

Missionaries to Muslims League

News and Notes.

Series V, No. 2.

June, 1916

HOW TO PRESENT THE DOCTRINE OF THE HOLY TRINITY TO MUSLIMS

I suppose we all mean by "the Trinity," "God in Three Persons"; the doctrine that in the one Godhead there are three personal Beings. I am not now concerned with any attempt to *prove* this doctrine to Muslims, or even to show them how reasonable it is, and how utterly unreasonable is their belief in a bare unity. My object is to ascertain in what way we may *present* the doctrine to them, so that as far as possible (which, I admit, is not very far) their prejudice against it may be lessened, and they be the more inclined to study the evidence for it.

There is but One God, and there are Three Persons in God. It follows from this that the Persons may be viewed in two ways, *viz.*, either as God, or as Persons. As God they must be all equal to each other, for God is one, and where there is identity there can be no inequality. But as Persons they are not only distinct from each other, but there is among them a subordination, a greater and lesser. These two aspects of the Trinity are brought out in different places in the New Testament.

Among passages shewing the former aspect, perhaps the clearest is the baptismal formula. In "the Name of the Father and of the Son and of the Holy Ghost," the three are put on a level of complete equality with each other, except so far as the unavoidable priority and posteriority, in which their names occur in the formula, may be thought to imply inequality. But, as if to anticipate, and refute, any such inference, in the verse (2 Cor. 13: 14) which is perhaps the next clearest for this aspect of the Trinity, the order is changed, and the Son comes first, the Father second, and the Holy Ghost third. In 1 Peter 1: 2 the order is different again: first the Father, next the Spirit, last the Son. And in Jude 20, 21 there is still a different order, *viz.*, the Holy Spirit first, the Father second, and the Son third. This frequent change of order seems conclusively to show that where the Three Persons are named together, with only the conjunction "and" between them, their equality as God is the one thing in question.

But by far the greater part of passages, in fact we may almost say the New Testament as a whole, presents *the other* aspect of the Trinity, *viz.*, that as *Persons* the three are *not* equal. I believe all commentators agree that, where there is nothing in the context to show that by the term "God" either the Son or the Holy Spirit is meant, it must be taken to refer to the Father. This fact alone would suffice to prove a kind of subordination, *viz.*, the truth that, in the language of the ancient Greek doctors, God the Father is the Source and Root of Deity; that from Him comes forth the Son by an "eternal

generation," and the Holy Spirit by an eternal procession. One would have supposed that the mere fact that He, whom we call the First Person, is "Father," and He, whom we call the Second Person, is "Son," is sufficient to prove this personal subordination; and that in saying, "My Father is greater than I," He was not referring, as the "Athanasian Creed" seems to imply, simply to His manhood, but to His own eternal being as "God of God." In fact, there are very few sayings of our Lord, which refer in any way to the relation between Him and the Father, that do not presuppose this subordination. While "I and my Father are One" plainly states their unity (and inferentially their equality) as God, nearly all His other sayings in St. John's Gospel, which deal with the subject at all, as clearly imply His subordination to the Father. And in the passage (1 Cor. 8: 6) which I regard as one of the clearest expositions, so far as it goes, of the doctrine in question, we read of "One God," the Source and End of all things, and "One Lord," the Means or Channel by which all things come from that Source, and return to that End. There is, indeed, no mention of the Holy Spirit in that passage; but while His Deity, and therefore His equality with the Father and the Son as God, shines forth from nearly every place where He is mentioned, every such mention of Him makes it equally clear that, as Person, He proceeds from the Father through the Son, and therefore is, in that sense, subordinate to Both, though in different ways. And it was the attempt (alas! only too successful) of the Western church to tamper with the Nicene Creed, and make it say, "Who proceedeth from the Father *and the Son*," that roused the Greek divines to insist on the "Monarchia" of the Father, *i.e.*, the truth that He alone is the Head, as He alone is the Source of Deity.

Now, if both aspects of the Holy Trinity are scriptural, and both complementary to one another, it seems to follow that, in dealing with severe monotheists, our wisest plan is to dwell more on that aspect which is likely to encounter the less resistance from them. And this is, of course, the second aspect. Not for one moment can we think of denying the former; and when a Muslim becomes in any sense an inquirer, we must make it plain that the Scriptures teach the Godhead of the Son and the Spirit as clearly as they do that of the Father. Yet if, in dealing with an opponent or (better) in anticipating his opposition, we dwell rather on the personal subordination of the Son and the Spirit to the Father, and on the fact that we are as far as possible from Tritheism, because we recognize One eternal Source of Deity, we have at our back by far the greater number of the passages in the New Testament in which the subject is treated at all; and moreover, we put the matter in a way which, to say the least, is *less* likely to rouse opposition and anger than the other way is.

W. HOOPER.

THE MISSIONARY STUDY OF ARABIC

The writer of one of the papers read at the Lucknow Conference stated that he had met two English barristers who, in order to fully qualify themselves to deal with the intricacies of Muhammadan law, had taken the trouble to acquire a working knowledge of the Arabic language; and he went on to draw the lesson of the far greater need for the Missionary to Muslims to have a first-hand knowledge of the sacred language of those whom he seeks to win. He even went so far as to say, that he often felt "that a missionary working among Muslims without a knowledge of Arabic is a contradiction in terms." This is, perhaps, an overstatement of the case, but the fact remains that all who have a right to be heard on this subject express in the strongest terms the great desirability of Missionaries to Muslims (we are of course dealing here

with those countries whose vernaculars are not Arabic) acquiring a working knowledge of the Arabic language sufficient to enable them to explain any passage of the Quran or quote any tradition from the Ahadis.

That such knowledge would add immensely to a missionary's power for service is unquestioned. No one, so far as we are aware, dare traverse or even qualify such a statement, the difficulty has rather lain along the line of practicability. To many, perhaps to most, of the members of the Missionaries to Muslims League, the matter resolves itself into one of lack of time for such study. They are already overburdened with a multitude of duties educational, evangelistic or medical, and the care of the churches already presses upon many. For others the difficulty to secure capable teachers presents an almost insuperable obstacle. In some places the local Maulvi is unwilling to teach the missionary Arabic, and so the matter is shelved, and Arabic left untouched.

The best and quickest way to learn Arabic is to spend a couple of years in some Arabic-speaking country. For practical purposes of study Egypt, with its "Cairo Study Centre" under the guidance of capable Arabic-speaking missionaries, is undoubtedly the best place. This is especially true if the period thus devoted to special study be limited to the six months of winter. In summer the climate of Egypt is not such as to recommend it to missionaries who need bracing up after spending a period of service in the tropical heat of India. An alternative would be to spend six months in Egypt, and then go on to Syria for the summer months. There are a number of suitable places in the Lebanon Mountains where Arabic studies could be pursued with the greatest advantage, in the midst of an Arabic-speaking population. There must be many members of our League who could, if they would, spend at least six months in Egypt out of their usual furlough period. Should any reader of these notes seriously contemplate such a step, we would suggest his getting into touch with the Rev. S. M. Zwemer, D.D., at 5, Sharia Imad-ud-Din, Cairo. Dr. Zwemer is the Secretary of the Cairo Study Centre, and would gladly give all needed information to intending students.

But lest the reader of these notes should be led to think that residence in Egypt or Syria is a *sine qua non* for the acquisition of Arabic, let me hasten to say that an alternative and less ambitious scheme lies open to all who desire to read the Quran in the original. For workers in India and the Far East a knowledge of colloquial Arabic cannot be considered absolutely necessary, and a general acquaintance with the literature of Islam should suffice for all practical purposes. For these purposes some system of home study with the help of the local Maulvi, where available, would suffice. The writer of this article studied Arabic intermittently for years in India with the aid of the well-known grammars of Forbes and Wright. The only help he had from moulvies during the whole of that period was in learning the sound and value of the Arabic alphabet. In other words he was entirely self-taught, until a busy eight months in Syria helped to give him a firmer grip of things. We mention this so that intending students of Arabic may not be discouraged by the difficulty in securing competent teachers.

There is, however, a better way for those who desire to fit themselves by Arabic study for dealing with Muslims. Some years ago the Rev. J. C. Wilcox, M.A., founded a "School of Simplified Study," by which it was intended to help by correspondence self-instructing students of Hebrew. In connection with this "School" a text-book, entitled "Hebrew Simplified," was drawn up on the interrogative system, and so successful was the plan that before the war broke out a thousand students were reading their Hebrew Bible by correspondence. This text-book was quickly followed by others dealing with the Greek, Latin, French and Spanish languages.

A well-known Arabic scholar, Mr. Upson of the Nile Mission Press, has now given us "Arabic Simplified," and has signified his willingness to enrol students at the same rates as those charged by the "School of Simpli-

fied Study" for the other language text-books and lessons. We have seen "Arabic Simplified," and cannot speak too highly of it as a guide to self-instructing students of the Arabic language. It is built up on the Socratic method of question and answer, and has all that is needed in the way of graded exercises, vocabulary, test question papers, etc. With the help of a native teacher to learn the value and sound of the letters, it ought to be possible for anyone who can give an hour a day to such a book, and is willing to put himself into the capable hands of Mr. Upson, to quickly gain a fair knowledge of the Arabic language. Question papers are set, and the answers, if forwarded to Mr. Upson, will be corrected and returned. The lessons are strictly copyright, and the fees for the whole course are not more than one has to pay in three months for a capable native teacher. They are as follows :

For the full course, if paid in advance (including text-book)	£4-4-0
For the full course, if paid by instalments	£5-5-0
For half the course	£3-0-0

Dr. Zwemer, the Secretary of the "Cairo Study Centre," writes thus of this text-book :—"Your lessons are perfectly splendid. If to be printed I want three copies."

Dr. Wakefield, one of the first two students, writes thus :—"The above shows that most of it I had heard, after a fashion, before. But it was all in a glorious muddle, and cosmos is transforming chaos before my wondering and delighted eyes and ears. I have great hopes from this most delightful and efficient way of learning a language. Thank you again."

We should be delighted to hear that fifty members of our League have enrolled themselves as Mr. Upson's pupils. We are sure that if they did, it would mean much for the evangelization of the Muslims in this land.

WILLIAM GOLDSACK.

SERMON NOTES

- I. The Need of Connection (*silsila*) or Succession : *i.e.*, being on the same road as God's former Prophets.

St. John iv : 22. Najāt Yahudion men se hai.

Compare Luke xxiv : 44, 45.

- (a) Khilāf i paighambar kase rah gazid.—ki hargiz ba-manzil na khwā-had rasid.
(He who goes contrary to the Prophet's road will never reach his destination).
- (b) Rah bazan lekin rah-i-Khuda babin (from *Khazīna*).
(Take the road, but see that it is God's road).
- (c) Rāh-i-rūst biran agarche dur hast.
(Go the right way, however long it be).
- (d) Mabādā dil i ān faromāya shād.
Ki az bahar i dunya dihad dīn ba-bād (from *Karīmā*).
(Never may that wretch's heart be glad, who, for the sake of the World, throws Religion to the winds).
- (e) Allah yār hai to bera pār hai.
(If God is our friend, our raft gets safely across).
- (f) Har che napāyad dil-bastagi rā na shāyad (from *Gulistan*).
(Whatever is not firm is unworthy of trust).

This explains the anxiety of Muhammadans to prove that Muhammad was foretold in the Bible: though inconsistently they forbid the Bible to be read.

Christians thank God for the clear *Silsila* (connection) of the 66 Books of the Bible, and joyfully trace the types and prophecies which (about 50 in number) were fulfilled in JESUS THE CHRIST.

Hence Christians are "the People of the Book" (*Ahl-i-Kitāb*), and in their meetings use both the Old Testament and the New Testament, finding only one true Way in them.

M. G. G.

"THE FELLOWSHIP OF FAITH FOR THE MOSLEMS"

TO THE EDITOR,
"NEWS AND NOTES,"
INDIA.

CHEFOO, NORTH CHINA,
15-3-1916.

Dear Sir,—In the January Number of *News and Notes* the question is raised as to the League's attitude toward the new "Fellowship of Faith for the Moslems." I have been thinking over this matter for some time, and feel sure that we ought to continue our own League on its present lines, and not let it be merged in the Fellowship.

With regard to the Fellowship, I am writing to Miss Van Sommer to suggest what I now mention to you. It may not appear workable, but I believe the attitude to be a right one, and that, if adopted, it would tend to blessing and encouragement all round.

Briefly then, "The Fellowship" should of course include all such Leagues as our own. It would be as mistaken a policy to leave the present and very helpful League out of the Fellowship, as to leave out an army corps in the records of earthly warfare! But how is the "Missionaries to Muslims League" to be incorporated? I take it for granted that the majority will not feel like subscribing to both organisations. In fact, the number of papers, etc., to which missionaries are now subscribing, prevent many workers from taking even the invaluable *Moslem World*. I value my copy so highly that I get it out, via Siberia, at letter rate. "At least," as Dr. Zwemer suggested, "this quarterly should be found in every Mission station wherever Moslems are to be found."

But when we find missionaries unable to see their way to even subscribing to *The Moslem World*, can we ask them to subscribe to the Fellowship? I have just received some copies of the pamphlet explaining the new union from Miss Van Sommer, and shall send them to workers throughout this land. But I have little hope of many joining the Fellowship as it is at present constituted. What should be done then? I suggest that Miss Van Sommer include in her Fellowship all known missionaries touching Muhammadan work, and to such friends make no charge for enrolment or for the *News* sent from time to time. The cost will not be a great thing, and I believe laymen at home who are deeply interested in the Moslem question will be glad to defray the cost—rather than that missionaries should be burdened or left out.

I believe I am correct in stating, that the delegates to the Continuation Conferences in China and India had all their expenses paid (travelling and hotel, etc.). Surely there are at home numbers of laymen who will gladly see that this Fellowship shall be made truly inclusive by contributions to cover the total cost of enrolling, and sending information to all missionaries at the front.

In a few days I hope to send some renewals and a new name or two for the Missionaries to Muslims League; my list is not at present complete, however, so cannot do so now.

With warm greeting, praying for increasing blessing on all fellow-members, and "much fruit" among the Moslems.

Yours very sincerely,

F. HERBERT RHODES.

[We do not think it is the wish of the members of the Missionaries to Muslims League that it should lose its identity by being merged in the new organisation founded by Miss Van Sommer and her friends; and, after all, the objects of the two organisations are not quite identical, nor is the appeal addressed to exactly the same constituency. In *Blessed be Egypt*, for April of this year, Miss Van Sommer writes of the Fellowship, that "prayer should be our main purpose, but that we should also take up the wide diffusion of knowledge concerning the spiritual needs of Moslems. That we should definitely promote the giving of lives to the work." It will be seen from this statement that the appeal is principally to the home Churches, and that the main object sought to be achieved is to arouse a greater interest in Mission work amongst Muslims.

Our own League, on the contrary, is intended primarily to embrace "any worker (already) engaged in the evangelization of Muslims," and its principal aim is to help those workers to become more efficient heralds of the Cross to Muslims. We cordially welcome the "Fellowship of Faith for the Moslems" as a valuable ally in the great war with the spiritual powers of darkness, and we shall value the prayers of the Fellowship as the members work together with us for the extension of the Master's kingdom amongst the Muslims.—EDITOR.]

NOTES

Yet Another Organisation

One would have thought that the Missionaries to Muslims League and the Fellowship of Faith for the Moslem World would have sufficed to meet the needs of all who are specially interested in Muslim evangelization; but we now learn of yet another similar organisation, entitled the "Friends of the Moslem World." This body, we are told, consists of "an informal body of men and women connected with, or interested in, the evangelization of Muhammadans, whose object is to help in promoting zeal and co-ordinated effort for this end." Among other things, the Council of the new body has found openings for lectures and addresses on this subject in Conferences and other gatherings to be held this summer, and it also proposes the opening of a "Speakers' Training Class," where facts bearing on the religion of Islam and of Missions to Islam would be imparted by competent lecturers. Workers in India will be interested to hear that the first series of lectures has been entrusted to the competent leadership of the Rev. Canon Weithrecht, F.R.D.

It is obvious that this new Council and the Fellowship are working along similar lines, and to us it seems a pity that there should be such needless multiplication of organisations. Cannot these two bodies find some basis of union by which the literature produced by the one is made available for the members of both?

The Present Position of the Khalifate

Never was the prestige of the Khalifate so low as at the present time. The recent proclamation of a *Jehad* fell on deaf ears, and outside of the Turkish

Empire, in which country the people had no option, there was absolutely no response, although the fires of hell were promised for all who disobeyed the summons of the Khalifa. There are many symptoms of the great change that is coming over the Muslim world with regard to the Khalifate. For example, a well-known Egyptian journalist, who until recently was editor of the leading Muslim newspaper of Egypt, claims that that country is the geographical, linguistic, educational and religious centre of Islam, and that Cairo, "the city of cities of Islam," is marked out by its position between the holy places of Arabia and Constantinople as the ideal centre of the Khalifate.

As is well known, the law-books of Sunni Mubammadanism lay it down that the Khalifa must be a member of the Quraish tribe of Arabs, hence the cession of his claims and titles by the Abbaside Khalifa Mutawakkil to the Ottoman Sultan Salim 1st in 1517 A.D. was bad in law, inasmuch as the title being elective and not hereditary, it was not in the power of any Khalifa to transfer it to another. May it not be that out of the present upheaval non-Turkish Muslims will ask for the establishment of a truly Quraishite Khalifa, having his headquarters not at Constantinople, nor even Cairo, but at Mecca itself.

In this connection, it may be remembered, Lord Crewe publicly stated in the House of Lords that the future of the Khalifate was a question for the Muslim world alone to decide; whilst Lord Cromer, in a letter to *The Times*, pointed out that Muslim opinion regarded it as essential that the Khalifa should occupy a position of assured political independence. If Lord Cromer be correct, then a Quraishite Khalifa at Mecca could only secure recognition when entirely free from the domination of the Turk.

The C. M. S. in Egypt

From the C. M. S. report we learn that that Society now occupies six stations in Egypt proper. A training class, a boarding school, and two day schools for girls are maintained at Cairo; a school for boys, with a hostel attached, at Old Cairo; and a school for high-class girls at Helouan. There is also a book depot at Cairo, and a fortnightly magazine, *Orient and Occident*, is published. Evangelistic meetings are held for sheikhs and others. Medical work is carried on at hospitals for men and for women and children at Old Cairo. Work among the fellahin is maintained at Mentouf, Ashmoun and Shubra Zanga.

In the Soudan the Society has a medical mission at Omdurman; whilst girls' schools are maintained at Khartoum, Omdurman and Atbara.

A Bengali Muslim Girl Student

From the *Statesman* we learn that amongst the successful candidates for the last Cambridge Senior examination was Begum Sultan, the eldest daughter of the editor of the *Habul Matin* of Calcutta. She is the first Muslim girl, so far as we know, to pass this examination. She is only 14 years of age. Her subjects in the examination were English, French, music, arithmetic, physical geography, geography, physiology, and hygiene. It is remarkable that she has never been to any school, but was educated exclusively at home in strict purdah. Besides English and French, she is conversant with the Urdu language, and is proficient in Persian.

The Study of Arabic in India

Amongst other resolutions passed at the recent Moslem Educational Conference, held at Burdwan, India, was one urging the Indian Government to make provision for the teaching of both Arabic and Persian in all mofussil (country) colleges.

The Muhammadan Year

On the third of June will begin the month Shaban, or month of separation. It is so named because the ancient Arabs used to separate or disperse themselves in this month in search of water, or, as some say, for predatory expeditions. On the fifteenth day of this month is the *Shab-t-Barat*, or Night of Record, upon which it is said that God registers annually all the actions of mankind which they are to perform during the year, and upon which Mubammad enjoined his followers to keep awake the whole night and to repeat one hundred rakah prayers.

PRAISE AND PRAYER

"Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

Praise

For the increasing usefulness of the Nile Mission Press, and for the foundation of a Literature Society in America for the avowed purpose of providing more literature for Muslims.

For evidence of an increasing willingness amongst the Muslims of China to examine the claims of Christ.

Prayer

For the many Muslim students who are studying the Bible in schools and colleges in India; that they may come to know Christ as a personal Saviour.

For all who are engaged in producing literature for Muslims; that they may be specially guided by the Holy Spirit.

"Our evangelist, Elias, has gone with his Bible to the borders of the North West Frontier, Panjab, reading it specially to Afghans. Pray that the Holy Spirit may make the Word fruitful, that many may be saved and led 'into all the truth.' That Elias and his wife may be 'strong in faith, giving glory to God.'"

H. M. N. ARMSTRONG,
Rangoon.

NEW MEMBERS

208. MISS F. ALLEN Hyderabad, Deccan.

The annual Subscription to the League is Rs. 2-8-0 (2s. 4d.). Members are requested to send news and requests for prayer to

W. GOLDSACK,
Hon. Sec., M. M. League.
Jessore, Bengal.