of time and money and could be, especially when there are changes to non-Islamic work, a great waste to the denomination.

In order to better prepare workers to take up Islamic work a number of suggestions have been made. These include a handbook for missionary appointees, graduate study in Islamics and language for missionary appointees, courses with Islamic content at national training schools, workers' institutes, periodical newsletters to workers, and training classes for lay members in the local churches.



In some areas of the world it is easier to emphasize Islamic work than others, chiefly because the nation and the society allow greater freedom of opinion and expression. It is suggested that as a denomination we experiment and gain our practical experience in such areas. Workers, according to this proposal, would also spend regular periods of time in the heartland areas of Islam in study and using less direct methods of labor in order to keep their ideas fresh and their understanding up-to-date, as workers advance in experience and understanding they would be prepared to work in more difficult areas.

Some feel that the building of church buildings or meeting halls in areas where public meetings are not permitted or where places to meet cannot be rented easily would facilitate the opening of new work. It is feared by others that building a church where there are no members would arouse prejudice and create the impression that we are seeking to undermine the community.

Those interested in promoting the emphasis of Islamic work mention the role played by the division of the budget in balancing the various emphases of the work. They suggest that more study be given to this. Some feel that the General Conference appropriation should designate a certain sum for Islamic work to insure its use. Much could be done if budget committees would expect the various departments, organizations, and institutions to request funds for Islamic projects and distribute the funds in such a way so as to encourage these.

Other religious organizations are also studying their approach to Islam. Possibly the most active of these is the Sudan Interior Mission. They have prepared books for the training of their ministry and have placed scores of missionaries in Muslim territories to specialize in Muslim work. They broadcast daily programs in Arabic, Swahili, Hausa, and other languages used by Muslims in Africa. Within the last three years there has been organized the "Islam for Africa Project," a research project which is at present concentrating on promoting church interest and training workers. They say that the first step is

to prepare the church. I met specialists who were doing research programs on Islam in Yaounde, Cameroons, and Bukuru, Nigeria. Probably there are others in other major centers. John Crossley, author of Explaining the Gospel to Muslims, had been holding worker's meetings in Nigeria. The Near East Christian Council has adopted the "dialogue" method of approach. They publish a monthly periodical, edited by Dr. Kenneth Gragg, for distribution to interested persons and they hold an annual institute, usually at Jerusalem. There is a fellowship of prayer for those who are interested in Muslims and frequent lecture series are held under the auspices of the Near Eastern School of Theology.

None of the work of the Christian bodies which I have observed can be said to be particularly successful as far as relations with Islam is concerned. The "dialogue" is yet to come and evangelism has been ineffective. Small national churches composed entirely of Muslim converts have been raised in Iran and the Arabian Gulf by the Anglicans and Presbyterians respectively.

An African worker relates that Muslims attend only Seventh-day Adventist churches. In Indonesia I am told that none of the other churches are having an experience like the Adventists. Adventists are in the unique position of being able to present the Bible consistently to a Muslim. They are not embarrassed by what the Muslim may read in the bible about the Ten Commandments or baptism. Our views on health and temperance are attractive and give us a sphere of action in which we can work together. The absence of images in our churches and our emphasis of godliness in opposition to the worldliness lead the Muslim to see us as true worshipers. Adventist almsgiving and welfare work is impressive. Our message is timely and fits the sentiments of most Muslims as to the meaning of world events.

Converts from other religions have often learned the basic subjects of salvation from the popular churches, to be reinforced later by the advent message. It does not appear that this course of events

will follow in Islam. There are too many barriers between Muslims and the popular Christian sects. It is left to us to make our own emphasis and establish our own attitudes.

## CONCLUSIONS

It is hoped that the report of a research project of this nature might lead to some specific conclusions. The most valuable results of the trip are doubtless to be found in the suggestions made by workers. These suggestions have formed the basis of the agenda to be used at the Interdivision Islamic Institute in Beirut, September, 1963. The evidence of God's leadership in bringing the church to this point in its relationship to Islam is impressive, suggesting considerable hope that we are entering a new phase in this work. Several immediate steps suggest themselves:

1. Promote an understanding of Islam and the true nature of its challenge among the churches in order to arouse interest and prepare a friendly reception.
2. Train the ministry and the laity for effective communication.
3. Stress education in health reform and temperance as a means to a climate of mental and moral health in which the Adventist philosophy will be understood and accepted.
4. Promote among Adventists the concept of service toward the Islamic community.
5. Promote among Muslims the concept of Adventists as true worshipers, people of the book who stand apart from the Christian apostasy, thus encouraging their stand with us in the final crisis.
6. Develop and improve the means of mass communication and instruction, such as correspondence school lessons; books, magazines, and tracts; television and radio programs; motion pictures, filmstrips, picture rolls, etc., and public meetings.

These immediate steps suggest certain organizational emphases in order to carry them out.

1. Islamic Research: A major objective of this research is to inform the church on Islam, and develop a friendly, sympathetic understanding of the Muslim, making it possible for

Adventists and Muslims to live, talk, and worship together. The benefits of such research should qualify the church to prepare more attractive and convincing approaches.

2. Health and Temperance Education: This work should aim at the health of the entire person promoting life and happiness, should be performed as a public service, and utilize all the methods of instruction available. It should not consist primarily of temperance lectures and slogans, although these may be a part, and an extended temperance department could organize the program. Neither should public relations be a major feature. Mental health for the purposes of moral understanding is the real goal. All the truth needs in order to be accepted is a sound mind, in the fullest sense.
3. Welfare Services: The church should be organized to perform a wide variety of community services on the local level. These should be performed out of a sense of identification with the community and out of a sincere desire to serve. Men find little in their fellow men which calls forth praise to God. Let the Adventist church do all in its power to bring to God His due praise. Those who thus come to praise God will in turn come to obey Him. Medical services such as clinics, hospitals and public health work are, to my mind, more properly considered under welfare services than under health education, because their chief aim is the relief of suffering and prevention of disease.
4. Information Services: This phase of the work should aim at making available information concerning Adventist principles. It should aim at the opening of book depots and reading rooms in the major Muslim cities. Correspondence courses and free tract distribution should receive priority attention. Every church should be organized to include an information center in some appropriate place.
5. Publishing Syndicate: This may be in some ways an extension of the information services, but the work of the syndicate is to provide our publishing media with manuscripts for tracts, articles, and books. These could be purchased from writers and

publishers or originated by the syndicate staff and sold in turn to the publishing houses which subscribe to the syndicate. Such a syndicate could also produce radio scripts and possibly television films.

6. Field Teams: Their work is to develop the church's contacts with Islam into a personal relationship. The team should include a skilled public speaker and others capable of making an attractive public meeting. Enough phases of the work should be represented to give the team versatility in approach. It should be equipped with audio-visual aids.

We are probably not yet prepared, but it seems that we should ultimately be operating a radio station to cover the Muslim world. An hour a day in each of the major language areas would just about fill out a day's program. Radio is probably the biggest single influence on public opinion in Islam.

Since this work is important to six of the world divisions, the General Conference should continue the office of General Conference Coordinator for Muslim Affairs, the creation of which has been an important factor in the rapid growth of interest in this work during the last two years. It might also be useful to set up a General Conference Advisory Committee on Islamic work.

When our relations with Islam are brought into perspective by our understanding of the great Christian apostasy and the coming world religious crisis, I think we have reason to expect this relationship to be unusually productive of eternal good. The difficulties of the past only indicate the conservative nature of Islam, --a conservatism which by its resistance to the idolatry and worldliness of Babylon serves to prepare it to stand with the righteous in the last day. The bulk of Muslims are world-serving, money-seeking, self-interested servants of sin, as are the professors of Christianity and other religions, but the sincere, God-fearing Muslim is, in my sight, predisposed to stand with us on the side of truth and righteousness when he knows our principles.

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