

ABSTRACT OF POSTGRADUATE STUDENT RESEARCH

Master of Arts In missions

Adventist University of Africa

Theological Seminary

Title: COMMUNITY SERVICE: A STRATEGY OF REACHING OUT TO MUSLIMS
IN AUCHI, EDO STATE.

Name of the Researcher: Edo James Osaghemwen

Name and Degree of Faculty Advisor: Sampson Madubochi-Reuben Nwaomah, PhD

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Community service has been found to create an opportunity for the preaching of the gospel of salvation to non-adherents. It is a very significant way for a Christians to connect with our communities and people which might be resistant to the gospel.

Although this program can help contemporary efforts of mission to us follow Jesus' model of service in reaching out to Muslims in Auchi which is largely Islamic and the Adventist message is very unfamiliar and it has not been given a serious consideration. This study, therefore, is to focuses on developing a strategy of reaching Muslims in Auchi through community service.

The method used during the research was descriptive research method. About hundred questioners were given out and were properly administered to people in Auchi community, the aim was to find out if the people were used to community service. Based on our findings, a plan was designed for effective community service as in the clearing of bushes or strategic places. In addition, health lectures were duly carried out.

The researcher discovered that Adventist could do a lot through community service such as providing free health services, water, cleaning of the environments and basic needs, to reach the Muslims in Auchi. When well implemented, community service could establish a cordial relationship between the people and Adventist; thus and an avenue for the Adventist message to be well proclaimed. The study also found out that most Adventists need to be trained on Muslim evangelism.

With the community service done in Auchi, the work concluded that Auchi needed a special attention when evangelizing the area and community service is more effective and appropriate in this area. Providing health services and basic amenities will lead to an open door to the Muslims. Therefore, the Adventist church in Edo State needs to intentionally train its ministers and laity in community service evangelism, provide special budgets for it and also make it an integral part of its evangelism strategy to reach certain communities.

Adventist University of Africa

COMMUNITY SERVICE: A STRATEGY OF REACHING OUT
TO MUSLIMS IN AUCHI, EDO STATE

A project
presented in partial fulfillment
of the requirements for the Degree
Master of Arts in Missions

by
Edo James Osaghemwen

November 2013

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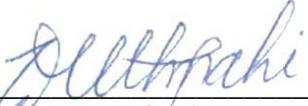
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APPROVAL BY THE COMMITTEE:


Advisor: Sampson Nwaomah, PhD


Dean, Theological Seminary
Sampson Nwaomah, PhD


Reader: Gaius Anonaba Umahi, PhD

Extension Centre: Valley View University Ghana.

Date: November 2013

To the only wise God and Savior of my soul and to my only love Comfort Anurika Edo. To all Seventh-day Adventist Church in Edo and Delta conferences who are walking tirelessly for the service of the Lord, also proclaims the everlasting gospel through Mission.

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LIST OF ABBREVIATIONS

ADRA	Adventist Development Relief Agency
AMO	Adventist Men Organization
AMR	Adventist Muslims Relations
ACS	Adventist Community Service
ASI	Adventist- Laymen's Services and Industries
AUA	Adventist University of Africa
AWM	Adventist Women Ministries
AYM	Adventist Youth Ministries
CS	Community Service
GC	General Conference
NT	New Testament
UBTH	University of Benin Teaching Hospital
OT	Old Testament
SDA	Seventh-day Adventist

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CHAPTER 1

INTRODUCTION

God has called every Seventh-day Adventist Church member to be an agent of transformation in the community following Jesus' method of bringing help and hope through ministries of compassion in His name. Arthur Whitefield Spalding once noted, "Those who studied, prayed, and were God has called every Seventh-day Adventist Church member to be an agent of transformation in the community following Jesus' method of bringing help and hope led by the Holy Spirit to the distinctive beliefs of the Adventist Church were passionate about sharing the truths they had with neighbors and countrymen"¹ Going by the great gospel commission, these truths are to be spread to all the nooks and crannies of the world – to every race, tribe, creed, and tongue. Thus, no one, in spite of his or her creed, is to be excluded from receiving the gospel. One group of people which Christians greatly desire to reach with the gospel is the Muslims. They are scattered all over the world, and in every place where they are found, Christians should feel the need to reach out to them through some carefully developed strategies.

Reaching out to the Muslims in Auchi has become a matter of great concern to the leadership of the local and regional Edo Conference of the Seventh-day Adventist Church in Nigeria. Auchi town in Northern Edo State of Nigeria is a predominantly

1. Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, (Washington DC: Review and Herald, 1962), 2:191-194.

Muslim settlement. Islam is practiced in Auchi by people mainly of Hausa, Fulani, and Yoruba origin. The Hausa and Yoruba came to settle in Auchi from Bauchi and Ondo respectively. The type of Islam practiced in Auchi is both folk and traditional.²

In the past, the Seventh-day Adventist Church in the area made several attempts to reach out to the Muslims by conducting public evangelistic campaigns, but the attempts yielded very little results. “This was because the Muslims seemed to have had some reservations about attending public evangelistic campaigns due to the fear of intimidation by fellow Muslims.”³ Where is the beginning of this Consequently, reaching out to the Muslims in Auchi has become a matter of great concern to the leadership of the local and regional Edo Conference of the Seventh-day Adventist Church in Nigeria.

In the early 1990s, evangelisms were mainly organized through a particular method – public evangelism. This method, however, did not so much impact areas that are highly populated with Muslims like Auchi town. Auchi town is located at the Northern part of Edo State, in Edo Conference, North Western Nigeria Union Mission with headquarters in Lagos, Nigeria.

Looking at past records, the target audience of the evangelisms conducted in this area had only been Pentecostals; no effective method of witnessing was explored in reaching out to the Muslims in Auchi area of Edo State.⁴ Thus, introducing community service, which provides room for personal evangelism to the Muslims in this area can create an avenue for a better outreach. The Muslims in this area like to be involved in

² I. U. Abiri, *Outline History of Estako* (Benin, Nigeria: B. P. Publishers, 1996), 19.

³ Ibid., 20.

⁴ Pastor Edo Patrick, Interview by researcher, Auchi, July, 22, 2011.

community activities and services which can be packaged in the form of health and social services.

Adventist Community Service (ASC) is the descriptive label for a wide range of public service providers. Even though problems such as poverty, diseases, natural disasters, and other social problems are multiplying around the world, there is a positive side to this challenge - they present problems as an opportunity for God's people to experience the joy of service in providing compassionate care that alleviates and prevents suffering.

Statement of the Problem

The Muslims in Auchi are scarcely aware of the Seventh-day Adventist Church because most of the natives are not members of the church. The local Seventh-day Adventist Church in Auchi area had made several attempts to organize evangelistic campaigns to reach out to the Muslims in the area but these efforts have not yielded fruits; the Muslims are not joining the church. The questions which, therefore, come to mind are: 'Why are Muslims not joining the church?' 'What are those things holding them back from being converted?' 'What are the things we need to do to make them become aware of the Seventh-day Adventist Church?'

Purpose of the Study

This research aims at developing and implementing a strategy for witnessing to the Muslims in Auchi, such as community service. The study also aims at developing a systematic and spiritually-motivated program for both community service and evangelism. Specifically, the research attempts to carry out an extensive study on Auchi and its environs, in order to know the kind of community service program that will be best suited for the environment so as to reach the Muslims with the gospel.

Significance of the Study

Evangelism is the supreme task of the Seventh-day Adventist Church. For evangelism to be successful, it has to involve more or less innovative approaches. As a pioneering project, the significance of this work hinges on establishing practical strategies of community service to Muslims in Auchi. This study will explore the strategies of community service and as such will be useful for the development of an evangelistic approach which can be used for meeting the needs of people as well as reaching out to them with the gospel.

Methodology and Procedure

The methodology adopted for this work, besides the literature survey, is the descriptive research method. Questionnaires and oral interviews were used. About 100 questionnaires were administered and 70 were returned, while 5 people were interviewed. The questionnaire consisted of questions on community service, which were aimed at finding out whether or not the people of Auchi were used to community service and inquiring about their active participation. For the purpose of this research, the researcher used simple random sampling to come out with the sample size for the study. Furthermore, a plan was designed, implemented, and evaluated for a better comprehension of the outcomes.

Definition of Terms

These terms are defined based on how they are being used in this project

1. Community Service: this is a variety of activities done by group of individuals to help each other to impact in making the community look different.
2. Strategy: a careful devised plan of action to achieve a goal.
3. Mission: A special task given to a person to carry out.
4. Evangelism: The spreading of Christianity especially through the activities of evangelists.

5. Humanitarian: people who are committed to improve the lives of others.
6. Medical Missionary: Group of medical practitioners using natural and local roots for healing.
7. Hadith: collection of Islamic traditions, teachings and stories of Prophet Muhammad, accepted as a source of Islamic doctrine and law second only to the Koran.

CHAPTER 2

THEORETICAL FOUNDATION OF COMMUNITY SERVICE

Definitions and Meanings

This chapter describes the theoretical foundation of community service in the Bible, Ellen G. White's Writings, the Quran, and Hadith. Also, the views of other authors on community service were examined. When looking at the meaning of community service; the definition from the dictionary may sound very negative. According to the Microsoft Encarta Dictionary, "community service is a penalty requiring that an offender convicted of a relatively minor crime do unpaid work that is beneficial to the community as alternative to imprisonment."⁵ Presently, however, the meaning of community service has changed to positive activities carried out with the aim of helping people in society.⁶ "Community service is about organizing groups of individuals to help each other and their community."⁷ In this vein, it also comprises any activity that combines the efforts of a group that is designed to improve some aspects of the community.⁸

⁵ Microsoft® Encarta® 2009. © 1993-2008 Microsoft Corporation. All rights reserved.

⁶ Ibid.

⁷ Miranda Yates and James Youniss, *Roots of Civic Identity: International Perspectives on Community Service and Youth Activism* (London: Cambridge University Press, 1988).

⁸ Ibid., 2.

Yates states that “community service mainly refers to a variety of activities done by individuals who volunteer their time to impact the community in order to make a difference within the community. The service activity must be meaningful, meeting needs that the community deems important and also impacting the students.”⁹ Maryln added that, community service is very broad; it includes services that are identified by an institution of higher education through formal or informal consultation with local non-profit, governmental, and community-based organizations as designed to improve the quality of life for community residents, particularly low income individuals, or to solve particular problems related to their needs. They include among others¹⁰ health care, child care, adult literacy training, formal education (including tutorial services) welfare, social service, transportation, housing and neighborhood, improvement, public safety crime prevention and control, recreation, rural development and community improvement.”¹¹ Community service can be used in a positive sense to achieve greater evangelistic effort in an area that is highly populated with Muslims. This can be made possible by giving a helping hand in the areas of need.

According to the *Seventh-day Adventist Church Manual*, community service is an important feature of outreach (missionary) activities of the church. The women’s arm of the church, previously called Dorcas Society but now called Adventist Women’s Ministries (AWM), prepares food, clothing and other supplies for the poor and needy and the unfortunate in a particular community or environment.¹² Community service is more

⁹ Miranda Dawn Cave, *Impact of Community Service Learning on Middle School African and Latino America Understanding* (North Carolina: North Carolina State University Press, 2008), 18.

¹⁰ Maryln Mcadam, and Ed Mederott, *Expanding Federal Work-Study and Community Service Opportuinties* (Washington, DC: Diane Publishing, 1999), 1.

¹¹ Ibid, 1.

¹² General Conference of Seventh-day Adventists, *Seventh-day Adventist Church*

than giving material aid; it also encompasses adult education, visitation, homemaking, home nursing, counseling, and other services.

Old Testament Approach

Community service was also mentioned in the book of Isaiah. Isaiah 58:9-14 is one of those remarkable biblical texts that teach about community service, though indirectly. Yahweh wanted His people to live in relationship with one another, and not merely carry out religious rituals. A real, true way of living a righteous life and a critical aspect of this just and righteous lifestyle is a deep concern for other people. Isaiah 58:7-10 speaks of the demonstration of justice and care thus: “Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?” God asked the Israelites to feed the hungry and provide the poor with shelter by sharing their bread with the hungry and bringing the homeless into shelter; this group needed to be served,¹³ promising them that if they spent themselves on behalf of the hungry and satisfied the needs of the oppressed, then their light would rise in the darkness, and their night would become like the noonday.¹⁴ This is an indirect community service commanded by God for His children.

New Testament Approach

In Matthew 25:40-45, Christ placed special emphasis on social concern (community service). Jesus said in verse 40, “In as much as ye have done it unto one of

Manual (Silver Spring, MD: General Conference of Seventh-day Adventists, 2010), 98.

¹³ *Ibid.*, 5.

¹⁴ *Ibid.*

the least of these ... ye have done it unto me.”¹⁵ This means that in serving others, we are serving Jesus Christ. Christ brought His teaching to a climax by giving us a picture of the great, final judgment. He portrayed God as deciding who to save on the basis of whether or not he fed the hungry, housed the homeless, cared for the poor, treated the sick, and visited the prisoner. Those who are lost are quoted as saying that they had ignored helping the poor, the oppressed, and the hunger because they did not see God as being involved in these issues. Truly, social justice and the ministry of compassion is an important part of Christianity, and when we stand for justice, compassion and healing, we demonstrate the values of the coming kingdom.¹⁶

The Holy Spirit provides the “gift” that enables believers to engage in service. Many examples of spiritual gifts are given in the New Testament, such as teaching, evangelism, etc. One of the gifts mentioned in Romans 12:8 is the gift of “showing mercy.” The Greek word used here is also translated “compassion” elsewhere (Mark 5:19 and Jude 22). God calls the laity to be ministers of compassion just as surely as He calls prophets and preachers.¹⁷

Seventh-day Adventist Perspective on Community Service

In the past, the generic term used to designate community service in the Seventh-day Adventist Church was “Dorcas Society.” Many years ago, this organization was involved in rendering social and emergency services to individuals and groups in given communities. Material aids in the form of clothing, furniture, and home-made products were given out as a community service. The Seventh-day Adventist (SDA) Church, through the relief agency known as Adventist Development and Relief Agency (ADRA), also engages in community service by frequently offering free services in the form of relief ministry to disaster victims, mobile health screening, and medical self-help. The

¹⁵ May-Ellen Colon, *Keys to Adventist Community Services* (General Conference of Seventh-day Adventists: Advent Source, 2008), 5.

¹⁶ Ibid.

¹⁷ Ibid., 7.

church has a very organized community service program and ministry which is carried out by the department of the General Conference (GC) in collaboration with the administrative officers and other departments of the church.¹⁸ The planning, decision-making, and funding are done through the General Conference, Division, Union Conference, and Local Conference of the church; but the planning and funding of community service are, especially, the responsibility of a committee that serves as a representative of the GC.¹⁹ In the SDA church, community service programs are organized by various departments of the church – the AWM, Adventist Men’s Organization (AMO), and Adventist Youth Ministries (AYM). Each organ organizes what is known as community outreach as community service program. They try to identify the needy, visit them, and support them through material supplies obtained from willing donors.

Ellen G. White and Other SDA Authors on Community Service

Ellen White noted that Christ used various methods, including community service to reach out to the less privileged in the community. She said:

Christ followed various methods to gain the attention of the multitude. From Christ’s methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude; and having succeeded in this, he proclaimed to them the truths of the gospel. His chief work lay in ministering to the poor, the needy, and the ignorant. In simplicity, He opened before them the blessings they might receive, and thus He aroused their soul’s hunger for the truth, the bread of life.²⁰

Community service, when considered as a very merciful act to the needy can be regarded as showing love to Jesus. In the book of James 1:27, it is stated that a pure and

¹⁸ *Seventh-day Adventist Bible Encyclopedia* (SDAE), 1976.

¹⁹ *Ibid.*

²⁰ Ellen G. White, *Welfare Ministry* (Washington, D.C: Review and Herald, 1952), 89.

undefiled religion before the Father is this: to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world. Our God wants us to do good to the afflicted souls around us, for when we bear the burden of others, cloth the naked, and show hospitality to strangers, we are making heaven to rejoice over us. Perhaps, it was on this wise that Ellen White wrote:

The Father from his throne beholds those who do these acts of mercy, and numbers them with his most precious treasures. “And they shall be mine, saith the Lord of hosts, in that day when I make up the jewels. Every merciful act to the needy, the suffering, is regarded as though done to Jesus. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus.”²¹

Christ took an active role in community service by identifying Himself with the suffering humanity, and He reproved his own nation for their wrong treatment of their fellow men, telling them that any act of community service done to anyone was done to Jesus Christ.²² He indirectly carried out community service any where He went; thus, Ellen G. White declares: “As He [Christ] passed through the towns and cities, He was like a vital current, diffusing life and joy wherever he went. The followers of Christ are to labor as he did. We are to feed the hungry, cloth the naked, and comfort the suffering and afflicted. We are to minister to the despairing and inspire hope in the hopeless world.”²³ This means that the less privileged in Christ’s day was not left out. Community service in Christ’s day was so essential that the people really needed it to have that notion that God is a God of hope to the hopeless. It is pertinent, therefore, that Adventists who have the inspired counsel of Ellen White be at the forefront of this activity of

²¹ Ibid., 89.

²² Ibid.

²³ Ellen G. White, *Welfare Ministry* (Washington, D.C: Review and Herald, 1952), 74.

community service, fully applying these directions to minister to the needs of the community in a holistic manner.

Community service has been going on for a long time in the SDA Church; it also comes in the form of Adventist Layman Service International (ASI). Pierson wrote: “They believe witnessing should be done not only on Sabbath but also everyday throughout the week in their business and professions. Seventh-day Adventist men and women from all walks of life are now flocking to ASI banner. The architects, attorneys, bakers, construction workers, food stores manager, doctors, witness for Christ for seven days.”²⁴

The concept of community service also involves working with one’s hands as opportunities arise to proclaim the message of warning; the larger churches are therefore encouraged to carry out community service. Therefore, one need not to be the high school valediction? or university student to bring service-oriented programs that will better prepare people. Contrary to conventional thinking, community service centers give people who are actively involved in environmental, humanitarian, and philanthropic ventures a vast pool of resources from which to draw for unique experiences. Community service is not organized to make money; it is an opportunity to serve.

Speaking further on community service, Robert writes: “And focusing on the concrete needs the people or target population within the community will be more productive and efficient; by meeting people on the level of their felt needs when they appear to have a little relation to religion, the church has the opportunity to demonstrate love and care.”²⁵ This is a very interesting way of being involved in community service -

²⁴ H. Robert Pierson. *Miracle Happen Every Day* (Mountain View, California: Pacific Press, 1983), 66.

²⁵ *Ibid.*, 67.

developing a program for a particular place and for a particular people to bring out better results in evangelism or witnessing.

Islamic Perspective on Community Service

Stressing the necessity to guard the community against non-Islamic thought and science-weaved falsehoods, Ad-Driweesh said:

The community should lead a secure life that protects its thought stemmed from the Glorious Quran. It guards the youth against misled thought, futile beliefs, and mistaken judgment? personal reasoning by non-competent people. It keeps them away from those trying to destabilize constants of religion within the community; playing games with the homeland potentials, values, and Islamic habits; implanting extremism into hearts of individuals and community; and planting seeds of sedition and Sectarianism amongst community members.²⁶

The Islamic religious faith is about togetherness and effective community building. As far as the religion is concerned, it affects a community that is bound together by a shared sense of belongings and a feeling of communal identity. One of the best ways to measure the effectiveness of community service is its impact in the community.

When talking about community service in the Quran, Islamic community must be considered. As noted by George W. Braswell, Jr., “The Muslim community known as the *umma* seeks and expresses this good life from its religious authorities and daily life. These morals and manners include purity and cleanliness, clothing and adornment, diet, family, marriage and divorce, husband and wife and parent and child, status of woman, economic life and the conduct of business, and political life.”²⁷ Muslims are encouraged

²⁶ Ahmed Y.A. Ad-Driweesh. *Lecture Ideological security on Focus*. Saudi Arabia: Al-Iman Muhammad ibn Saud Islamic University, 2008.

²⁷ George W. Braswell. *Islam Prophet, Peoples, Politics and Power* (Nashville Tennessee: Broadman and Holman, 1996), 101.

to take part in community service, to promote peaceful living. There are several verses in the Quran that support community service; some of these verses are as follows:

Surah 75, Ayah 7-9. They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading. 8. And they give food, in spite of their love for it (or for the love of Him), to the Miskin (poor), the orphan, and the captive, 9. (Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.

Sûrah 89, Âyah: 17-20. You show no kindness to the orphan, nor do you urge one another to feed the poor. Greedily you lay your hands on the inheritance of the weak, and you love riches with all your hearts. Sûrah: 90, Âyah: 8-16. Have we not given him two eyes, a tongue, and two lips, and shown him the two highways (of good and evil)? Yet he would not scale the height. Would that you knew what the height is! It is the freeing of a bondsman; the feeding, in the day of famine, of an orphaned relative or a needy man in distress. Sûrah: 107, Âyah: 1-3 Have you thought of him that denies the Last Judgment? It is he who neither turns away the orphan nor urges others to feed the poor. Sûrah: 4, Âyah: 36. Serve Allah and associate none with him. Show kindness to your parents and your kindred, to the orphans and to the needy, to your near and distant neighbors, to your fellow-travelers, to the wayfarers, and to the slaves whom you own. Allah does not like arrogant and boastful men.

These chapters of the Qur'an give a background of community service, where Muslims are encouraged to take part in community service by recognizing the poor and less privileged among them. They are to sustain and carry along the orphan and the needy by supporting them as recorded in Surah: 4, Ayah: 36, of the Holy Quran. This implies that Allah enjoins all Muslims to participate in community service by helping the poor, neighbors, travelers and wayfarers from both far and near. Therefore, in order to inculcate the right spirit for the observation of rule and regulations, the Muslims are enjoined to show generosity to all around them and to be free from meanness,

selfishness, stinginess of mind, because this is essential for the consolidation of the communities and helpful for the propagation of Islam. It means that community service can also be used in spreading Islamic religion.

Hadith Teachings on Community Service

Hadith means collection of Islamic traditions: the collected traditions, teachings, and stories of the prophet Muhammad, accepted as a source of Islamic doctrine and law second only to the Quran. The Hadith mentioned community service by way of charging Muslims to take care of people that come their way, emphasizing that the Almighty Allah is pleased with whoever feeds the hungry, and visits the prisoner - there is a reward for the individual. According to Abu Hurayrah, Allah is pleased with those who take part in community service, and there is a reward for them on the day of resurrection.²⁸

Hadith Qudsi quoted in Muslim on the authority of Abu Hurayrah (May Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah (mighty and sublime be Him) will say on the Day of Resurrection: ‘O son of Adam, I fell ill and you visited me not. He will say: O Lord, and how should I visit you when you are the Lord of the worlds? He will say: Did you not know that my servant so-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found me with him? O son of Adam, I asked you for food and you fed me not. He will say: O Lord, and how should I feed you when you are the Lord of the worlds? He will say: Did you not know that had you fed him you would surely have found that (the reward of doing so) with me? ‘O son of Adam, I asked you to give me to drink and you gave me not to drink. He will say: Had you given him to drink would have surely found that with me.

²⁸ Hadith Ad reported by Abu Hurayrah.

All the Hadith verses mentioned above have positive views on community service; they view it as an obligation, a task that must be done by all faithful Muslims , to give support to strangers and the poor ones among them.

Conclusion

Community service does not require wealth or social positions before it is done. It requires a self-sacrificing spirit and a steadfast purpose. As the children of Israel participated in community service by helping to feed, clothe, and sustain the poor and distressed, they did community service with all their hearts and thus succeeded in creating a good relationship with God and their fellow men. In the New Testament (NT), community service was taken to another level where the Holy Spirit worked in transforming people's lives to take active role in community service through giving generously to support the growth of Christianity.

The SDA Church designed a program called community service which takes care of the less privileged of a given community. Furthermore, when Muslims talk about community service, it involves or touches the community to the grassroots. All Muslims are charged in the Quran and Hadith to always work, visit and take care of the less privileged in their environment.

Finally, if the church sees community service as a tool, members should be encouraged to take part in this great work of serving the Lord. When we get involved as Jesus was involved, we will see incredible ministries of community service at work.

CHAPTER 3

LOCATION AND HISTORY OF AUCHI

Auchi is located in the Northern part of Edo State of Nigeria. It has boundary with Kogi State on its north and Ondo State on its west. Precisely, Auchi is highly populated with Muslims, and traditional Islam is practiced in this area, though there are some Christian denominations. It is located exclusively at a latitude of 7°N and a longitude of 6.25°E of the globe as shown in fig. 1 below.²⁹



Fig. 1. Location of Auchi

The red point on the map of Nigeria above shows the location of Auchi town in Edo State

²⁹ Z. I. Oseni, *Islamisation of Auchi Kingdom* (Lagos, NIGERIA: 1998, Jerome laiho and Associates), 61.

³¹ Map taken from Atlas.

History of Auchi Town

Different authors have presented a variety of information in their attempt to trace the origin and history of Auchi people. According to Hakeem B. Haruna, “It was discovered that some Yorubas migrated from the west and the Fulanis from the northern part of Nigeria to form a neighboring town called Agede which is close to Auchi.”³⁰

Another writer, J. U. Egharevba, submitted that “Auchi was founded by a man called Uchi who migrated from Udo near Benin City about the 14th century C.E, before the reign of Oba Ewuare of Benin. The coming of Uchi, his family and followers to this Guinea Savannah belt known today as Etsako land was as a result of internecine wars, acts of brutality, intimidation and dehumanization which the proud people of Auchi could not perpetually stomach.”³¹

Auchi is bordered on the east-south by Ibie, on the north-east by Jattu, on the north by Ayua, Iyuku, and Imeke, on the north-west by Ikpeshi and Ihievbe Ogben, on the south by Era and ayuele-Ugioli.³² The location of Auchi is hilly, with pockets of valleys and plains. It is at a meeting-point between the Rain Forest and Guinea Savannah. The settlement is a splendid choice. The town is close to about 20 rivers, rivulets and springs such as Orle, Omemhe, Ofhotsele, Eda Ibariki, Ukphelegi, Eda Nokhua (Utsogu), Eda Nokhua (Aibotse), Amasomhe, Umhouku, Ayeda, Ayeda-Aminu, Eda Udo, Eda Oke, Eda Ayomhe, Oki, Arhebekpeghie, Edo Ofoli, Ikpaigba and Eda-

³⁰ Hakeem B. Harunah, Thesis titled: *The Impact of Nupe Invasion on Etsako Society.1860-1897: A Sociopolitical and Cultural Analysis* (Lagos: University of Lagos Press, 1990).

³¹ Egharevba J.U., *A Short History of Benin 3rd Edition* (Ibadan: Ibadan University Press, 1986), 13.

³² *Ibid.*, 14.

Egini.³³ Definitely, a town on a dry hilly location adjacent to such numerous rivers cannot be called a new settlement. It was a choice settlement of wise and visionary pathfinders after whom most other towns must have taken a cue and settled nearby. Right from ancient times, migrants have always preferred to settle where they are sure of abundant water. The case of Auchi could not have been an exception. Primarily, it is due to the indispensability of water to life that so many groups in Africa and elsewhere took to the deification of the prominent rivers in their localities; people use these prominent rivers to identify a place or settlement. Auchi people of old worshiped Orle, therefore, the Creator of other rivers and the universe at large, was worshipped in Auchi with undivided attention and utmost zeal.³⁴

In the accounts of migration from Benin and its environs to Etsako land, many historians explained how people settled in Auchi; many others moved northwards and eastwards. The lush and verdant vegetation of Auchi, its forest and Savannah belts and very fertile land had contributed immensely to this reality.

The written history of Etsako people is not very old. Most of the sources of Etsako history were first documented by European explorers, missionaries and colonial officers. In the case of Auchi, the oldest record available is the mention made of Auchi and a few other Etsako towns and villages by Kweller, a European writer, in his work published in 1850.³⁵ In 1820 a particular ex-slave named Agbodo or George Cole of Campbell town claimed that he was of Islamic origin from Iwieta (*Ewatto*) but was sold into slavery at the age of 18 and taken to Sierra Leone in 1827. He was asked to mention

³³ J.U. Eharevba. *A Short History of Benin*, 3rd Edition. (Ibadan: Ibadan University Press, 1968), 15.

³⁴ M. A. Erhagbe.. *Thesis on Etsakoland in Transition 1860-1948*, Benin: Submitted to the University of Benin, 1990, 20.

³⁵ Kadiri Ikharo. *Auchi Day* (Lagos: Lagos Press, 1997), 22.

the towns and villages in his area of origin and he mentioned Awitsi among a few others. The fact we are drawing from this is that at least by 1820, before the coming of the Nupe, Auchi was firmly in existence.

Auchi town is made up of five grand quarters which were initially inter-dependent villages with common ancestry. Patches of bushes separated the villages and intermixed with the houses even within the same quarters. The grand quarters are Utsogu, Akpekpe, Aibotse, Igbei, and Iyekhei. Utsogu is the royal quarters from which the Otaru (king) of Auchi is customarily chosen and enthroned right from the era of Ikelebe1 in the middle of the nineteenth century.³⁶

The Founding of Present-Day Auchi in the Early 1400s

Uchi in Estako Territory

The nature of the conflict which had encouraged the movement of the Auchi people out of Udo in about the early 1400s and some of the major factors which had accentuated such conflicts have already been mentioned above. It is very important to note, however, that when the migrant Auchis vacated Udo, they moved northwards, as if they were returning to the ancestral homeland of the Edoid in the Niger Benue confluence area where they had derived their origin. However, they did not group to the point of the confluence; they settled down finally in the present-day Auchi in Estako territory in about early 1400s.³⁷

³⁶ Z. I. Oseni. *The Islamisation of Auchi kingdom in Central Nigeria*. (Lagos: Efua Media Association Ltd, 1998), 32.

³⁷ *Ibid.*, 34.

Some Other Communities in Auchi Founded in 1400s

There are communities that founded their settlement in the Benin area before 1400 AD and which also had vacated such settlements due almost to the same socio-economic and political conflict as those which had compelled the Auchi people to move out of their abode in Udo. These also migrated to settle in deferent areas in the north end of present-day Edo State before 1800. Among such migrants were those who had founded twelve of the thirteen component clans in the present-day Etsako territory, namely Aviele, Ekpen, Jagbe, Okpekpe, Okpella, South Uneme, three Ibie (i.e. Imiegba, Imiakebu and Itsukwi) Uzaire and Weppa-wanno. These new Etsako clans became the neighbours of the Auchi people whose clan combined with the others to form the thirteen Etsako clans in the present northern Edo State.³⁸

The Islamisation of Auchi Kingdom

Auchi before Islam

Before Islam came to Auchi, they were people like other unenlightened soul-searching peoples of the world, who worshipped a number of deities which they trusted and begged for assistance in an innocent manner. Such deities include Auchi (the spirit of the founder of Auchi), Orié (the river goddess), Amanue, and Ogholodio. These deities had shrines where they were worshiped by their devotees. At that time, such worship was the official religion of Auchi people.³⁹ Even when the Nupe overran the area along with Kabba Ebira and other Afenmai territories, the worship of idols was not discarded. The Nupe warriors were primarily interested in collecting tributes from their subjects; such tributes included slaves and foodstuff. They were not interested in Islamic

³⁸ Ibid., 64.

³⁹ Abiri I. U. 1996. *Outline history of Estako*, Benin: B. P. Press, 18.

propagation in the area as that would have defeated their goal of economic exploitation. Nonetheless, their presence in large number in Auchi, Aviele, and other towns sparked off an Islamic revolution within this period. It is interesting to note that towards the end of the 19th century and beginning of the 20th century, when the British dislodged the Nupe from Afenmai, that was the time interest in Islam on the part of the benevolent despots in the area took roots.⁴⁰ In Auchi, south Ibie and Aviele clans, where male adults who attain 18 years celebrate “manhood initiation into age group” now remain the only customary general title.

During and after the Nupe rule, the 3rd clan’s traditional title took the foreign system of title taking. The candidate after fulfilling the requirements of the chiefs and elders is turbaned and associated with a foreign title name like: “*DAUDA, YAMAH, KESSARAKI, TOMOH, YERIMAH, JAGBA*, etc.” Before tracing Etsako clan administration from the lowest to the highest functioning units, it is necessary to describe the principle of native marriage, which is dying under the enlightenment but still persisting in many areas.⁴¹ There are three principles of native marriage, as follows:

“Amoya” or full marriage is as a result of full payment of dowry and marriage charges by the husband to the family of the woman. The children born in Amoya marriage have full customary rights to inherit their fathers’ titles or properties.⁴²

“Isomi or Adobe” marriage is the union between a man and a woman contracted by the payment of a small dowry or none at all, and where there is not much consultation by the husband and the woman’s family. The children of such union belong to the extended family of the woman and the male children are precluded from taking titles in

⁴⁰ J. U. Eharevba. *A Short History of Benin 3rd Edition* (Ibadan: Ibadan University Press, 1968), 13

⁴¹ Ibid.

⁴² Ibid., 14.

their fathers' families, while the female children are divided by the husband's and wife's families.

“Onabor” exogamous marriage is the union between a husband and wife from a different clan. This third principle of native marriage is as important and as respected as the case of “Amoya” because of the unification role it is capable of playing in the two clans. The children of the marriage have rights of inheritance in their fathers' clans. In Auchi and Aviele clans, the three principles were unified in 1922, and all children of a father, whether dowries were paid on their mothers or not, have rights to inherit their father in agreement with the preaching of the Holy Prophet Mohammed. Also, a son born in home marriage can be made legitimate in the father's family either by taking a title for him or by paying dowry upon a wife for him. The lowest functioning unit throughout the Estakos is the extended family. This consists generally of the descendants of a man in the first and second generations with their women folks. The oldest man in this unit wields absolute authority over its members. He plans the farming program for the year, provides the seeds and rations the harvest; he arranges marriages for the members of his family, receiving dowry on his women folks and paying dowry for its men. In the clans in which the title system exists, he pays the fees for the members of his family deserving his mark of favor. The significance of the extended family in a clan's internal administration is now small. The rising generations seek an early independence and are unwilling to completely serve an elder brother and await his pleasure before obtaining a wife.

Auchi under British Rule

Auchi suffered a little setback with the inception of British rule which succeeded Nupe rule between 1889 and 1914. The reason for this setback was twofold: first, the British rule came in the guise of Roman Catholic Mission (Christian religion), and the then Otaru was only in favor of Islamic religion and opposed Christianity;⁴³ second, there was a great distance between Auchi and Ubiaja, the nearest seat of government in the south - Idah was in the East, Iddo was in the North, and Ifom was in the West. So, Auchi, South-Ibie, and part of Uzairue clans suffered from 1898 to 1907 as sheep without shepherd. From 1907 to 1914, the southern government sent officials to explore the extent to which the people fell into such a category of British administration with the area in reference.⁴⁴ On April 1st 1920, the administrative seat of the Kukuruku division came back to Auchi after 14 years departure from Nupe rule. Since 1920, Auchi has been the administrative headquarters of what was known as the Kukuruku or Afemai division which now comprises Etsako, Akoko Edo, and Owan divisions (Local Government Areas).

Economic and Developmental Background of Auchi

Auchi seems not to have yet received the dividends of democracy as it is still what it has been since the administration of the military government of General Samuel Ogbemudia of the defunct Bendel State. Even in this 21st century, there is a lack of social amenities (such as electricity, good roads, good drinking water, etc.) which has kept the community underdeveloped.⁴⁵ The problem of water is so bad that the residents of the various communities that make up Auchi, especially those who live far from the river,

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Ibid.

depend on sachet water brought from outside the community for drinking and in extreme circumstances (when there is lack of rain), for bathing and drinking.⁴⁶ Another major problem of the community is lack of public health awareness, and this reflects in the low level of hygiene prevalent in the community. Residents expose their families to various health hazards due to poor sanitary habits. Many do not see anything wrong with their archaic standards of living since they do not know any better.

Added to that is the poor mortuary system in the land. Corpses are carried from the mortuary without coffins or ambulances to the cemetery. This has posed a huge environmental hazard to people as they fall sick due to breathing the air that is filled with the smell (stench) of chemicals used in embalming dead bodies as well as the stench of decomposing bodies. The health care system is very poor due to a lack of maintenance culture – the hospital building is dilapidated, and patients receive little or no care from doctors and other hospital staff; thus, being admitted in the public hospital in Auchi is a nightmare.

Culture

Culture can easily be interpreted on the basis of the day to day life of a people, customarily, traditionally, socially, matrimonially, commercially, and religiously. Also culture comprises material, institutional, philosophical, and creative aspects. The material aspect has to do with artifacts in its broadest form (namely: tools, clothing, food, medicine, utensils, housing, etc.). Auchi has a very rich culture. The elders and chiefs enjoy the loyalty and confidence of the people, and their decisions in the settlements of petty cases are always effective.⁴⁷

⁴⁷ Abiri U. I. *Outline history of Estako*(Benin City: B. P. Press, 1996).

Religion

Islam

Islamic religion and the Arabic education found their way into Auchi as early as 1911, and the first *Jum-at* (mosque) was built in 1914 before Western education found its way in 1922. This is the reason why the people are predominantly Muslims. Averagely, only about 3% of the population is, as at today, not Muslims. Mosques are found in every corner of the town for Islamic worships. The five daily prayers are said in the various numerous mosques.

With the appointment of Chief Momoh as District Head in 1919, he had administrative jurisdiction over Auchi clan, South-Ibie clan, Avianwu clan, Uzairue clan, and Ikpeshi/Igbigele clan. They felt committed to the propagation of Islamic religion and Arabic education. D.H Momoh delegated Mallams as religious ambassadors to the towns and villages under Auchi district to convert them to the Muslim religion.⁴⁸

Christianity

According to Stephen Isedu, Christianity could not find its way into Auchi as a result of D.H Momoh's stiff opposition to it until 1935, when the Anglican Church was built, with Reverend Oyebode as the first priest. It was a matter of compulsion from the Anglican National Headquarters. However, before that time some clans in Auchi district, Avianwu, Iyereku in South- Ibie, and Afashio in Uzairue clan had embraced the Roman Catholic Mission and from that time till now the Roman Catholic Mission has spread considerably and has built schools and churches throughout the district. The first of Auchi sons to become Christians were I.A Yesufu Oseini and Reverend Daniel A. Sule.

⁴⁸Ibid.

Today, even though Auchi is predominantly a Muslim community, Christians are welcome to live among the people. Christians respect the Muslims and vice-versa.⁴⁹

Also, according to E. Eregare, the advent of Christianity to the land of Etsako was through the efforts of missionaries. In 1883, the Roman Catholic fathers: Rev. FR. Fiotin from France and Rev. FR. Struss from Germany came up from the River Niger through Asaba to Etsako land; although Auchi was already a seat of government.⁵⁰ They never thought of Auchi as a place to settle because it was the zone of the Muslims, and according to Lord Lugard's policy, "Muslim areas were insulated against Christian influence, hence they settled at a nearby town called Afasin about 5 kilometers away from Auchi town. The first missionary church in the land of Etsako was the Catholic Church at Agenebode, while that of Auchi land was All Saints Anglican Church Warde Road, Auchi.

The SDA Church in Auchi and its Environs

The S.D.A church started through one P.U. Oitoto after so many years of Christian presence in the land. He got the Adventist message in 1948. He was a member of Roman Catholic Church before he came in contact with the SDA church through radio announcements, which said "Remember to keep the Sabbath day holy" and from what he saw on a business lorry that had Exodus 20:8 written on its body. He became convinced of the Bible teaching concerning the Seventh-day Sabbath, and this was because of what he read on a calendar.⁵¹ Consequently, he resorted to finding a church that worships on the Sabbath day. He met Dr. Nagel who was the Medical Director of SDA Hospital at

⁴⁹ Personal interview with Mr Stephen Isedu. On 23th July, 2010.

⁵⁰ E, Eregare,, *History of Seventh-day Adventist Church in Edo and Delta State* (Unpublished PhD Thesis. 2012). Department of Religious studies, Nnamdi Azikiwe University, Awka: 104.

⁵¹ An interview with Pastor .P.Edo, in Auchi, July, 2010.

Ile-Ife, Western part of Nigeria, who put him through and gave him other pieces of literature. Thereafter, he came home to Iyorha a town close to Auchi to start the S.D.A. faith in the 1960s with the aid of Pastor Ellstrom, President of the then West Nigeria Mission. On the 11th of August 1960, Pastor Adewusi who was a pastor in the then West Nigeria Mission eventually arrived at Iyora and opened up a Sabbath School branch officially. The pioneer members were R.U. Oitoto, Ebikumi Ahaluemoi, Zoro Akilo, David Igekie, Thomas Okpetu, and Bernard Okumolor. The Iyora church became so vibrant that they began to evangelize Ogbona. According to Oitoto's narration, one Mr. Moses Itsisor visited his house at Iyora on 15th September, 1964 and told him how the church of God in Mennonite heard of the Sabbath message and the whole church turned to Seventh-day Adventist.⁵²

The S.D.A. church came into Auchi town through one Asegbome, who was studying his Bible and got to know about the Sabbath truth. Then in 1965, the church came into other neighboring villages of Auchi. Although it went through some challenges due to Islamic domination and spread of other orthodox churches in the area, the S.D.A. church was silent for many years. Between 1993 and 1996, she started again, and few pastors were posted there, but with little growth.⁵³

In the interview held with P. Edo, the present pastor of Auchi District, he said that the place has some challenges of how to reach out to the people in that area due to the dominance of Islamic religion. Furthermore, he said that there were about 33 members in Auchi town, including adults and children. And the reason the church is not growing is because of the traditional Islam practice in this area. There are places where

⁵² E, Eregare, 104.

⁵³ Ibid.

Christians are prohibited to preach their message or build worship centers. Some few former Muslims in the church were converted through medical work evangelism.⁵⁴

Conclusion

Christians were not allowed to preach or build churches in Auchi, but eventually Catholics were allowed. Pentecostal movements are also getting prominent gradually. Since Auchi came into existence, there has not been a record of war or killing of a Muslim or a Christian. Auchi has been a peaceful place without religious crises; religious tolerance has been maintained since its existence. Though Adventists have no Church building in Auchi, there is a lamb shelter where the members meet for worship; and they have about 35 members and people are declaring interest for the truth.

⁵⁴Ibid.

CHAPTER 4

COMMUNITY SERVICE PROGRAM

Community development is viewed as an integrated process which addresses the basic source of poverty and social disintegration, seeking to build self-reliance in the individual and equitable social relationships. Strengthening the family is a fundamental focus of community development.⁵⁵ “God has called every SDA Church to be an agent transformation in its community, following the methods of Jesus to bring help and hope through ministries of compassion in His name.”⁵⁶

Even though problems such as poverty, disease, natural disaster, and other social problems are multiplying around the world, there is a positive side to this challenge. These ever-present problems present unlimited opportunities for God’s people to experience the joy of service in providing compassionate care that alleviates and prevents suffering, thus opening doors to reach people with the hope of Jesus Christ in the midst of their struggle.

This chapter deals with the process of creating a community service program. It gives detailed step by step procedures and skills necessary to move from little to something, that is, the practical aspect of community service program. Community services will be used in this area to meet the needs of the people of Auchi both physically and spiritually. Many are aware that the Muslims in Auchi practice traditional Islam.

⁵⁵ May-Ellen Colon, *Key to Adventist Community Services* 20, August 2012), 14. www.adventistsource.org.

⁵⁶ Ibid.

They believe in one God and the holiness of God and are interested in doing what pleases God. They are against the worship of idols; they believe in heaven and hell and the judgment day. These things have some links in the Adventist belief, which may be of tremendous help in reaching the Muslim.

Program Development

Since preaching to Muslims in Auchi area is challenging, programs were developed in order to reach out to them. First and foremost, a training program was initiated whereby interested candidates were fully integrated into the program for implementation, to reach the target people and to hasten the work of the gospel. Training is very important in community service before any meaningful development program will be achieved; because all hands would be on deck, these hands need to be trained to know what they are to do and how to effectively carry out these duties. What follows subsequently is a detailed explanation of how the program works.

Training

In Auchi, the SDA Church does not have a church building. What is available is a students' fellowship at the Polytechnic (Auchi Polytechnic). The most effective way to reach out under this circumstance is to train the students to understand the people (Auchi people) and the church doctrines, and that will enable them share their faith easily. This training is essential in the sense that the people to carry out this program need to be fully aware of what they are expected to do and how to do it to get the expected result. God is busy recruiting his end-time missionaries who will capture tribes and nations and deliver them to him. He wants brave and true soldiers.⁵⁷

⁵⁷ Adekoya, Segun, *You could be a Missionary* (Kaduna, Nigeria: Baraka Press, 2004).

The heartbeat of God today is missions.⁵⁸ Enough of building our “towers of Babel”! Enough of competition and rivalry, controversies and arguments, envy and strife! It is time to go out to the unreached. Our fellowships and churches are overcrowded. No wonder we encounter lots of murmuring.⁵⁹ It is time to enlarge our vision beyond our little corner. John Knox, in his day, cried to God: “Give me Scotland or I die.” Let our cry be: “Give me the unreached people group or we die.”⁶⁰

The characters of the trainees are to be examined and be consecrated for the service. As we stated earlier that the Muslims are interested in holiness, these trainees should really show that they are holy, dress like them, do what is right, be truthful and godly, show proper respect for the Bible, not to eat those things that they consider unclean, and not start the discussion with those things that they think are wrong, like the Trinity.⁶¹ The purpose of the training is for these people to become insiders - they are to make friends with the Muslims and know much of their culture and traditions so as to draw them to the Word of God and His Son Jesus Christ.

Designing of Program

Community service program development includes a wide range of activities leading to improved health, economic and social well-being and increased self-reliance, such as cleaning of the community, giving health talks and other awareness talks, teaching of skills and empowerment programs such that can better the community,; cleaning of the community such as clearing the palace, market place and other strategic places in the community. Giving health talks and organizing open air campaign/rallies

⁵⁸Ibid., 18.

⁵⁹Ibid., 18.

⁶⁰ Ibid., 19.

⁶¹Ibid.

will culminate in health seminars where both major and minor issues will be addressed, giving room for questions and answers. Also, the program involves screening people for health problems, providing doctor's referrals, and giving health information to the community members.

Implementation of Program

In June 2012, a two-week community service program was organized in Auchi at No 92 Igbe Road. First and foremost, interested Adventist students were fully trained for the programs from 17th to 30th June 2012. They were about 10 persons, and tracts were given to them to make contacts with their Muslims friends. One week was used by the medical missionaries comprising four persons led by Elder Anderson Nwokobia. This group used charcoal, caryan pepper, and water therapy for their medical treatment; about forty people were treated. People were counseled before treatment. Seventy percent of those who attended were Muslims, and charcoal and caryan pepper were given to them to take home. After two days, they came testifying how it worked in their lives.

During the last week, five medical doctors from different fields like optometry, surgery, dentistry, and some health students from Auchi Polytechnic, led by Doctor Seun Adebusoye from the University of Benin Teaching Hospital offered free medical services. Over 80 people were treated. Their blood pressure and sugar level were examined before attending to them. About 30 persons had their teeth cleaned, and bad ones, surgically removed. Twenty-five people had eye examinations and drugs were given to them. Finally, 4 people were given sight corrective glasses. Every night before the program commenced, one of the doctors gave health lectures, and the team also distributed a leaflet that has the acronym "NEWSTART", meaning Nutrition, Exercise, Water, Sunlight, Temperance, Air, Rest, and Trust in divine power.

Today, diseases and ailments of different types ravage the human body, and millions of people around the world die daily. Nations spend thousands of dollars yearly with the objective of obtaining freer and disease-free environment, but all to no avail. Although many hospitals have been built and doctors and nurses have been employed to administer treatments to sick people, little has been achieved with respect to the prevention all these diseases.

Four Medical Missionaries from Delta State

During the medical missionary services which featured the use of natural remedies, it was discovered that a lot of people in Auchi community were suffering from various kinds of diseases. There were some hindrances due to the fact that the medical missionaries were not trained doctors or nurses, though they were trained on how to treat people through the use of natural remedy. Some were not willing to share their health issues with the medical missionaries. Also, upon the realization that the program came from the Christian believers, majority of the Muslims were discouraged. The Muslims are skeptical while engaging in any dealing with the Christians. Worse still, the natural remedy did not meet their expectation because drug prescription was not given to them as they expected; rather people with different kinds of ailments were encouraged to use only either charcoal or cayenne pepper to treat themselves.

The Five Medical Doctors from the University of Benin Teaching Hospital (UBTH)

This group was very organized and outstanding. First and foremost, they did the health program's publicity through little fliers which were distributed round Auchi community. Many people came for treatment in the morning. The doctors were seated to attend to the people at exactly 9 a.m. The doctors also worked in the evening, treating, counseling, and giving health lectures. A lot of people in the community had some

peculiar health issues like eye problem, high blood pressure, and tooth problem. These problems were addressed. The medical doctors and their health assistants were ready to attend to people irrespective of age or religion. This gave room for both Muslims and Christians in the community to participate and also benefit from the community service carried out by these medical doctors in Auchi community. At the end, many indigenes of Auchi and even the nearby community, Jattu, were reached with this service. Many were attended to, but the days for the program were too short. Finally, four people were given corrective glasses for their eye problems. The Muslims among them were counseled, and the characteristics of Hanif Islam message were shared with them by the evangelist

Other Final Evaluation

The finance used to run the program was very meager. The personnel that took part in the community service were too few compared to the responses of the people in the community. The organizer needed to have surveyed the area properly before taking community service to the place. The response of Muslims to the health aspect of the community service was very encouraging. Community service is one of the best ways to reach out to Muslims in Auchi. Water has been the greatest need. If one embarks on the project of providing water (community service) more souls may be won to God.

Evaluating the Training Process

Some Auchi students' fellowship members were involved in the training process. About 10 of them were very much interested. There were lots of setbacks because the period of the training fell at a time when the students were on a short break; thus, only a few of the special students who were present in school were used for the training program. This affected the students' participation in the program. Also, many of the students had not heard about Muslim evangelism through community service before; all they knew was that witnessing to Muslim was not possible and that it was risky and

challenging. It was only 2% of the students and local church members that were involved; this affected the program significantly.

The community of Auchi welcomed the program of community service that took place in the area. The community service brought relief to many homes in the community. Many commented that such a program was a blessing to them, but that the time or period for the program was too short; many were not aware of the program on time. It was towards the end of the program that many other people came, and they benefited only a little.

The Presentation

A presentation about the relationship between the Seventh-day Adventists and the Muslims from the Bible and Quran was given by the researcher. This led to so many questions from the Muslims and Christians that participated in the program. The Muslims asked questions such as “why would Christians use the Quran to preach?” and the Christians present were skeptical. Although, the Muslims were interested, and since the Quran was used in relation to God, some showed keen interest, while others stopped coming. That reduced attendance of the Muslims to the program. Despite all these challenges, God drew two people to his kingdom, one of them was a Muslim who changed and decided to follow God and be identified with His people; she was the daughter of an Alhaji.

During the program, it was observed that the period was not conducive for the local S.D.A. Church members and students in that area. This affected the participation of the members in the program. Community service as a way of witnessing was new to them, the time frame of the training organized for the program was very short, and the finance available very little and barely sufficient for setting up or organizing this program, especially in the area of community service in Auchi environment.

Some people were amazed at how the community service program had been used for an effective evangelistic exercise. Majority of the people saw it as a wonderful approach which should be part of other models of evangelism. Community service approach to evangelism is a very powerful tool which should be adopted by all evangelists. However, its implementation in a community like Auchi should be tactfully and gradually done.

Evaluation of the Program

Upon the completion of the community service program at Auchi, the researcher sought to evaluate the impact this made on the community and the presenters. To obtain an objective evaluation, a survey, bearing in mind the objective of the study, was conducted. The result of the survey is presented below.

Questionnaire Distribution and Return

In this study, the researcher administered 100 questionnaires to some people in the Igbe quarters of Auchi, but only 70 questionnaires were completely filled and returned. This means that the percentage of questionnaires returned was seventy.

The purpose of this questionnaire was to elicit useful information to enable the researcher to arrive at significant points and a provable conclusion on the topic “A Strategy for Evangelizing Muslims in Auchi through Community Service,” which is an attempt to create awareness about the SDA Church.

Table1 shows the sex of the respondents that took part in Auchi community service. The percentage of the males is 74.3%, while that of the females is 25.7%. This means that the number of the males is higher than that of the females.

Table 1: Sex of the Respondents

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Male	52	74.3	74.3	74.3
	Female	18	25.7	25.7	100.0
	Total	70	100.0	100.0	

Table 2 shows the ages of the respondents: 16-25 years had 15.7%, 26-35 years had 11.4%, 36-45 years had 55.7%, while 46 years and above had 17%. The percentage of the 36-45 age range is the highest because these are mainly parents that have more than one problem and wish to get a solution.

Table 2: Age of the Respondents

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	16-25	11	15.7	15.7	15.7
	26-35	8	11.4	11.4	27.1
	36-45	39	55.7	55.7	82.9
	46 and above	12	17.1	17.1	100.0
	Total	70	100.0	100.0	

Table 3 shows that 25.7% did not attend any school of any kind, 15.7% had O - level, 24.3% were still in school, and 34.3% were graduates. This indicates that

graduates participated more in the community service, and the reason for this may be because they are more enlightened than others).

Table 3: Educational Qualification of the Respondents

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	None	18	25.7	25.7	25.7
	O' level	11	15.7	15.7	41.4
	Undergraduate	17	24.3	24.3	65.7
	Graduate	24	34.3	34.3	100.0
	Total	70	100.0	100.0	

Table 4 shows that out of all the people who participated in the community service, 40.0% were students, 30.0% were civil servants, 17.1% were businessmen/women, while 12.9% were farmers. This indicates students participated more in the community service. The students may have been attracted by the health lectures given in the cause of the program.

Table 4: Occupation of the Respondents

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Student	28	40.0	40.0	40.0
	Civil Servant	21	30.0	30.0	70.0
	Businessman/woman	12	17.1	17.1	87.1
	Farmer	9	12.9	12.9	100.0
	Total	70	100.0	100.0	

Table 5 shows that out of the number of persons who participated in the community service, 35.7% were Christians, 64.3% were Muslims. This signifies that Muslims participated more in the program than Christians. The reason for the greater participation of Muslims may be because they are more in population in the area. Comparing the percentage of the Muslims who took part in the program with that of the, it is clear that a significant number of Muslims were reached with the gospel.

Table 5: Religion of the Respondents

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Christian	25	35.7	35.7	35.7
	Muslim	45	64.3	64.3	100.0
	Total	70	100.0	100.0	

Table 6 shows that 78.6% of the participants found the program interesting, while 21.4% could not decide whether or not the program was interesting.

Table 6: People that found the Program either Interesting or Uninteresting

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Agree	55	78.6	78.6	78.6
	Undecided	15	21.4	21.4	100.0
	Total	70	100.0	100.0	

The result in Table 7 shows that 81.4% of the respondents agreed that they learnt new things during the program, 11.4% disagreed that they learnt new things, and 7.1% were undecided as to whether or not they learnt new things during the program.

Table 7: Respondents that learnt new Things during the Program

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Disagree	8	11.4	11.4	11.4
	Agree	57	81.4	81.4	92.9
	Undecided	5	7.1	7.1	100.0
	Total	70	100.0	100.0	

Table 8 shows that 82.9% of participants agreed that their health needs were fully met by the community service program, while 17.1% disagreed.

Table 8: Respondents Whose Health Needs were met by the Program.

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Disagree	12	17.1	17.1	17.1
	Agree	58	82.9	82.9	100.0
	Total	70	100.0	100.0	

Table 9 shows the percentage of those that liked the way the lectures were presented. 85.7% of the participants affirmed that they liked the way the program was presented, while 14.3% were undecided.

Table 9: Respondents that liked the way the Lectures were presented.

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Agree	60	85.7	85.7	85.7
	Undecided	10	14.3	14.3	100.0
	Total	70	100.0	100.0	

Table 10 shows the percentage of the respondents who think that the health campaign program should be encouraged. 80% of the respondents thought that the program should be encouraged, while 20% were undecided.

Table 10: Respondents who think that the program should be encouraged.

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Agree	56	80.0	80.0	80.0
	Undecided	14	20.0	20.0	100.0
	Total	70	100.0	100.0	

Table 11 shows that 92.9% of the respondents agreed that they liked the attitude of the facilitators and said that their attitude was good, while 7.1% of the respondents were undecided.

Table 11: Attitude of the Facilitators

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Agree	65	92.9	92.9	92.9
	Undecided	5	7.1	7.1	100.0
	Total	70	100.0	100.0	

Table 12 shows the percentage of the respondents who enjoyed attending the program. 100% of the respondents affirmed they did.

Table 12: Respondents who Enjoyed the Program

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Agree	70	100.0	100.0	100.0

Table 13 shows the percentage of the respondents who told others about the program. 32.9% did not tell other people about the program, while 67.1% did.

Table 13: Respondents who informed others about the Program

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
	Disagree	23	32.9	32.9	32.9
Valid	Agree	47	67.1	67.1	100.0
	Total	70	100.0	100.0	

Table 14 shows the percentage of the respondents who would like the program to be organized again. 12.9% disagreed that they would like the program to be organized again, 64.3% agreed, and 22.9% were undecided.

Table 14: Respondents who want the Program again

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Disagree	9	12.9	12.9	12.9
	Agree	45	64.3	64.3	77.1
	Undecided	16	22.9	22.9	100.0
	Total	70	100.0	100.0	

Table 15 shows that the percentage of the respondents who want this program for everybody in Auchu is 70; 30% were undecided.

Table 15: Respondents who want the Program for everybody in Auchu

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Agree	49	70.0	70.0	70.0
	Undecided	21	30.0	30.0	100.0
	Total	70	100.0	100.0	

The result in Table 16 shows that the respondents that found the clean-up exercise interesting were 88.6%, while those who were undecided were 11.4%.

Table 16: Respondents that found the Clean-Up Exercise Interesting

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Agree	62	88.6	88.6	88.6
	Undecided	8	11.4	11.4	100.0
	Total	70	100.0	100.0	

The results in Table 17 show that 31.4% of the respondents disagree that the program will bring development to Auchi; however, 61.4% agreed that the program will bring development to Auchi, while 7.1% were undecided.

Table 17: Respondents who feel that the Program will bring Development to Auchi

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Disagree	22	31.4	31.4	31.4
	Agree	43	61.4	61.4	92.9
	Undecided	5	7.1	7.1	100.0
	Total	70	100.0	100.0	

Table 18 shows that 85.7% of the respondents agreed that they liked the clean-up exercise done in their area; 2.9% disagreed, while 11.4% were undecided.

Table 18: Respondents who like the Clean-Up Exercise

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Disagree	2	2.9	2.9	2.9
	Agree	60	85.7	85.7	88.6
	Undecided	8	11.4	11.4	100.0
	Total	70	100.0	100.0	

Table 19 shows the percentage of the respondents who like the organization of the clean-up exercise. 2.9% disagreed that they liked it, 75.7% agreed that they liked it, and 21.4% were undecided.

Table 19: Respondents who like the Organization of the Clean-Up Exercise

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Disagree	2	2.9	2.9	2.9
	Agree	53	75.7	75.7	78.6
	Undecided	15	21.4	21.4	100.0
	Total	70	100.0	100.0	

Table 20 shows the percentage of the respondents that enjoyed participating in the program. 55.7% disagreed that they enjoyed participating in the program, while 44.3% agreed that they enjoyed participating in the program.

Table 20: Percentage of Respondents that enjoyed Participating in the Program

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Disagree	39	55.7	55.7	55.7
	Agree	31	44.3	44.3	100.0
	Total	70	100.0	100.0	

The result in Table 21 shows that 10.0% of the respondents disagreed that the clean-up exercise met their health needs, while 71.4% agreed that it did; 18.6% were undecided.

Table 21: Respondents who think that the Clean-Up Exercise met their Health Needs

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Disagree	7	10.0	10.0	10.0
	Agree	50	71.4	71.4	81.4
	Undecided	13	18.6	18.6	100.0
	Total	70	100.0	100.0	

Table 22 shows the percentage of the respondents who wanted the clean-up exercise to be organized again. 4.3% disagreed that they wanted the clean-up exercise to be organized again, while 82.9% agreed that they wanted it organized again; 12.9% of the respondents were undecided.

Table 22: Frequency of those who wanted the Clean-Up Exercise to be organized again.

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Disagree	3	4.3	4.3	4.3
	Agree	58	82.9	82.9	87.1
	Undecided	9	12.9	12.9	100.0
	Total	70	100.0	100.0	

The results in Table 23 show the percentage of the respondents who were impressed by the work accomplished through the clean-up exercise. 12.9% disagreed that work done was impressive, while 68.6% agreed; 18.6% were undecided.

Table 23: Frequency of Respondents Impressed by the Work Done.

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Disagree	9	12.9	12.9	12.9
	Agree	48	68.6	68.6	81.4
	Undecided	13	18.6	18.6	100.0
	Total	70	100.0	100.0	

The results in Table 24 show the percentage of the respondents that think that more modern equipment should have been used for the medical check-ups. 11.4% disagreed that more modern equipment should have been used for the medical check-ups, while 71.4% agreed; 17.1% were undecided.

Table 24: Respondents who think that more Modern Equipment should be used

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Disagree	8	11.4	11.4	11.4
	Agree	50	71.4	71.4	82.9
	Undecided	12	17.1	17.1	100.0
	Total	70	100.0	100.0	

Table 25 shows that the frequency of the respondents who agreed that the duration of the program was not encouraging is 43, which represents 61.4% of the participants; the frequency of respondents who were undecided about the duration of the program is 27, which represents 38.6% of the participants.

Table 25: Respondents who thought that the Duration of the Program was not encouraging

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Agree	43	61.4	61.4	61.4
	Undecided	27	38.6	38.6	100.0
	Total	70	100.0	100.0	

Table 26 shows that more males participated in both the training and program than females - 66.7% of males participated, while 33.3% of females participated.

Table 26: Showing the percentage of the sexes of the Trainees

Sex	Number of People	Percentage
Male	10	66.7%
Female	5	33.3%
Total	15	100%

Table 27 shows that the age range of 16-25 had 60% participation, while that of 26-35 had 26.7% participation; the age range of 35 and above had 13.3% participation. This result indicates that the trainees that fall within the age range of 16-25 have the highest percentage participation.

Table 27: Showing the Percentage of the Age of the Trainees

Age	Number of Participants	Percentage
16-25	9	60%
26-35	4	26.7%
26-35	4	26.7%
35 and above	2	13.3%
Total	15	100%

Table 28 shows the percentage participation of the trainees with respect to educational qualification. 13.3% of the trainees for the program had O’level, 66.7% are still undergraduates,13.3% are graduates, and 6.7% had other qualifications that were not specified.

Table 28: Participation of the Trainees with respect to Educational Qualification

Education	Number of Participants	Percentage
O’level	2	13.3%
Undergraduates	10	66.7%
Graduates	2	13.3%
Others	1	6.7%
Total	15	100%

Table 29 shows the percentage participation of the trainees relative to occupation. 66.7% of the trainees were students, 20.0% were civil servants, while 13.3% have other occupations. This shows that students participated highest in the program.

Table 29: Occupation of the Trainees

Occupation	Number of Participants	Percentage
Students	10	66.7%
Civil servants	3	20.0%
Others	2	13.3%
Total	15	100%

Table 30 shows the percentage of those that have stayed long in the Adventist Church and now residing in Auchi during the program. In the table, the people who have stayed for the period of 1-10, making up 53.3%, participated more than others. This

proves that most of them are still new in the faith.

Table 30: Percentage of Trainees that have been in the SDA Church

Age	Number of Participants	Percentage
1-10	8	53.3%
11-20	4	26.7%
20 and above	3	20.0%
Total	15	100%

Table 31 shows that 100% took participate in the training that means that all that available all took part in the training.

Table 31: Percentage of the Participants in the Training

Attended Training?	Number of Participants	Percentage
Yes	15	100%
No	0	0
Total	15	100%

Table 32 shows the percentage of the trainees that gained new ideas during the training was more than the percentage of trainees that knew the procedures of handling the Muslims through community service. That is, 60% affirmed that they gained new ideas, while 40% said they did not.

Table 32: Those that gained New Ideas during the Training

Gained New Ideas?	Number of Participants	Percentage
Yes	9	60%
No	6	40%
Total	15	100%

Table 33 shows the trainees who found the training satisfactory; they constitute 73.3% of the trainees. On the other hand, four trainees did not find the training satisfactory; these constitute 26.7% of the trainees. This means that the trainees who were satisfied by the training were more than those who were not.

Table 33: Percentage of Satisfaction of the Trainees

Satisfied?	Number of Participants	Percentage
Yes	11	73.3%
No	4	26.7%
Total	15	100%

The percentage of those that were impressed by both the training and the programme was 66.7%, while the percentage of those that were not impressed was 33.3% as shown in table 34 below. This indicates that the trainees who found the training and the program impressive were more than those who did not.

Table 34: Percentage of Impressed Trainees

Impressed?	Number of Participants	Percentage
Positive	10	66.7%
Negative	5	33.3%
Total	15	100%

Table 35 shows that 86.7% of the trainees think that community service is suitable for evangelizing Muslims in Auchi, while 13.3% think that it is not suitable.

Table 35: Trainees who think that community service is suitable for evangelizing. Muslims

Community Service?	Number of Participants	Percentage
Yes	13	86.7%
No	2	13.3%
Total	15	100%

Table 36 shows what the trainees think about the appropriateness of the health program for a community service in Auchi. 73.3% thought the health program was appropriate, while 13.3% thought it was no; 13.3% were uncertain.

Table 36: Trainees who think that Health Programme is appropriate for Community Service.

Health Program?	Number of Participants	percentage
Yes	11	73.3%
No	2	13.3%
Uncertain	2	13.3%
Total	15	100%

Table 37 shows that 80.0% of the trainees feel that the program should be done regularly in Auchi so that the church can follow up; 13.3% want it to be done annually, while 16.7% want the program to be done occasionally so that people will not be biased towards the program.

Table 37: Trainees' Opinion on how often Community Service should be carried out in Auchi

How Often?	Number of Participants	Percentage
Regularly	12	80.0%
Annually	2	13.3%
Occasionally	1	16.7%
Total	15	100%

Table 38 indicates that 60% of the trainees think that this method of evangelism is the best method to be used in Auchi community because of the kind of religion practiced in the area. 33.3% said it should not to be used, while 16.7% were uncertain about whether or not it should be used.

Table 38: Percentage of Trainees' Opinion on the best Method of Evangelism

Have Best Method?	Number of Participants	Percentage
Yes	9	60.0%
No	5	33.3%
Uncertain	1	6.7%
Total	15	100%

Table 39 shows the percentage of trainees who felt that the program created awareness of the SDA Church in Auchi community. 80% affirmed that it did because of the radio, fliers, and town criers used to publicize the program; some of the participants even called their neighbors. 20.0% were not satisfied with number that came and thus said that it did not create awareness of the church in the area.

Table 39: Trainees who thought that the program created awareness of the Adventist Church in Auchi community

Awareness Created?	Number of Participants	Percentage
Yes	12	80.0%
No	3	20.0%
Undecided	0	0
Total	15	100%

The result in table 40 shows that out of all the trainees, 60% agreed that this program should be recommended as a model of evangelism, especially in Muslim-dominated areas. 26.7% disagreed that it should be recommended, while 13.3% were undecided.

Table 40: Trainees that recommend the Program as a Model

Recommend Model	Number of Participants	Percentage
Agree	9	60%
Disagree	4	26.7%
Undecided	2	13.3%
Total	15	100%

Discussion of Findings

The surveys indicated that more males participated in the program conducted in Auchi than females. Tables 27, 28, and 29, showed the percentage of the participants in terms of age, educational qualification, and occupation, respectively. The results showed that in terms of age, people that fall between the ages of 16 and 25 participated more. Also, while educated participants were 34%, non-educated participants were 25%, the O-level were 15% and the under grades were 24% meaning graduates were more.

Furthermore, students came more for the program than people from other occupations. They were 40%, while farmers were 12.9%. The civil servants and business people were 30% and 17.7% respectively. In terms of religion, more Muslims (64.3%) participated than Christians (35.7%). The Muslims were more than the Christians in the program because the area is a Muslim-dominated land.

In Table 6 (B2), 78.6% of the respondents found the program interesting. In Table 7 (B3), 81.4% agree to have learnt new things; and in Table 8 (B4), 82.9% said that the community service met their health needs, while 17.1% disagreed.

Majority (80%) of the respondents wished that the program should be encouraged; 92.9% agreed that the attitude of the facilitators was good, while 7.1% were undecided. 100% enjoyed attending the program (B8) and 67.1% told other people about the program (B9). On Table 14, 64.3% wanted the program again, while 22.9% disagreed. Table 15 (B10) showed that 70% of the respondents wanted the program for everybody in Auchi. In Table 16 (C11), 88.6% of the respondents said they found the clean-up exercise interesting, while 11.4% of the respondents were undecided. Table 17 showed that 61.4% of the respondents agreed that the program will bring development to Auchi, 31.4% disagreed, and 7.1% were undecided. Table 18 (C13) showed that 2.9% of the participants did not like the clean-up exercise, 85.7% liked the idea, and 11.4% were

undecided. On Table 18 and 19 (C14), the results showed that 75.7% of the respondents liked the way the clean-up exercise was organized. Table 20 (C15) showed that out of all the people that came for the program, 55.7% did not enjoy the clean-up exercise, while 44.3% did. In Table 24 (C19), 71.4% of the respondents agreed that more modern equipment should have been used. In Table 25 (C20), 61.4% of the respondents agreed that the duration of the program was not encouraging, while 38.6% were undecided. Based on the second survey conducted on the members that participated in the training and the health program, 20 questionnaires were administered to some randomly selected church members due to the small membership of the church. Out of this number, 15 were returned, being completed by 10 males, 5 females. Out of this number, 10 were students, 3 were workers, and 2 were engaged in other occupations. For the age of the respondents, nine people fell within the age range of 16 and 25, four people fell within the age range of 26 and 35, and two fell within the age range of 35 and above. 8 of the trainees had been in Auchi for 1 to 10 years, 2 had been there for 11-20 years, and three had been there for more than 20 years. On the basis of the educational status of the respondents, the survey indicated that two of the respondents had secondary school education, 10 were undergraduates, two had bachelor's degree, and one had another qualification which was not specified. The questionnaires sought the respondents' opinion on the success of the community service programme just conducted in Auchi community. The results of the survey are presented below using simple percentage and frequency occurrence. 80% of the trainees wanted the community service regularly, 13% wanted it annually, and 16% wanted it occasionally. This indicates that the percentage of the respondents who wanted the community service regularly was higher than others.

Furthermore, 60% of the respondents said that community service was the best method of evangelism in Muslim-dominated areas, while 33% said that it was not. 60%

said that because of the Islamic religion practiced in Auchi, community service is appropriate.

Also, while 80% of the respondents felt that community service created awareness of the Adventist Church in Auchi, 20% felt it did not. Finally, while 60% agreed that community service be recommended as a model of evangelism, 26% disagreed; 13% of the respondents were undecided. Based on all these results, it is clear that community service as a means of evangelism, especially in a Muslim-dominated area, is very good and should be encouraged. Since open air evangelism has not yielded significant results in these areas, it is better to use community service.

Impact on Church Membership

At the end of the community service program, two persons were baptized; one of them was from a Muslim family. During the recent follow-up, five persons were baptized, and three out of them are Muslims. Currently, about eight persons are studying the Bible with Pastor P. Edo who is in charge of the church in Auchi.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

When people are led by Jesus and have sincere compassion for others, they find many opportunities to offer God's encouragement, support, comfort, and unconditional love to others; they start from somewhere and multiply their unselfish mission to meet community needs. Whether large or small, there are outreach opportunities in every community. The same outreach opportunities exist in Auchi community.⁶²

Through humanitarian acts we make known the just, merciful, and loving character of God. To work with those in need is an expression of our love for God. And a simple act of compassion, on its own, speaks volumes about God's love for human creation.⁶³ The compassionate ministry of Jesus has its own abundant motives and reward.⁶⁴ This shows us that just as our Master Jesus did, we, too, ought to follow in His footsteps, having compassion on people. Also, the Bible urges us to take the gospel to all nations. This is a great commission given to all Christians to do in preparation for the soon coming of our Lord. The second coming of Christ is the ultimate solution to the

⁶² May Ellen Colon, *Key to Adventist Community Services*, Accessed 20th August, 2012, www.adventistsource.org 39.

⁶³ Ibid.

⁶⁴ Lois K. Fuller, *The Missionary and His Work*. (Jos: Ade Printing Press, 1996), 135.

problem of suffering, pain, and tears. One day God will give us bodies that will pulsate with life and joy and health.⁶⁵

It has been discovered that Muslims, somehow, have been left out in this area of the commission of preaching the gospel in Nigeria because of their violent attitude and their belief, hence the need to consider how best to communicate the everlasting gospel to them and draw them closer to God. Based on the results of this study, community service was seen to be the best method of bringing the gospel close to the Muslims, especially in Auchi area. A practical exercise was carried out in Auchi and its result was great, though lots of difficulties were encountered.

Community service is purely service; it does not require individuals to accept a particular religious material or attend evangelistic meetings in order to benefit from the service. Besides, it is a program that the community as a whole can benefit from for the betterment of their lives. Community service is done, especially, in an area where there is a lack some social amenities. Thus, it usually involves the provision of some basic needs and services such as food, clothing, water, and health facilities. Some of these basic needs were also lacking in Auchi community, hence the motivation to do community service there. Based on the results of this research, there is no doubt that community service enhances witnessing and mission outreach if rightly done.

It was the objective of this study is to come up with a strategy to lead Muslims in Auchi to Christ. Although this was a risky task because of the brand of Islam practiced in Northern Nigeria today and due to the insurgence *Boko Haram*, it had to be done for it is the Lord's work; we will not relent because of persecution and leave the work that our Lord has given unto us undone.

⁶⁵ Mark Finley, *2000 and Beyond* (Silver Spring, MD: Review and Herald, 1996), 11.

Community service can provide an opportunity to discuss spiritual needs in the context of showing care and concern for physical or emotional needs. In attempting to meet the spiritual needs of those we serve, we have no better example than Jesus Christ Himself. A well conducted community service is a way of developing and maintaining an effective holistic ministry that combines evangelism and social outreach as a means of introducing Christ to people. This program helped Adventists in Auchi community to not only embrace change, resolve conflict, overcome social barriers but also move into a life-changing outreach of holistic ministry. Also, about 90% of the people took part in the health community service. This drew the attention of the people of Auchi to health messages that will lead them to salvation. Thus, there is a great need for the SDA Church and students' fellowship in Auchi to encourage attendance and participation in community service programs.

It is important to note that before community service is carried out, a special study need to be done about the environment, and the local Adventist members and ministers need to be properly enlightened on how to evangelize Muslims. Then those who are interested should be taught how to reach out to Muslims by engaging in community service. Also, through aggressive promotion, more emphases should be laid on the role of community service in evangelizing Muslims today. Furthermore, financial support should be given by willing donors to execute projects like the provision of medical/healthcare facilities and other basic amenities as well as empowerment programs. All of these need sufficient funding.

When one is working in a Muslim-dominated environment, it is important to note that community service is not just a "hit and run program," since the conversion of a Muslim to Christianity is not an easy task in this area; it takes a longer time.

Lastly, witnessing to Muslims in Auchi has become a challenge to the Edo Conference of the Seventh-day Adventist church in Edo state. The Administration and

the local members have used all methods in reaching out to Muslims but to no avail. Community service method was used and it proved to yield a good success, if this method continues it will make people in Auchi to know more about God through Adventist teaching. It is therefore important that the Edo Conference of Seventh day Adventist Church exploit community service approach.

Recommendations

As it has been stated earlier in this work, there are lots of things that are lacking in Auchi, which, through a community service program, can be provided and will help to draw the people unto God. Things like health care and education, pipe-borne water or bore hole, etc., If such amenities are provided in Auchi, they will, no doubt, create opportunities of witnessing to Muslims in Auchi. Through such a medium, many will come to have the true knowledge of God the Creator and in so doing become heavenly candidates.

To the church in general, the work of global mission is needed here; people need to be trained in Adventist Muslims Relations (AMR) and sent to all the Muslim-dominated areas for work and evangelism yearly. Also, the church needs to have a program where people will be well equipped for this work and go back to their churches to train people for this service to God.

The administration of Edo Conference should organize training for volunteers who wish to evangelize in Muslim-dominated areas of the conference. They should make yearly plan to carry out at least one program in these areas. They should also emphasize the implementation of community service programs at the local church level; if enough care and attention is given to community service at the local church level, it will go a long way towards yielding positive results, not only in Auchi but also other communities around them. Furthermore, the administration of the Edo Conference should try all

means to get a worship center for the church in Auchi and to provide all necessary equipment needed to effectively do the work of the AMR. In addition, they should subscribe to the aims, objects, and activities of community service; this will go a long way to reaching out to Auchi people where Adventism is still travailing. If a community service program is conducted in a holistic manner, there will be tremendous results at the end.

Community service is, therefore, recommended to the SDA Church in Auchi and all Muslim-dominated areas as a model of evangelism because of the way it rapidly penetrated into Muslims in Auchi community.

APPENDIX

INSTRUMENTS

This questionnaire has been designed to solicit information on status of community service in Auchi town. It is a survey that will help the community improve community service efforts in different areas that will in turn lead to the development of the community. As a Master's degree student of the Adventist University of Africa, (Valley View University, Adenta-Accra, Ghana Extension), the questionnaire will enable me complete my program. Kindly fill it as honestly as possible as the information you give will be treated with utmost confidentiality.

Invitation leaflet for the community service program

Flyers for the Community Service Program

DO YOU WANT BETTER AND ABUNDANT HEALTH?

Then attend the mobile clinic for:

Free eye check-up and glasses

Free dental check-up and treatment

Free B.P. and B.M.I. check-up

Free health counseling, check-up, and treatment

Date: 17th-30th, 2012

Time: 10am - 12pm Morning session

6.30-8:00pm Evening session

Venue: 92, Igbe Road Auchi.

Courtesy: EHC & SDAC

Questionnaire 1

SECTION A

Personal Data

1. Sex (a) Male (b) female
2. Age (a) 16-25 (b) 26-35 (c) 36- 45 (d) 45 and above
3. Educational qualification (a) non (b) o'level (c) under-graduate (d) graduate (e) others specify
4. Occupation (a) student (b) Civil servant (c) business (d) farmer (e) others
5. Religious afflilation(a) Christinity (b) Islam (c) Traditional (d) Others

SECTION B

Questions on the health campaign / lecture

1. Did you find the health campaign / lecture interesting? Agree Disagree
Undecided
2. Do you feel you learnt new things about how to care for you body ? Agree
Disagree Undecided
3. Do you feel that the health campaigns / lectures met some of your health needs?
Agree Disagree Undecided
4. Did you like the way the health lectures were presented? Agree Disagree
Undecided
5. Do you think the program should be encouraged? Agree Disagree
Undecided

6. Do you like the attitude of the facilitators? Agree Disagree Undecided

7. Did you enjoy attending the program? Agree Disagree Undecided

8. Did you tell others about the program? Agree Disagree Undecided

9. Would you like the program to be organized again? Agree Disagree

Undecided

10. Do you think that everybody in Auchi should participate in the program? Agree

Disagree Undecided

SECTION C

Questions on the clean-up exercise

11. Did you find the clean-up exercise interesting? Agree Disagree

Undecided

12. Do you feel that the work will bring development to Auchi? Agree Disagree

Undecided

13. Do you like the environmental clean-up program done recently in this area?

Agree Disagree Undecided

14. Do you like the way the environmental clean-up exercise was organized? Agree

Disagree Undecided

15. Did you enjoy participating in the clean-up exercise? Agree Disagree

Undecided

16. Do you think the environmental clean-up exercise met the needs of Auchi people?

Agree Disagree Undecided

17. Would you like the environmental clean-up exercise to be organized again?

Agree Disagree Undecided

18. Were you impressed by the work done through the environmental clean-up exercise?

Agree Disagree Undecided

19. Do you think that more modern equipment should have been used for the clean-up exercise? Agree Disagree Undecided

20. Do you think the duration of the program was not encouraging? Agree
Disagree Undecided

Questionnaire 2

SECTION A

Personal Data

1 sex (a) male (b) female

2 Age (a) 16-25 (b) 26-35 (c) 36 and above

3 Educational qualification (a) O'level (b) under-graduate (c) graduates

4 Occupation (a) students (b) civil servant (c) others

SECTION B

5 How many years have you been in the church (a) 1-10 (b) 11-20 (c) 20 and above

6 Did you take part in the training for this evangelism (a) yes (b) no

7 During the training, did you gain new ideas on how to reach out to Muslims?

(a) yes (b) no

8 Were you satisfied with the training (a) yes (b) no

9 What are your impressions about community service negative positive

10 Did you think community service is suitable for evangelizing Muslims in Auchi? (a) yes (b) no

11 Did you think that health program as community service is appropriate for evangelizing Muslims in Auchi? (a) yes (b) no

12 How often do you want community service to be carried out in Auchi? regularly
periodically occasionally

13 Is this method of evangelism one of the best methods you have observed? (a) yes
(b) no

14 Did you think this program created awareness of the Seventh-day Adventist Church in Auchu community? (a) yes (b) no

15 Will you recommend community service as a model of reaching out Muslims in this area? (a) yes (b) no

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VITA

Personal information

Date of birth	15 th october 1975
Marital status	Married
Sex	Male
State of origin	Edo State
Nationality	Nigerian

Educational and Qualification

Babcock University	2004
Ebho-iyi Secondary School Uromi	2000
Uwa Primary School	1989

Achievement, Experience and Honour

I worked as a youth leader in Oghbeson Church , as a Literature Evangelist and as a District Pastor in three Districts.