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News and Notes

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Special Leadership in Moslem Work.

(Extracts from a paper prepared for the Conference of Christian
Workers of Egypt 1924.)

WE take for granted what has been stated regarding the general leadership of the Egyptian church and the qualifications for such leadership. If in addition special leadership is needed for work among Moslems, we need always to remember that the true leader is one who goes before and keeps in advance of the crowd *without detaching himself from it*, but so influences them that he attracts them to his own ideal. Special leadership is the power of enabling others to see what the leader sees, to feel what he feels, and to desire what he desires. It includes therefore *vision* of the special task, special *love* for Moslems, and a definite *purpose* to win them for Christ. Our work for Moslems, because of its unique demands, its comparative neglect, and its serious difficulties, calls for special leadership both Egyptian and foreign. Dr. Charles R. Watson says, "Efficiency spells training, and if we are to work for Moslems there must be special training"

I. The dearth of this type of worker is evident on every hand. The evangelical Christian has very little specialized knowledge of Islam. The very aloofness through which the Coptic Church has survived centuries of intolerance, has built up a wall of mutual ignorance between Copt and Moslem. This aloofness must give way to close acquaintance and we need Christians who thoroughly understand the Moslem faith and know how to deal with individual Moslems with sympathy. We can never expect to raise up leaders possessed by the power of a single motive, unless they are set utterly free from other tasks to apply themselves to this one wholly. Such men are the more urgently needed in view of the new nationalism. We must raise up a patriotic Christian group of intellectuals who can stand shoulder to

shoulder with the Moslem group and understand their view-point. In the Seminary only two hours of Islamic study are given a week, and this is wholly inadequate. When questioned recently not a single one of the students had read the whole of the Koran, in fact the average educated Copt knows less about Islam than the average missionary candidate on arrival. Would it not be possible to have selected and qualified theological students attend the School of Oriental Studies in Islamics or devote an entire year to this subject after graduation?

II. Special leadership for work among Moslems is most of all needed from the rank and file of foreign missionaries. Every mission should select and train a small group of men and women for this purpose. First of all because this alone will draw out the right leadership in the Evangelical Church. Only those who know can teach others. Rev. James K. Quay of the *American Mission* puts the matter very clearly: "Our great need, is a very much larger emphasis on the subject of Mohammedan evangelization in the field. It seems exceedingly difficult for us to get out of the old rut of spending the large proportion of our effort on the Copt. The whole set-up of our Mission machinery is directed in that way. We are guilty, if we continue on these old lines when God is opening the way for direct Mohammedan evangelization. I am stressing that one thing above everything else in my talks throughout the Church, and calling attention to the fact that while we have a fine evangelical church in Egypt, it thus far scarcely represents anything at all in the way of advance on Mohammedanism." But there can be no advance all along this line without missionary leadership. To secure this, *all* missions will be wise to emphasize *quality* rather than *quantity* in the appeal for candidates, in their selection, and in assignment to study and work on the field. One who has had years of experience in the Delta says: "Is it too much to say that less than ten per cent of our efforts has been directed to the ninety per cent of the population? I am free to confess that less than ten per cent of my time during the past year has been given to distinct work for Moslems." Where this condition obtains we are ourselves to blame for lack of more definite results in Moslem evangelism. Under specially qualified leaders not only evangelism, but all our institutional work would I believe, become increasingly efficient in reaching Moslems.

III. What special qualifications then would this select group need? Obviously they must have: (1) Thorough knowledge of classical Arabic and of the technical vocabulary used by Moslems. There are scores of words on the lips of the people which none understand who are ignorant of their religion. Take for example the whole vocabulary of mysticism. The vast majority of all Moslems in Egypt belong to one of the mystic orders. They are seekers after God, earnest and devoted in their search. Is it not of great importance that we understand their language, their books of devotion, their prayers to God? (2) A knowledge of the sources of Islam to enable them to

consult the source-books, and not take evidence at second-hand. Only in this way will they have self-confidence and be able answer Moslem difficulties with tact, sympathy and effectiveness. (3) Perhaps this is of prime importance, an acquaintance with present-day Islamic literature, its attitude towards Christ and Christianity, towards moral ideals and social reform. Missionaries and Egyptians who can read and *will* read Moslem newspapers and magazines. How many of these have we to-day? How many of our pastors subscribe for "Al Manar?" How many have knowledge of Moslem literature, such as is on exhibit here? (4) Again special leadership should include a knowledge of methods found effective for winning Moslems in other Missions. This is not available in Arabic, and therefore a knowledge of English would seem imperative in the case of workers set apart for this task.

IV Both indigenous and foreign workers, however, in addition to the intellectual preparation suggested, need above all spiritual gifts. An undiscourageable faith, a purpose that will not swerve to any other work or any other class of the population. Determination to set our faces like a flint. This may mean an entire reversal of present modes of working and living, so as to secure larger contact with Moslems. Finally these specially trained and qualified leaders in the various missions must get together and keep together for greatest efficiency. In this work above all we can manifest our corporate unity. We will run the way of Christ's last commandment when He shall enlarge our hearts. Bishop Brent in his lecture on "Leadership" says: "There is good breadth and bad breadth—the breadth of the ocean and the breadth of the morass. There is also dogmatic breadth, which is an eccentric phase of narrowness. The virtue we are in search of is not contemptuous-like mere toleration, or sentimental and mushy,—like mere breadth. It is largeness of soul,—magnanimity, as we call it. It is grace that does not carp at what it cannot understand or what it fails to agree with; that avoids controversy except as a last resort, and when forced to it conducts it on the highest plane, that deprecates proselytism and scorns to build up its walls with materials torn out of a neighbour's edifice: that looks for and welcomes evidence of God's spirit wherever the Gospel is sincerely preached."

SAMUEL M. ZWEMER.

Mohammedan Apologetics

OR

How to meet Moslem Difficulties, and carry the Gospel message to the Moslem Heart.

Ten Lectures in outline form as used by Dr. Zwemer at the Cairo study center. Printed by request.

* * * *

I.—Introductory : Literature on the subject

—Arabic and English—

The two text-books used :—

Tisdall, "Mohammedan Objections to Christianity."

Rice, "Crusaders of the Twentieth Century," and other books.

Character ; Method of use ; Criticism.

What is our aim ? Not controversy but soul-winning.

Cf. Article in *The Moslem World*, January 1912.

"The Nearest Way to the Moslem Heart."

Do we seek to reach the intellect ? The conscience ? Or the will ?

II.—The Message. What is Christianity ?

(*Tisdall*, pp. 13-23 ; *Rice*, pp. 19-45.)

Points of contact : *Tisdall*, p. 21.

Points of contrast : A Triune God. A trustworthy revelation. A superhuman Christ : the Atonement for sin.

Has liberal Theology a message for Islam ?

Use and abuse of controversy.

Cf. Article in *The Moslem World*, April 1923, "The Stumbling Block of the Cross."

III.—The Moslem Mind

(*Tisdall*, pp. 24-28 ; *Rice*, pp. 1-19.)

Contrast between the real Moslem "after the flesh" (1 Thess. 2 ; 15, 16) and the ideal Moslem. (Romans 9 : 1-5.)

Class of Moslems we meet,—

Pharisees : Traditionalists, Al-Azhar disciples.

Sadducees : New school, Agnostics.

Essenes : Ascetics and Mystics. *Cf.* Life of Al Ghazali.

How distinguished ; what have they in common ? The right approach.

The new front in Islam to-day.

Personal Evangelism is a collision of souls.

The impact depends on mass and velocity. Truth and Fire.

IV.—The Genuineness of the Bible

Tisdall, chapter 2 ; *Rice*, pp. 147-166.

This subject supreme.

How to begin the discussion.

The present form and divisions of the Scriptures. How did we get our Bible ?

Assertion of its corruption. At what time? In what way? By whom?

Best form of our reply:—

- (a) The Torah or the Old Testament.
The testimony of the Jews; of Christ.
The argument of history; of the MSS.

Other objections answered.

- (b) The Gospels. New Testament.
In what sense are they *not* a collection of traditions?

(Rice, pp. 193-194.)

The argument from John 7 : 17. Experience.

V.—The Authority of the Bible

(Tisdall, chapter 3 ; Rice, pp. 147-199 passim.)

Did the Quran abrogate or annul former Scriptures?

Meaning of the terms used.

Force of the Mohammedan objections regarding the ceremonial law.

Our answer.

The question of the Sabbath and of circumcision.

The witness of the Scripture to the finality of the Christian religion.

In what sense is our religion final? Last verses of the Revelation of John.

Christ as a teacher with authority according to the Quran.

In what respects is Christianity the final religion?

VI.—Mohammedan Objections to the teaching of the Bible in general.

(Tisdall, chapter 8 ; Rice, pp. 199-203).

Why four Gospels? Distinguish them.

The Four Gospels.	Matt.	Mark.	Luke.	John.
I. From View Point. Aspect. Style. Character.	To Israel. Oriental. Stately. Symmetry.	To Gentiles. Roman. Terse. Compactness.	Universal. Greek. Copious. Order.	Christian. Spiritual. Colloquial. System.
II. Subject-matter.	Narrative. Impressions.	Memoir. Facts	History. Motives.	Drama. Words of Christ.
III. Portraits. (Symbol).	Messiah. Lion.	God-man. Ox.	Redeemer. Man.	Son of God. Eagle.

The sins of the Old Testament prophets.
 The sins of the prophets in the Quran.
 Was Mohammed sinless?
 The sinlessness of Jesus, and recent Moslem books.
 Christ's deity. The words "Son of God."
 The miracles of Christ, *vs.* The miracle of the Quran.

VII.—The Trinity.

(Tisdall, chapter 5; Rice, pp. 212-227).

A statement of the Christian doctrine essential to avoid misunderstanding. The importance of declaring our belief in monotheism strongly first.

The Quran statements examined.
 Is the doctrine of the Trinity contrary to reason?
 Illustrations from Nature and philosophy.
 Pantheism, Dualism, Polytheism.
 God's Transcendence—The Father.
 „ Immanence—The Spirit.
 „ Incarnation—The Son.

The argument from the use of the term *Kalimet Allah*.

Compare also, Surah En-Nur.

The Bible argument and statement. Cf. Gairdner's paper,

"The Doctrine of the Unity in Trinity," *Moslem World*, 1911.

The Moslem idea of God incomplete.

Cf. Zwemer's "Moslem Doctrine of God"

and Ghazali's *Maqсад at Asna*.

VIII.—The Death of Christ: the Atonement.

(Tisdall, chapter 6; Rice, pp. 251-260).

This the key-stone of our faith. Why?

Establish the fact of His death.

Its place in the Old Testament.

Its place in the New Testament.

Show that it was voluntary, and *therefore* that it must have been necessary.

Why do Moslems reject the Atonement?

How does His death save us from sin?

Indications of the doctrine of the atonement in Islam. The great feast; Custom of 'Aqiqah; Blood covenants before Islam.

Cf. Denny's "The Death of Christ."

(To be continued)

"Arabic Simplified"

A BOOK REVIEW

(By Rev. Duncan Cameron, M.A., B.D., Assistant to Professor of Hebrew, etc., University of Edinburgh.)

R. A. T. UPSON is well-known as the Literary Superintendent of the Nile Mission Press. His "Arabic Simplified" has been one of the best of the courses in connection with the School of Simplified Study. It adopts the interrogative method used in these courses, but its merits are quite independent of this particular method.

For one thing the book has been prepared by one who is a teacher. He has the teaching gift and the difficulties are explained in a remarkable lucid way. It is very difficult to prepare a course for the study of a language to be learned by a student who has no tutor. But Mr. Upson has done this and the average student will have no difficulty in following the explanation given in "Arabic Simplified." The student will find himself led gradually but surely on, until he is able to read and write Arabic.

Mr. Upson is known in Egypt as an accomplished Arabic scholar. There is no better book with which one may begin the study of Arabic.

(NOTE: A limited number of copies are now available at the Nile Mission Press, Cairo, at the reduced rate of £E1½ for missionaries.)

Notes

This Number. We have in this number laid special emphasis on the *training* of the worker among Moslems, and his *message*. The first article stresses the former; the syllabus of lectures, printed by request, stresses the latter. Training is of no use unless it wins souls. It is NOT an end in itself. It is hoped that this number will prove of practical value to all who are preparing to do more and better work among Moslems for Christ.

New Members. and old members, too, will please forgive us if we once again call attention to the fact that our organ is for obvious reasons marked "Confidential." Much of the material here we could not wisely put in the public press, therefore, it is most desirable that copies of News and Notes be not left "lying around." We thank you for your co-operation.

An Error, was inadvertently overlooked in the August Number to which a member kindly draws our attention. On page 63 in discussing the Moslem's distorted conception of what the Christian believes about the Trinity Dr. Zwemer was made to say "He believes in a Father God, a Mother God, and a Child God." Naturally, the idea the writer wished to convey was that Mohammedans think that Christians believe in a Father God, etc., and not as stated.

"*Call to Prayer.*" This small but timely volume from the Press of Marshall Brothers, Ltd., London, consists of a collection of stirring editorials that have appeared from time to time in the Moslem World from the pen of Dr. Zwemer. From beginning to end we are reminded of the need for prayer, the indispensability of prayer, and the power of prayer in dealing with the Moslem world. This book should prove of unique value to the members of our League who form a band mighty in its spiritual capacity, and power when kneeling round the throne of Grace in intercession for Islamic peoples everywhere. The price is only three shillings and six pence.

Dr. Zwemer's Visit to Colombo. This eagerly anticipated event has passed all too rapidly, but we feel sure the effects of that short visit will remain in the lives of many. Dr. Zwemer addressed a large gathering of Missionaries, and spoke at a monster meeting, largely composed of young men—Christians, Mohammedans, Hindus, and Buddhists. His subject was "Who is Jesus Christ?" It was one of those occasions when it was evident that "the Power of the Lord was present to heal."

The great audience, some of whom had to stand the whole time listened spell-bound, and a thrill seemed to run through many, as Mohammed's testimony to Christ was quoted in Arabic, then in English.

It was remarkable to watch the quiet reverent demeanour of the crowds as they slowly left the Hall, almost every face testifying to the wonderful impression which had been made. One man, wearing a fez, especially arrested my attention; his face was simply beaming with happiness. It was as though we saw that evening "a little cloud arise out of the sea, like a man's hand," and it is in the sure confidence of ultimate victory that we wait and pray, for "*He must reign.*" "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."—"No. 230."

FOR PRAISE AND PRAYER

LET US THANK GOD for the increasing interest that is being taken among missionaries in the cause of work for Moslems, as is evidenced by the encouraging growth of our League,
for the splendid work of Dr. and Mrs. Zwemer on their tour over the whole of India and Ceylon,
for the progress that is being made by the Christian Literature Agencies in India, China, Persia, Egypt, Malayasia, and Syria in preparing more and better literature for Moslems.

LET US PRAY for our labourers in lonely places, and in difficult fields,
for a new vision of the use and power of the printed page, and
for enough interest in the cause of distribution of literature that every member of the League may become a colporteur.

NEW MEMBERS

65	Mr. A. R. Swamidass		Madras.
311	The Rev. Bishop Titus Lowe	M.E.M.	Singapore.
393	Miss Darling	C.E.Z.M.	Bangalore.
504	P. I. Mathai, Esqr.,	C.M.S.	Alleppey, S. I.
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509	Miss Opie	C.M.S.	Colombo.
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511	Rev. Paul Allen	C. & M.A.	Dera'a, Syria.
512	Miss Ernestine Fisher	W.U.M.S.	Allahabad, U.P.

The last figure shown indicates the number in membership.

The annual subscription to the League is only Rs. 2-0-0 (English 3s.) The Secretary will be glad to send spare copies of this issue to addresses mentioned by members with a view to securing new subscribers. News and requests for prayer will always be welcome and should be sent early in the month to the Officiating Hon. Secretary:—

Rev. Murray T. Titus,
Methodist Mission
Moradabad U.P., India.