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THE POLICIES AND PRACTICES OF THE NORTH AFRICA MISSION  
IN LIGHT OF THE TEACHINGS OF  
SAMUEL M. ZWEMER AND J CHRISTY WILSON

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## INTRODUCTION

THE POLICIES AND PRACTICES OF THE NORTH AFRICA MISSION  
IN LIGHT OF THE TEACHINGS OF  
SAMUEL M. ZWEMER AND J CHRISTY WILSON

INTRODUCTION

A. The Problem

1. The Problem Stated and Justified.

The Moslem and Jew are, no doubt, the most difficult of all people to win to faith in Christ and membership in the Christian Church. Many hearts are surrounded by mountains of prejudice, fanaticism, bigotry, and misunderstanding. But, when presented with love, the truth of Christ can remove mountains, and when the love of Christ gets into the heart of Moslem or Jew or anybody else, He wins them to faith.<sup>1</sup>

Here is stated one of the most difficult missionary problems of today and one of its greatest challenges. The specific problem undertaken for study in this thesis is that of studying the methodology suggested by members of the Christian Church to meet this problem and to see how these suggestions are followed by those who are directly faced with this problem. Thus this thesis deals specifically with the approach to the Muslim, with the teachings of two authorities well known to those who work with Moslems, namely, Samuel Marinus Zwemer and J Christy Wilson, and with the policies and practices of one of the many mission boards working with Moslem peoples.

. . . . .

1. Wilson, J Christy: The Christian Message to Islam, p. 22.

Dr. Samuel Zwemer is often thought of as "A Modern Raymond Lull"<sup>1</sup>, an indefatigable worker for his Lord who carried the Gospel to many lands and a myriad of people. He spent twenty-three years in Arabia alone proclaiming the Gospel, healing the sick, and distributing the Scriptures and other Christian literature, and after that time he gave seventeen more years in Egypt at the Nile Mission Press, at the Moslem University of El Azhar,<sup>2</sup> and travelling extensively throughout the Moslem world. He was truly a modern prophet to the Moslem world.

Dr. J Christy Wilson is also a renowned authority on work among Moslems. Dr. John A. Mackay of the Princeton Theological Seminary said of him:

Not only was he himself a missionary in Iran for two decades, as I have already indicated; he had occasion also during that period to travel very extensively, in the Christian missionary interests, through such other Moslem lands as Egypt, Palestine, Turkey, Lebanon, Syria, Iraq, and Afghanistan. This provided him with an exceptional breadth of outlook on the total problem.<sup>3</sup>

Besides these qualifications this man is also considered an example because:

. . . his evangelistic fervor, linked to his great love of the Persian people, made him in every sense a true representative of Jesus Christ in that ancient land which had been won by Mohammed.<sup>4</sup>

. . . . .

1. Cf.: "A Modern Raymond Lull", in Truth, American Tract Society, September, 1941, p. 1.
2. Bontrager, R. D.: The Contribution of Samuel Marinus Zwemer to the Missionary Enterprise, pp. vi-vii.
3. Wilson: op. cit., p. 10.
4. Ibid., p. 9.



Dr. Wilson is thus one of the great missionaries to the Moslem world.

The North Africa Mission is not a new mission, having been founded in 1881, but until very recent years has not been widely known in this country since it limited its deputational work to Great Britain. It is currently the mainstay of evangelical work in the North African countries of Libya, Tunisia, Algeria, Spanish and French Morocco, and Tangier.

It is the purpose of this thesis to compare the policies and practices of this mission with those stated as being effective by these two authorities in the field, Samuel Zwemer and J Christy Wilson.

## 2. The Problem Delimited

As is noted above the area of interest covered by this thesis is limited to one mission board and to the two outside authorities named. Anything beyond occasional quoting of the lives of these two men to show how their lives fulfilled the principles set forth in their writings would be outside the scope of this thesis. Likewise it is also beyond the purpose of this paper to treat the history of the North Africa Mission even though this would<sup>1</sup> be a very illuminating study. This study is limited to

. . . . .

1. Such a study is currently being undertaken in England at the main headquarters for the Mission in connection with the seventy-fifth anniversary of the Mission.

the theoretical policies and practices of the Mission and not the actual outworkings of these policies because this writer, though having visited many of the stations of the North Africa Mission, did so hurriedly and was not able to see the missionaries in action.

#### B. The Method of Procedure

The plan that will be followed in the first chapter is to discover and discuss from the writings of the two authorities the principles basic in the methodology of approach to Moslems. It will be divided into two main sections, one for each man, and will include in each a survey of his opinions stated in his writings on each of several topics. The second chapter will discuss in like manner the policies and practices of the North Africa Mission taking quotations from their literature and where necessary having these amplified by the Home Secretary of the Mission. The last chapter will relate and compare the findings of the first two chapters, and will summarize the subsequent findings. Hence the general method followed will be one of presenting the data in the first two chapters and then comparing this data and summarizing it in the last.

#### D. The Sources for the Study

In the first chapter the main sources for the study consist of the writings of Samuel M. Zwemer and

J Christy Wilson. Among others the most used sources from Dr. Zwemer's writings are:

- 1) Arabia, the Cradle of Islam,
- 2) The Cross above the Crescent,
- 3) Islam: A Challenge to Faith,
- 4) The Unoccupied Mission Fields of Africa and Asia.

The main source of information from Dr. Wilson is his book entitled The Christian Message to Islam.

The main sources of information for the second chapter are the new Hand Book of the North Africa Mission and the pamphlet, Qualifications for a Missionary to North Africa. These will be supplemented by a personal interview with the Home Secretary of the North American Council of the Mission. For the sake of accuracy this supplemented material will be sent to him for his approval before being submitted to the thesis committee lest he be misquoted in some way.

CHAPTER I

THE TEACHINGS OF

SAMUEL MARINUS ZWEMER AND J CHRISTY WILSON

CHAPTER I  
THE TEACHINGS OF  
SAMUEL MARINUS ZWEMER AND J CHRISTY WILSON

A. The Teachings of Samuel M. Zwemer

1. Introduction

This section of this chapter is based upon the writings of Samuel Zwemer. Dr. Zwemer was a prolific writer being the author or coauthor of at least thirty-two books dealing with missions (several translated into many languages) and numerous pamphlets and tracts. He also was editor of the famous periodical The Moslem World. It is difficult to emphasize enough the importance of this man and his contribution to the missionary enterprise.<sup>1</sup> It is the purpose of this section of this chapter to discuss briefly some of his suggestions relating to the personal characteristics necessary in a missionary to the Moslems and the methods that may be used by him to "bear fruit" in leading them into a personal relationship with Jesus Christ.

2. The Teachings Relating to the Personal Characteristics of the Missionary

. . . . .

1. Cf. R.D. Bontrager, op. cit.

a. The Beliefs of the Missionary

What the missionary believes is basic to all that he does. It is that which is the determining factor for his being on the field. It is difficult to stress sufficiently the importance of a man's beliefs as they underly his whole message.

It is important also to go one step further. It is sometimes said that one must live out one's beliefs or they are not beliefs at all. There is no place on the mission field for a "dead orthodoxy" for it is only the missionary with a living day by day experience with Jesus Christ who will be able to lead someone else into this experience. Zwemer said, "Again, no man can be a pioneer missionary who does not have his convictions in regard to Christ and the Gospel wrought out in his own life experience. <sup>1</sup>" And he continues, "He must be not only a man with a message, but must embody that message in his own life and character." <sup>2</sup>

The Christian "life experience" has another implication. Zwemer would follow Paul's teaching when he states,

I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that

. . . . .

1. Zwemer: The Unoccupied Mission Fields of Africa and Asia, p. 191.
2. Ibid.

life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."<sup>1</sup>

He cites an interesting illustration of this:

Some years ago, I was preaching in one of the hospitals in East Arabia, and spoke of the love of Christ . . . At the close of the address, a Moslem . . . stepped forward and with Bedouin bluntness exclaimed, "I understand all you told us, because I have seen that sort of man myself." . . . That Mohammedan had not only heard the word of the missionary, but he had seen it exemplified in the missionary's life. What higher tribute could be paid to the daily life of one of God's servants than the fact that an ignorant Mohammedan, studying him day by day, recognised Christ!<sup>2</sup>

The life that must be lived on the mission field, if the missionary is to attract anyone to the Gospel that he preaches, must be one comparable to that Gospel, must be one of self-annihilation so Christ may be seen.

#### b. The Call of the Missionary

The call of the missionary is basic to his going to the mission field. How does he receive this call?

Generally there are three elements in a call. To know the need of a particular area is not enough but is certainly the first step. God will lead one to realize the great need of a specific people or a special task that is to be performed for Him through study, a

. . . . .

1. Galatians 2:20. All quotations from the Bible are taken from the American Revised Version of 1901.
2. Zwemer: The Unoccupied Mission Fields of Africa and Asia, pp. 192-193.

vision or dream, or some other divine revelation. The second stage in the call is a realization of inability or inadequacy to complete the required task, and the last step is the removal of this inadequacy or hindrance by divine illumination or assistance.<sup>1</sup>

However the call comes, it is all essential. Zwemer quotes one of several students who replied to a questionnaire by saying:

The missionary call should be definite and dynamic in the life of the missionary . . . The individual must have a sense of "oughtness" in his own life or he won't be able to stand the challenge of the given field.<sup>2</sup>

Only God's empowering Spirit dwelling within the missionary is able to withstand the challenges and overcome the difficulties on the mission field. When the missionary has obeyed God's call to a given field he is able to withstand the challenge with the Spirit and work effectively for God.

#### c. The Character of the Missionary

A good character is a basic element in the winning of Moslems to Jesus Christ. It is Christ who lives through the Christian; nevertheless the Christian's personal qualities will still be apparent. One's characteristics are not effaced by Him but are used by Him to

. . . . .

1. Cf. Zwemer: Into All the World, p. 201.

2. Ibid., p. 200.



accomplish His own ends. Several of these characteristics are discussed by Dr. Zwemer: love, humor and joy, common-sense, boldness and perseverance.

#### 1) Love

The love that the Apostle Paul discusses in his first Epistle to the Corinthians chapter thirteen is the love that Christian missionaries should express. Not that this love is of oneself but rather it is the love that God has for those to whom the missionary goes that must be evidenced in the life of the missionary. It is this love that, in the face of opposition, "beareth all things, believeth all things, hopeth all things, endureth all things"<sup>1</sup> and is thus so vital to the missionary's endeavor.

Zwemer in the book, The Cross Above the Crescent, while discussing the way into the depths of the Moslem heart says this,<sup>2</sup> "Like attracts like. The nearest way to the Moslem heart is to use what appeals to the heart, rather than to the intellect."<sup>3</sup> And he states further in his chapter, "I am convinced that the nearest way to the Moslem heart is the way of God's love, the way of the Cross."<sup>4</sup> The apex of God's love towards the world is

. . . . .

1. I Corinthians 13:7. Cf. note 1, p.4.

2. Quoting James Cantine in The Moslem World, January, 1912, p.9.

3. Zwemer: The Cross Above the Crescent, p. 244.

4. Ibid., p. 246.

seen as He sent His only Son who then gave Himself up for the world. This is the love that the missionary is to present to the Moslem and is to demonstrate in his life and activity for Christ.

## 2) Humor and Joy

As missionaries will attest, a sense of humor is indispensable and a characteristic to be greatly desired by all who are going to the mission field. Dr. Zwemer quotes Arthur J. Brown in saying that a sense of humor will sometimes save the situation when nothing else will,<sup>1</sup> and then continues, "Laughter is a safety valve for a pent-up temper and a smile is often as valuable as a passport when in the midst of difficulties."<sup>2</sup> The ability to laugh in a tense situation will often relieve the tenseness and the missionary can continue his effort to win those to whom he has gone, in a relaxed atmosphere.

Quite often humor and friendliness appear together. This was a great quality in the life of Dr. Zwemer, as shown by an incident recorded by Sherwood Eddy:

I remember a tight spot on the upper Nile, where we were distributing New Testaments to Moslems in an after meeting and Sam said, "Keep smiling, Sherwood." There was a broad grin of indomitable good humor upon

. . . . .

1. Dr. Zwemer's quotation of A. J. Brown, *The Foreign Missionary*, is not verifiable. Cf. *The Unoccupied Mission Fields of Africa and Asia*, p. 190.
2. *Ibid.*

his face. He was a wonderful "mixer" and was equally friendly with the poorest coolie or the sheiks of Islam.<sup>1</sup>

A sense of humor is a passport into the heart of a Moslem which even the most fanatical will sometimes allow.

### 3) Common-Sense

Occasionally a missionary candidate will develop the personal conviction that the only thing that is necessary for him is to get to the field; he need not get equipment, nor financial support, nor prayer backing, or anything else because the Lord will supply all his needs on the field of His choice. Dr. Zwemer would not depreciate the fact that the Lord is the source of all that the missionary needs for his work and life, but would add that He has set great value upon common-sense. It is through this common-sense that the missionary is to equip and maintain himself, by the Lord's grace, as well as he is able, and then to leave the rest in the Lord's hands. Dr. Zwemer states, "The task of the pioneer calls for prudence and common-sense."<sup>2</sup> He gives two examples, one of which may be repeated here:

An independent missionary in the Persian Gulf, an earnest Christian, came with similar views some ten

. . . . .

1. Eddy, Sherwood: Pathfinders of the World Missionary Crusade, p. 240.
2. Zwemer: The Unoccupied Mission Fields of Africa and Asia, p. 199.

years ago with the idea of crossing the Arabian peninsula in the heat of summer, a chest of Bibles his only outfit; needless to say, he did not succeed.<sup>1</sup>

In answer to the question whether or not a missionary should be ascetic Dr. Zwemer had this to say;

The pioneer missionary need not be an ascetic to win his own self-respect or that of the people. He needs a sound mind in a sound body for his difficult task. He should, however, be free for the march and unencumbered for hard service.<sup>2</sup>

In proving his point he takes a number of examples from the Apostle Paul and from nature itself.<sup>3</sup> The Lord God is a reasonable God and expects His servants to use their common sense wherever they seek to serve Him.

#### 4) Boldness and Perseverance

Dr. Zwemer was a man of bold conviction and expected other missionaries to be also. It is told of him:

A prominent Moslem invited Dr. Zwemer to conduct a meeting in his home. There were 150 invited guests present and a fine spirit. The missionary spoke squarely and closed his address with prayer. It seems that Moslems in most parts of the world have deeper respect for a man of another religious faith who speaks straight from the shoulder, as they would about their own religion.<sup>4</sup>

It is the function of all those who preach the good tidings concerning Jesus Christ that they preach boldly, not fearing what those present will think of them. Dr.

. . . . .

1. Ibid.

2. Ibid., p. 202.

3. Cf. Ibid., p. 201.

4. Wilson: Apostle to Islam, pp. 122-123.

Zwemer reminds us:

. . . tact and boldness are not twin virtues in the Acts of the Apostles. It was hardly tactful of Peter, on the occasion of his first sermon, to tell the Jews that their wicked hands had killed the Prince of Life and their voices had cried for the release of a murderer. But he spake by the power of the Spirit.<sup>1</sup>

It would be reasonable to state that all missionaries should be, as was Dr. Zwemer, bold in the things of the Lord and tactful in all those things that are nonessential. As a general principle one should not antagonize those to whom he is trying to present the Gospel, particularly in those points that are not of great consequence. However it is important also not to be weak in the presentation of the truth; it should be presented in the boldness of the Spirit. "Boldness is the power to speak or do what we intend before others without fear or dismay."<sup>2</sup> This is the boldness all missionaries must have to work effectively for their Lord.

### 3. The Teachings Related to the Methods Used by the Missionary

#### a. Identification with the People

The day of the "mission station up on the hill", while the national is grovelling in the valley, is drawing to a close. The mission station that will not let the

. . . . .

1. Zwemer: The Cross Above the Crescent, pp. 265-266.
2. Ibid., p. 267.

"native" come into the home by the front door is not gaining the good results in leading people to Christ as it was hoped in former days. Missionaries all over the world are having to re-examine their methods to see if they are living up to the standard of Christ in being identified with those to whom they go. It was said earlier of Dr. Zwemer that "he was a wonderful 'mixer' and was equally friendly with the poorest coolie or the sheiks of Islam."<sup>1</sup>

It is particularly true in these lands closed by Moslem fanaticism that the missionary must be in close touch with the people. If there is not this closeness the people usually think that the missionary considers himself superior. Zwemer said:

The success of a pioneer missionary depends largely on his ability to identify himself with the people among whom he labors. Paul became all things to all men. And the real secret of the open door, in many of these closed lands, is the ability to enter the door as though you were one of those on the inside.<sup>2</sup>

In this way the missionary is to be so closely identified with the people to whom he has gone that he will be able to present the Gospel to them as one of their fellow-countrymen would. "The success of the pioneer will ever be in exact proportion to his power to sympathize with

. . . . .

1. Ante, p. 8. Eddy, Sherwood: Pathfinders of the World Missionary Crusade, p. 240.
2. Zwemer: The Unoccupied Mission Fields of Africa and Asia, p. 190.

the natives in every detail of their lives,"<sup>1</sup> Dr. Zwemer quotes from another missionary's pamphlet. He then continues to demonstrate that there are many things that a pioneer missionary has to learn, many of them concerning his relationship to the nationals with whom he will be associated. The missionary should be one with his people in order to work with them effectively.

#### b. Colportage Work

##### 1) The Place of the Bible Depot

The Bible depot had a very important place in Dr. Zwemer's work. The "first real effort of the Arabian Mission at Bahrain was the establishment of a Bible shop."<sup>2</sup> It was the center from which Dr. Zwemer worked and provided a place where Moslems could come and buy the Scriptures and other literature and could discuss Christianity and the claims of Christ.

In fact, "Zwemer always looked upon the book room and Bible depot as the dynamo of the mission station . . ."<sup>3</sup> This was because he placed such a great importance upon the distribution of the Scriptures and other Christian literature. The book room was the distribution point for it.

. . . . .

1. Zwemer: Ibid., quoting W. E. Smyth: The Work of the Missionary.
2. Bontrager: op. cit., p. 24.
3. Wilson: Apostle to Islam, p. 13.

## 2) Distribution of the Scriptures

Distribution of the Scriptures formed the basis of all of Dr. Zwemer's evangelistic work. Always along with his preaching he would distribute the Bible or portions of it to those who would buy. He stated:

The distribution of God's Word has proven the best method for beginning work in all Moslem lands . . . Every missionary to Moslems should<sup>1</sup> be a colporteur and every colporteur a missionary.<sup>1</sup>

The method of distribution is also very important according to Dr. Zwemer. In many places he has made statements similar to this, "Distribution should be made by sale, not by free gift. We prize that which we pay<sup>2</sup> for." This principle applies to all Christian literature, not only the Scriptures.

The Bible itself has many advantages over the missionary as an evangelistic agent. It can be mass-produced and is much more durable. It will never argue back but will continually present its truth. It is the truth, and that which the Spirit will use to convict men of their sin and will lead them to Christ. Besides these attributes it has been used of God in going places missionaries are not allowed. Zwemer stated:

There are few places even in the most inaccessible and most difficult of the unoccupied fields where, by tact

. . . . .

1. Zwemer: Islam. A Challenge to Faith, p. 210.
2. Ibid.



or patience, an open door may not be found for the entrance of the Word of God. It has long since crossed the Afghan border, is known in Lhasa, has readers in Mecca and Meshed, and goes where no missionary can yet enter.<sup>1</sup>

It can never replace the human voice completely but should be used and distributed at every opportunity so that the Spirit may continue to work through His Word in hearts too stubborn to listen to the human agent.

Above all this method of evangelism is (where rightly pursued) often less offensive than direct preaching. One can witness more effectively, more daringly and more persuasively by the book or tract than in any other way."<sup>2</sup>

### 3) Distribution of Other Christian Literature

Dr. Zwemer always combined his distribution of the Scriptures with that of other Christian literature. The two go hand in hand. Zwemer stated:

Colportage is an approved mission-method especially in Arabia, since the Bible and a full line of educational and religious literature is ready to hand from the Syrian and Egyptian missions . . ."<sup>3</sup>

He stated that he himself, while at Cairo, "received<sup>4</sup> orders for books and tracts from Mecca and Kerbela." It is thus also important to have other Christian literature available for distribution along with the Scriptures.

Dr. Zwemer also considered the passing out of

. . . . .

1. Zwemer: The Unoccupied Fields of Africa and Asia, p. 198.
2. Zwemer: The Cross Above the Crescent, p. 231.
3. Zwemer: Arabia, The Cradle of Islam, p. 384.
4. Zwemer: The Cross Above the Crescent, pp. 230-231.

tracts an important part of his ministry. Perhaps more so in the Moslem lands where printed material is given a greater reverence than at home where it is seldom read.

He says:

In the city he passed tracts to all who could read on the tramway, in men's meetings, or wherever there was an opportunity. It was a standing rule in the home that no member of the household could go out into the city without taking tracts along with him.<sup>1</sup>

Tracts have a tremendous potency when they are prayerfully used and should be distributed on the mission field when they are available.<sup>2</sup> The Spirit can use them in pointing men to and helping them understand the Scriptures.

### c. Linguistic Work

It is obvious that linguistic work must be done in those areas where the Bible has not yet been translated. Since it has been translated into the classical Arabic it has in theory at least gone to all Moslem peoples. But since only a few of the Arabic-speaking people are fluent in the classical language, it must also be translated into<sup>3</sup> the colloquial languages so that all may be read.

. . . . .

1. Bontrager: op. cit., p. 42.
2. The tremendous importance of the Bible and Christian literature in the language of the common people can be seen in this statement from an article by Dr. Zwemer, North Africa as a Mission Field, from the International Review of Missions, October 1923, p. 561: "The story of the conquest of Islam is well known. The people had no Christian literature in their vernacular, not even the Bible, and so no remnant of the Church remained."
3. Cf. Zwemer: The Unoccupied Mission Fields of Africa and Asia, p. 195.

This is true of Christian literature other than the Scripture also.

#### d. Preaching

##### 1) On the Station

Preaching in a Moslem country is quite different from that in the United States. "The best place for preaching at stations is the mission-house itself."<sup>1</sup> This procedure not only shows the missionary's identification with the people but also makes him the "host" who may then talk more freely. It is an excellent place to make friends, and thereby present the Gospel. The Bible depot is also an excellent place to discuss the claims of the Gospel with the Moslem and is often set aside for this purpose. The inquirer here is free to bring all his problems and arguments to be answered while the missionary is still on "familiar ground".

##### 2) On Tour

"Touring was part of the mission work from the very beginning."<sup>2</sup> The basic purpose of touring is to spread the Gospel throughout the country surrounding the mission station and to distribute the Scriptures in like manner. An entrance can often be gained by medical work which is then followed by a preaching service which is

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1. Zwemer: Arabia, The Cradle of Islam, p. 384.
2. Bontrager: Op. cit., p. 32.

concluded by selling the Scriptures. Preaching services alone are often not allowed by the fanatical Moslems and therefore a different approach is necessary. Zwemer writes:

There are many ways of doing this that are more suitable to the Moslems and the Orient than the pulpit or the platform. Preaching in this larger sense includes talking with men by the wayside, or in the coffee-shop, with a group of sailors on deck, or to the Mohammedan postman who brings your letters. The glorious liberty of bazaar preaching is not yet granted in many Moslem lands, nor do Moslems as yet come in large numbers to Christian Churches.<sup>1</sup>

Thus it is seen that in the greater areas of the Moslem countries, when the people know who the missionary is and why he is there, the preaching work that is to be done is "personal work", talking with individuals or small groups. Mass evangelism is not possible in Moslem lands, but a personal contact, through which the love of Christ can shine, is often used by the Spirit to bring men to Jesus Christ.

#### e. The Message

No matter how the missionary does his preaching the content of his message is supremely important. In this matter the message is important to the work of the missionary as the beliefs are to the person of the missionary. The beliefs underlie the message, and so the

. . . . .

1. Zwemer: Islam, A Challenge to Faith, p. 211.

message is the outgrowth of and a reflection of those beliefs. In fact, Dr. Zwemer has stated, "The message is of far more importance than the method or the messenger."<sup>1</sup> What is the content of this message?

It would be beyond the scope of this section to present the whole message advocated by Dr. Zwemer, particularly when he has devoted a whole book to the subject. It is entitled Evangelism Today, Message Not Method. Nevertheless it could be summarized by stating that that which should be presented is the "traditional gospel", the essential content as seen by Christians throughout the ages. He says:

Preaching must have for its subject the essentials of Christianity. Preach Christ crucified. Show the reasonableness of the mysteries of revelation, the incarnation, of the Holy Trinity; but never try to explain them by mere philosophy. The problem is to reach, not the intellect, but the heart and conscience, to arouse it from stupor, to show the grandeur of moral courage to the man who is intellectually convinced of the truth.<sup>2</sup>

Dr. Zwemer has four more things that he would remind the missionary about concerning his message:

1) The message presented should be a personal one. It is to be so presented that each listener should realize that Christ has a claim on his life and that he must do something about it.

. . . . .

1. Zwemer: Evangelism Today. Message Not Method, p. 7.
2. Zwemer: Islam, A Challenge to Faith, p. 212.

2) The message presented should be centralized around Christ Himself and His cross. Dr. Zwemer does not mean to imply that there are not other issues involved in the Gospel, nor that these should not be taught, but that the peripheral issues should be presented only after the major issue is fully understood and comprehended by the listeners.

3) The message that is presented, presuming that it is the "traditional gospel", is fact, not fiction. It is history, not myth, and should be handled and presented as such.

4) Lastly, the message that is to be presented is a glorious message. It tells of the glories of God and of a glorious Savior, who would draw all men unto Himself.<sup>1</sup>

The message to be preached today should present the glorious facts of the Christian gospel, centered around the cross of Christ, and should be presented in a personal manner so that it may be used by the Spirit to the glory of God.

#### f. Medical Work

Medical work has the amazing reputation that it

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1. Cf. Zwemer: Evangelism Today -- Its Message, Its Motive, Its Dynamic, pp. 4-7.

is the most valuable of all modes of evangelistic work in a new land.

The task of a pioneer to-day calls for the medical missionary. In him, mercy and truth are met together. He holds the key to every closed door,<sup>1</sup> because of his skill to heal, and compassion to help.

The Great Physician demonstrated the way into a man's heart as He healed a multitude of people and forgave their sins. Medical missionaries have the tremendous ability to relieve pain and cure disease, following in His path, and may through this means bring men into a personal relationship to Him. Zwemer taught in regard to medical missions:

These break up the fallow ground of prejudice and fanaticism, are possible nearly everywhere, and, when conducted with evangelistic zeal, have proved fruitful in results as has no other agency.<sup>2</sup>

Medical work has a great advantage in that it can be used to further the ends of evangelism easily. The Bible has many illustrations of Jesus healing and these can be brought out; many operations can be likened to the Divine operation of the removal of sin, such as a tumor or a cataract; and the compassion shown by a doctor is similar to that shown by Jesus. People who would never go to hear an evangelist would go to a doctor to be healed. Zwemer says:

. . . . .

1. Zwemer: The Unoccupied Mission Fields of Africa and Asia, p. 193.
2. Zwemer: Islam, A Challenge to Faith, p. 210.

This key should not hang idle on our girdle where we possess it. It is indeed the golden key. Always and everywhere the witness of the art of healing in the name and in the spirit of Jesus is irresistible.<sup>1</sup>

People in this way can be brought to hear the Gospel and see the love of God as evidenced in the life of the missionary who has gone out humbly to serve the Moslem.

Zwemer taught:

The medical work was often the best friend to a white missionary in a strange village among Moslems. It attracted the suffering and quickly gained the favor of many, thereby opening an avenue for further witness by word and by sale of Scriptures.<sup>2</sup>

Thus, though Dr. Zwemer was not a medical doctor, he realized the importance of medicine.

A Burroughs and Wellcome medical chest was taken to the field and proved a most useful and valuable aid . . . Dispensary work at Bahrain was begun in February 1893 [the first year of permanent residence]. The value of this work in winning friends was at once evident.<sup>3</sup>

Dr. Zwemer practised medicine as well as he was able and God blessed his witness. Medical work is a key to open fanatical Moslem hearts.

#### g. Educational Work

Dr. Zwemer was rather reserved about educational work when he began his work among the Moslems of Arabia. It is obvious that as the station became established at

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1. Zwemer: A Plea for Medical Missions to Moslems, p. 9.
2. Bontrager: op. cit., p. 29.
3. Ibid., p. 30.



Bahrain he acknowledged its merit. In 1924 after he had been away from the station travelling and in Egypt he returned to see the work that he had started. In the house they had formerly occupied the government, following the Mission's example, operated a Moslem school and a larger school for Persian boys was under construction. ". . . The Mission now had a school for girls, an answer to prayer and an outgrowth of the daily devoted work of Mrs. Zwemer during the early days in Bahrain."<sup>1</sup>

Education is only a step on the way to the goal. If the missionary is not careful in realizing the purposes of education he may consider it to be an end in itself. For example where this is true, the national may be taught to read, but not presented with the Gospel, and when this is done the national often reads Communist propaganda with greater zeal than the Scriptures. Zwemer said:

. . . The work of education is only preparatory. The New Islam of India and Egypt is the revolt of the educated mind against traditionalism. We must reach the heart and conscience, or fail. Education is only a means to an end.<sup>2</sup>

Nevertheless this agency can be used when approached in the Spirit of Christ. It has one definite advantage, i.e., students are in school for a long period of time

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1. Wilson: Apostle to Islam, pp.127-128.
2. Zwemer: Islam, A Challenge to Faith, p. 211.

and thus are "exposed" to the Gospel over a longer time than they might otherwise and are more likely to see the love of Christ evidenced in the lives of their teachers.

#### h. Argumentation

Whether or not there is a place for controversy in mission work is quite important and there are divided opinions concerning it. Dr. Zwemer quotes Spurgeon<sup>1</sup> summarizing his argument, "a missionary is a witness, not a debator, and is only responsible for proclaiming the gospel by his lips and by his life."<sup>2</sup>

Dr. Zwemer agrees that this is the real function of the missionary, but adds:

. . . on the other hand even the apostles "disputed" in the synagogues with the Jews, and from the days of saintly Martyn (not to say Raymond Lull), until now, the Christian missionary has been compelled by the very force of circumstances to vindicate the honor of Christ and establish the evidences of Christianity by means of controversy.<sup>3</sup>

It was necessary for Zwemer at this point to define "controversy", lest the reader suppose that he "argued for the sake of arguing". He did so by quoting the Reverend J. Ridgway, at one time an editorial secretary of the Church Missionary Society, who stated in a paper

. . . . .

1. Spurgeon: Preaching, not Controversy, sermon reprinted in part in the periodical North Africa, April 1892.
2. Zwemer: Arabia, The Cradle of Islam, p. 385.
3. Ibid.

1

on the subject:

By controversy we understand not acrimonious and irritating recriminations, which, well aware how unbecoming and injurious they are, the missionaries have always eschewed, but that calm investigation of conflicting religious systems that is indispensable to the decision of the important question -- which is true and which is false?<sup>2</sup>

Dr. Zwemer is of the opinion that this type of controversy or argumentation is valuable in that it ". . . will often break up the fallow ground of Moslem hearts for the seed of God's Word."<sup>3</sup> Thus the missionary should "argue" with the national, when the occasion demands, to convince him that Christianity is credible.

#### 1. The Witness of the Family

It is reasonable to assume that Dr. Zwemer was not against marriage since he married. He has nothing particular to say in his writings concerning the value or harm of marriage to the Christian witness. He did point out however:

. . . single men, as a rule, are better fitted for exploration and reconnaissance on the border marches. As soon as a base has been established, the Christian home finds its place and power. Until then, the call is for men who can leave their families or are without them.<sup>4</sup>

. . . . .

1. Cf. History of the Church Missionary Society, Vol. II, p. 155.
2. Quoted by Dr. Zwemer: Arabia, The Cradle of Islam, p. 385.
3. Ibid., p. 386.
4. Note: This was written after he had been married fourteen years. The Unoccupied Mission Fields of Africa and Asia, p. 202.

Women are a very important part of any mission station in Moslem countries because the male Christian missionaries can not go to the Moslem women under any circumstances. On the established mission station a Christian home has an important Christian witness.

#### j. Counsel Concerning Profession of Faith

Profession of faith is a very serious matter to the Moslem convert. In many cases it is a matter of life or death. For this reason it is discussed in this thesis that is primarily concerned with the missionary's methods of approach and leading to conversion.

The Moslem who confesses faith in Jesus Christ is usually considered a "menace" to the Moslem community and is therefore forced from his family, left jobless, homeless, and friendless. He is sometimes murdered for his apostasy. Consequently it is of the utmost importance what the missionary is to advise the convert concerning his profession of faith.

Dr. Zwemer, at different times, stated two points of view on this subject. They are quoted here in<sup>1</sup> detail to avoid misunderstanding:

. . . . .

1. These two references are given in chronological order: The first from around 1924, the second around 1941. It was impossible for this author to determine whether Dr. Zwemer "changed his mind" or was merely citing the other view to modify his former statement and would have taken some middle ground.

Are there cases where outward conformity to Islamic customs or the demands of home-life may be countenanced? It is difficult to answer such questions. But when a man has been moved by God's Spirit and earnestly strives to enter in at the strait gate, we ought not to make harder for him what is already hard enough. We ought not to make demands of him which according to the circumstances in which God has placed him he cannot fulfill; but look to the main point, namely, faith in Christ and prayer-life in Him. We may leave the incidental and external for his own conscience.<sup>1</sup>

Unless we ask the Moslem enquirer to make a clear-cut decision, to break with his past to accept a new way of life in Christ, we are really doing him an injustice. The easier way is not the way of the Gospel. A friendlier attitude toward Christ and Christianity is not enough. The way of the cross means crucifixion, not inoculation.<sup>2</sup>

It appears that the missionary is to present to the convert the claim of Christ that His disciples were witnesses, and his witness will become apparent at least within his own home, and then allow the Spirit to lead him as He sees fit.

#### 4. Summary

The views of Dr. Samuel M. Zwemer have been set forth in this section of this chapter: Several topics being discussed under the two main divisions; teachings relating to the personal characteristics of the missionary, and teachings related to the methods to be used by the missionary. Thus his views regarding the missionary and his approach to the national Moslems with an intent to

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1. Zwemer: The Law of Apostasy in Islam, p. 109.
2. Zwemer: The Cross Above the Crescent, p. 261.

leading them to conversion have been considered so that they may be later compared to the policies and practices of the North Africa Mission concerning the same field of interest.

## B. Amplification and Modification by J Christy Wilson

### 1. Introduction

The second section of this chapter is based upon Dr. J Christy Wilson's book, The Christian Message to Islam. Dr. John A. Mackay states the purpose of this book in the preface:

In this book Dr. Wilson does not undertake to interpret the Christian Gospel to Moslems as he had been used to doing during his missionary career. Here he seeks rather to interpret to those interested in work among Moslems how the Gospel of Christ should be presented in a Mohammedan country.<sup>1</sup>

2

As was stated previously Dr. Wilson is an authority on work among Moslems. He himself was in Iran for twenty years and travelled extensively in other Moslem countries. It is the purpose of this section to discuss briefly some of the suggestions Dr. Wilson has relating to the personal characteristics necessary in a missionary to the Moslems and the methods that may be profitably used by him. These suggestions will be presented as amplifications or modifications of Dr. Zwemer's suggestions to

. . . . .

1. Wilson: The Christian Message to Islam, p. 9.
2. Ante: p. viii.

avoid much repetition.

## 2. Relating to the Personal Characteristics of the Missionary

### a. The Christian Life of the Missionary

Under the first subsection of the previous section the beliefs of the missionary were discussed and their outcome in a holy life. Dr. Wilson would add this besides what Dr. Zwemer has said:

Whatever we say can be answered; but to a holy life, filled with the spirit and love of Christ, there is no answer. We are not, however, holding ourselves up before our friends, but asking them to look with us at Christ.<sup>1</sup>

### b. The Character of the Missionary

#### 1) Tact

Tact is an essential characteristic of a missionary as he seeks to be a faithful ambassador for Christ.

One evangelist who had labored for many years with Moslems said that in this work it is always necessary to use great tact, but it is often necessary to go beyond what is safe.<sup>2</sup>

This is not to say that the missionary is not to use common sense in his actions but that he is to be bold in whatever the Lord directs him to do. The missionary must use great tact so that nothing will detract from his message; nothing must give offense, save the Gospel.

#### 2) Persistence

. . . . .

1. Wilson: The Christian Message to Islam, p. 45.
2. Ibid., p. 97.

Persistence in Christian work is an attribute given by God that enables the missionary to complete his God-given task. Work among the Moslems needs this divine tenaciousness more than any other work, except perhaps among the Jews. It is very unprofitable from a statistical point of view. As of 1940 the Arabian Mission work had been in progress for fifty years and still had fewer<sup>1</sup> than fifty converts that they knew about. Dr. Wilson tells of the answer given by Paul Harrison, a doctor Dr. Zwemer persuaded to go to the field, when he was asked, "Why is the Reformed Mission the only American society at work in Arabia?" He replied, "I believe that God has given only to Dutchmen that divine stubbornness that it takes to work with Moslems on their own home soil of Arabia."<sup>2</sup> This is the divine stubbornness that is needed by all missionaries who work among Moslems. They must count not the cost, nor the converts, but seek only to present the Gospel in sincerity and truth.

### 3. Relating to the Methods Used by the Missionary

#### a. Identification

The missionary must be identified with the people to whom he has gone. Though Dr. Wilson does not

. . . . .

1. Cf., Ibid., p. 119.

2. Ibid., p. 120.



speak to this point in his book, he has done so in his life. Dr. Mackay, speaking of him, said:

His life there was in the best tradition of Christian effort in the Moslem world. He identified himself closely with the people to whom he had come to minister in Christ's name. He learned their customs and their ways of thought and life. He became, moreover, a master of the Persian tongue in which he wrote three major works.<sup>1</sup>

This is the type of life the missionary should live before his people, one of identification with them; one of fellowship with them; one of equality with them.

#### b. Colportage

The distribution and ministration of the Bible and other Christian literature is an important method to be used by the missionary. Wilson said, "Christian literature and training in literacy is another strong arm of the Gospel in Moslem lands."<sup>2</sup> The Bible is still the mainstay of Christian missions but the distribution of other Christian literature, when it is available, is also exceedingly helpful.

#### c. Medicine

There is no doubt about the value of medical missions. Dr. Wilson has been consistently promoting them and said:

. . . . .

1. Ibid., p. 9.

2. Ibid., p. 184.

It is safe to say that they [medical missions] have changed the whole attitude of peoples toward the nations from which these consecrated doctors came and toward the Master who was their inspiration. There is nothing which illustrates the love and compassion of Christ like the medical missionary in His name and spirit.<sup>1</sup>

Thus Christian medical missionaries have done a great deal of good and have materially helped to spread the Gospel.

#### d. Argumentation

There is no place for argumentation. It should be avoided at all costs short of compromise. His whole book, The Christian Message to Islam, in its dealing with the matter of method, is centered around the avoidance of argumentation and the discovery of other methods. The Christian missionary should be an expert in avoiding argument. This is notably difficult in Moslem countries where "intellectual disputation still remains a favorite indoor sport in the lands of the East."<sup>2</sup>

The basic reason for avoiding argument is that it has only an adverse effect. Historically it has not succeeded in winning Moslems to Christ. Today, with less<sup>3</sup> argument, more converts are being won:

The proponent of Islam will either feel that he has won the discussion and his pride will make him still

. . . . .

1. Ibid., p. 183.

2. Ibid., p. 42.

3. Cf. Ibid., p. 20.

more difficult to reach, or feel that he has lost the argument and will leave, not to return, or to devise new methods of attack. In either case the desired result is not obtained.<sup>1</sup>

Dr. Wilson also notes four reasons why it is quite possible for the missionary to lose the argument,<sup>2</sup> even though he is correct:

1) The Moslem has a better grasp of the language and mode of expression.

2) He is practised in the form of dialectic.

3) He has a stock of apt stories greater than the missionary can ever hope to attain.

4) The other Moslem hearers will be prejudiced in favor of their own faith.

Nevertheless, the basic reason to avoid argument is that it fails to lead men to Christ, and all missionary methods are to be centered around that one aim.

#### e. Profession of Faith

Again it is important to note that profession of faith is a most serious matter to a Moslem convert. It is often a matter of life and death.

Nevertheless, in counsel with the convert it should be pointed out first that there is a great danger to the Moslem that he may become involved again in the ritual and religiously significant customs of his people

. . . . .

1. Ibid., p. 42.

2. Cf. Ibid., p. 43.

and may relapse if he does not make a clear-cut decision.

Secondly, from the missionary's standpoint, who is attempting to build up a Christian Church to maintain its own witness there must be a profession of faith by those who believe:

If we are there merely to maintain a witness for Christ, or to see that the spark of Christianity continues to glow in Bible lands, then a policy which would neglect the formation of an organized church might operate. On the other hand, if we are there to win the Mohammedan lands for Christ and have the faith that this can be accomplished, then such an end will, no doubt, require open confessions and establishment of an organized church.<sup>1</sup>

Nevertheless, Dr. Wilson also states that this is an individual matter. The fact that Christ would have him confess his faith openly must be presented to the convert, but the leading must be done by the Spirit. This important matter must be decided by the convert himself for he and his family are the ones who will suffer.

#### 4. Summary

This section of this chapter has been devoted to the amplifications and modifications that Dr. Wilson would have made to Dr. Zwemer's suggestions. They have been discussed under two main headings: Suggestions relating to the person of the missionary, and suggestions relating to the methods to be used by him. This has been done so

. . . . .

1. Ibid., pp. 162-163.

that a later comparison can be made with the policies and practices of the North Africa Mission.

### C. General Summary and Comparison

The purpose of this chapter has been to present the views of two leading authorities on Moslem work, Dr. Samuel Marinus Zwemer and Dr. J Christy Wilson. These views have been discussed concerning two main aspects of Moslem work, namely: First, the personal characteristics necessary of the missionary who is to be effective in his various methods that are available for him to use in his evangelistic work. Both of these are centered around a presentation of the Gospel to the fanatical Moslem.

In regard to the personal characteristics necessary it has been seen that both authorities are in agreement. Both hold that a missionary's beliefs must evidence themselves in his life and that he must have a definite call to the field.<sup>1</sup> Certain characteristics<sup>2</sup> in his life will naturally grow out of his experience and these are also necessary for effective work.

The various methods available to the missionary also seem to be agreed upon by these two men. Particularly important is the matter of identification with the national

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1. Ante, pp. 3-5, 28.

2. Ante, pp. 5-10, 28-29.

and both agree that it is essential.<sup>1</sup> Linguistic and  
 Colportage work are both necessary so that the people can<sup>2</sup>  
 have the Scriptures in their own language and medical<sup>3</sup>  
 work is highly praised by each as opening the hearts of  
 the fanatical Moslems so they will hear the missionary's  
 message. Dr. Wilson does not discuss the value of educa-  
 tion but only presents Dr. Zwemer's view<sup>4</sup> that it is only  
 a means, not an end: It should be an opening to present  
 the Gospel. Likewise Dr. Wilson has not discussed the  
 value of the witness of the home, but only Dr. Zwemer who<sup>5</sup>  
 approved it at a fixed station. Their views concerning  
 the place of argumentation and profession of faith will<sup>6</sup>  
 be discussed later.

This comparison is done in preparation for the  
 third chapter which will compare these principles and  
 teachings with the practices and policies of the North  
 Africa Mission concerning the same endeavor.

. . . . .

1. Ante, pp. 10-12, 29-30.
2. Ante, pp. 12-16, 30.
3. Ante, pp. 19-21, 30-31.
4. Ante, pp. 21-23.
5. Ante, pp. 24-25.
6. Post, pp. 5, 63-64.

CHAPTER II

THE POLICIES AND PRACTICES OF

THE NORTH AFRICA MISSION

## CHAPTER II

### THE POLICIES AND PRACTICES OF THE NORTH AFRICA MISSION

#### A. Introduction

This chapter is based upon the methods used by the missionaries of the North Africa Mission in reaching the Muslims in their area. The Mission has been active in North Africa since 1881 and at one time had stations reaching from Morocco into Arabia. Since other missionary forces came into the eastern part of this area the North Africa Mission has been able to concentrate its workers in the Barbary States -- Morocco, Algeria, Tunisia, and Libya. As has been stated previously this Mission is the mainstay<sup>1</sup> of evangelical work in these countries. It is the purpose of this chapter to discuss briefly some of the methods used by the missionaries of this mission in their approach to the Muslims in these states as they present the Gospel to them and attempt to lead them into the Christian experience.

#### B. The Personal Qualifications of the Missionary

##### 1. The Doctrinal Position Required

Realizing the difficulty of work among Muslims the North Africa Mission has a carefully prescribed doctrinal

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1. Ante, p. ix.



statement.<sup>1</sup> This is closely followed in order to help maintain the unity required among the missionaries of the Mission as they work together. The interest that the Mission takes regarding the doctrinal position of its missionaries can be seen in the questions asked of prospective members in their application form.<sup>2</sup> The importance of the doctrinal statement to the Mission can be seen in the following excerpt referring to the statement:

Should the views of any member, at home or abroad, change on any of the above-mentioned points, he or she must advise those in authority and be prepared to resign from the Mission.<sup>3</sup>

All members of the Mission are expected to sign the statement annually.

## 2. The Necessity of a Personal Call

Spiritual maturity is not sufficient to maintain the Christian in his witness to Muslims. Neither is a knowledge of the spiritual need of the Muslims sufficient in itself to uphold him. ". . . A candidate, besides possessing all needful spiritual and intellectual qualifications, must have a deep-rooted conviction that God has called him to that field."<sup>4</sup> It is essential for any missionary to the Muslims of North Africa to have a definite,

. . . . .

1. Cf Appendix A, p. 67.

2. This application form is included in Appendix B, p. 68.

3. Hand Book of the North Africa Mission, p. 15.

4. Ibid. p. 34.

personal call. Without this call no missionary can do a spiritual work among Muslims for they are one of the most difficult people among whom to work.

It is upon this basis that the Mission expects a personal, specific call of each of its missionaries. The Mission believes that it is one of the "factors essential to the spiritual preparation of a servant of God."<sup>1</sup>

### 3. The Spiritual Maturity Required

"The very nature of the work of evangelizing Moslems demands spiritual maturity."<sup>2</sup> This is because there is much discouragement in work among Muslims and those who are immature or temperamental would hinder the work, interfering with the more experienced and mature missionaries. This maturity is developed by a continual personal discipline.

One of the most outstanding evidences of this spiritual maturity is a personal life that is holy. This the Mission states is "one of the most effective means of convincing a Moslem of the Truth . . ."<sup>3</sup> A life that is spiritually mature will be one that is holy, and a missionary who lives a holy life will be able to convince a Muslim with whom he has close contact of the reality of

. . . . .

1. Qualifications for a Missionary to North Africa, p. 4.
2. Ibid., p. 5.
3. Ibid.

sin and through this show him the way to forgiveness and holiness through the Son of God.

There must be in the life a real and vital experience of the Saviour, not only salvation from sin's guilt and defilement, but unto holiness of life . . . For purposes of Christian work, personal character formed on truly Christian lines is the most important factor.<sup>1</sup>

Therefore spiritual maturity is a requirement of all missionary work to Muslims, a spiritual maturity that exhibits itself in a personal, holy life.

#### 4. Other Characteristics Recommended

The Mission generally desires as missionary candidates those who are well-balanced individuals, spiritually, physically, and intellectually. If the Mission stress any one of these three it is the first as being the most essential to effective missionary work among Muslims. This has been discussed in part in the previous section.<sup>2</sup>

The Mission has specific requirements regarding the physical well-being of the missionary. The work on the field is physically difficult. The Mission states, "Physically there are many discomforts due in part to intense heat and a strange diet,"<sup>3</sup> and for this reason each applicant has to undergo a thorough physical examination

. . . . .

1. Hand Book of the North Africa Mission, p. 35.
2. Ante, p. 38.
3. Qualifications, p. 9.

before being accepted as a missionary.

Little stress is put upon educational requirements of the missionary by the Mission, though, as they state, this puts no premium on ignorance.<sup>1</sup> College or university training is desirable but not essential. The one thing that the Mission stresses concerning education is a knowledge of the Bible; both factually regarding the content and experimentally regarding its power. At least two languages will have to be learned, usually French and Arabic or one of the Berber dialects, besides which the Mission recommends a knowledge of Greek and Hebrew. Nevertheless their actual requirements are a knowledge of the Bible and a high-school education.

A knowledge of many crafts is also useful and recommended. Being able to teach crafts accomplishes two purposes: First it provides the students with a useful skill; and secondly keeping the students occupied holds their attention longer, accomplishing more in terms of teaching them to know the Bible and trust the Lord. Some of the skills useful to this end are sewing, knitting, embroidery, and weaving. The Mission also states:

Since you are going to a land where you cannot always depend upon outside assistance for emergencies, some acquaintance with the elements of first-aid, mechanics, carpentry, and the like is advisable.<sup>2</sup>

. . . . .

1. Cf. *ibid.*, p. 7-9.

2. *Ibid.*, p. 13.

There are also a number of personal characteristics that the Mission states are desirable. These are well summarized in a statement found in their pamphlet Qualifications for a Missionary to North Africa:

An essential prerequisite for effective missionary service is a life in which graciousness, compassion, and patience are well blended with courage, integrity, and an ability to endure hardness as a good soldier of Jesus Christ.<sup>1</sup>

The way this is to be carried out in the Christian missionary's life experience is through the power of Christ's indwelling presence. The life that is to be lived should be one that is led by Christ in all its details and is representative of the true Christian experience, honoring to Christ.

#### C. The Methods Used by the Missionary

##### 1. The Necessity of Identification with the People

The Mission, in its literature, states little about the necessity of identification with the nationals to whom the missionary has gone to present the Gospel. It is implicit however in the clear statement concerning the relationship of the missionary with the members of the national church:

There is no room for a person with national or race prejudices. Our aim is so to establish the Church of Christ among Moslems that from the beginning they will feel their responsibility to carry the Gospel to their own people . . . In view of this, the new missionary

. . . . .

1. Ibid., p. 6.

must be careful to avoid even the appearance of a condescending manner toward the brethren in Africa.<sup>1</sup>

It would be extremely difficult to have a condescending attitude only to those who are outside the church and not toward those within the church. Any condescension towards the one would reflect on the other and would interfere with the work of both the national Christian, who is professing Christ, and the missionary. This is especially true since the purpose of the missionary is to present the Gospel. Included in the Gospel is the fact that all men are equal in their sinful position before God until they have accepted the atoning work of Jesus Christ. National or racial prejudice denies that essential equality.

## 2. Colportage Work

Colportage work is used extensively by the North Africa Mission as it is by many other missionary societies. Besides that work done in itineration, which will be discussed in the next section, the mission has Bible shops<sup>2</sup> that are run by the missionaries. The function of these shops is twofold. First they are book shops where the Scriptures are sold and displayed to catch the attention of those who pass by, and second they are places to which interested people may come for conversation. Thus the

. . . . .

1. Ibid., pp. 11-12.

2. Cf., Hand Book of the North Africa Mission, p. 9.

missionary may accomplish two ends at one time; The Scriptures may be sold so that the "two-edged sword" may take effect by itself and those who have shown an interest in what Christianity teaches may have further instruction and discussion with the missionary.

### 3. Itineration

Itineration is a necessary part of the evangelistic program of the Mission. It is stated in the Hand Book:

Since four out of five North Africans live outside the centers at present occupied by missionaries, it is evident that an extensive, systematic, and continuous program of itineration is essential if these scattered elements of the population are to be reached.<sup>1</sup>

This type of itineration has many different phases. The first phase of the work is colportage work, the distribution of the Scriptures and other Christian literature. The Mission believes that the Word of God in the local dialect is one of the most important and efficient agents of evangelization and thus its distribution is a primary objective. Preaching is a second phase of the work done in itineration. This involves a presentation of the Gospel directly and forcefully either by the wayside wherever and whenever a group can be brought together or in the market place where there is usually a

. . . . .

1. Ibid.

mass of people that will stop to listen to the missionary's message.

Another phase of the work done by the missionary during itineration is the making of individual contacts and the following up of those made during previous trips. These personal contacts are usually more profitable than preaching for the Moslem is generally zealous for his faith and a prolonged contact is necessary before he will place his trust in the Son of God. They are often made in the coffee shops and bazaars where the missionary has an opportunity to have a conversation with the nationals lounging there. Itineration is in this way an effective way of reaching a multitude of national Moslems that are not near enough to the station that a continuing contact may be maintained.

#### 4. Evangelistic and Meeting Halls

The Mission houses generally have both evangelistic halls and meeting rooms for the Christians.<sup>1</sup> The purpose of the evangelistic halls is to provide a place where groups of interested non-Christians can meet to hear about Jesus Christ. The function of the other meeting rooms is to provide a place where the Christians can be given instruction and can meet to worship the Lord together.

. . . . .

1. Ibid.



## 5. Linguistics

The field of linguistics is still an open one<sup>1</sup> in North Africa. Translations still have to be made into, and revised in, the local dialects for most of the Moslems cannot read the classical Arabic. Besides this there is very little Christian literature available. Consequently this will have to be written or translated for these peoples.

## 6. Medical Work

Medical work is one of the most important aspects of the overall work of the North Africa Mission.

The Mission's Hand Book states:

In addition to the Tulloch Memorial Hospital at Tangier, there is a Medical Mission in Tripoli, while large numbers of patients gather for treatment at the dispensaries in Tetuan and Settat . . . It has been convincingly demonstrated that there is no surer means of opening a closed door, no better way of removing prejudice from a Moslem heart, than by loving ministrations to the suffering body.<sup>2</sup>

The medical work has two aims. One is the healing of human bodies, the relieving of pain, and the curing of disease. The other aim is the primary one, the presenting of the claims of the Lord Jesus Christ, and the leading of the patient into a spiritual life through Him. For this reason the Gospel is presented simultaneously with the medical aid and the primary motive for the work of

. . . . .

1. Ibid., p. 10.

2. Ibid.

the nurses and doctors is the presentation of spiritual life to those who have come to be healed.

#### 7. Educational Work

The Mission has found that educational work among children is profitable. Children are generally not hardened fanatics as are their elders and are thus more receptive to the message of Jesus Christ. "Upon every mission station triving classes are conducted for children of all ages . . ." <sup>1</sup> The purpose of these classes is, as with the medical work, to present the person of Jesus Christ in both the teaching and the lives of the missionaries as well as to present the various subject matter that is being taught. One other advantage in favor of the school room as a place for presenting the gospel is that the pupils are under the guidance of the teacher for a fairly long and continuous time. Many girls can attend that will in later years be carried away into seclusion and at that time never have a chance to come into contact with the influence of Christianity. This takes much of the missionary's valuable time, but it is well spent as the Moslem is a difficult person to win over to Jesus Christ and it takes a long period of time and much patience to present Him so the Moslem comprehends His claims.

. . . . .

Ibid.

## 8. Argumentation<sup>1</sup>

Very little is said about this phase of the presentation of the Gospel in the material of the Mission. Generally speaking the position of the Mission is one of avoiding argument, particularly with the non-Christian. This is done with the feeling that whether the missionary wins or loses the argument he still does not win his opponent over to his beliefs and thus has not accomplished his purposes. A disputation is sometimes engaged in with students, particularly when they appear sincere in their desire to learn about Christ, but this method is seldom employed and then very cautiously. Discussion's real place, in the eyes of the Mission, is with the Christians to support their beliefs. It has in this way an apologetic value. It should not be used with the intent of converting the non-Christian.

## 9. The Family

The Christian home and family has a definite place in the evangelistic work of the North Africa Mission for through it the love of Christ can be seen by even the darkened eyes of Moslems. Generally the Moslem home is one that is controlled by bitterness and inhumanity and the contrast can be seen and be an attraction to the Moslems. The pamphlet Qualifications for a Missionary to North Africa states:

. . . . .

1. These statements have been approved by the Home Secretary of the North Africa Council of the Mission.

In the kind of work possible among Moslems the home plays a very valuable part. Home contacts for witness and Bible study may be for years the missionary's chief avenue of testimony. Therefore, an exemplary Christian home set in the midst of the hatred and cruelty of Moslem family life is often a mission station in itself.<sup>1</sup>

In this way the Christian family and home can be a valuable testimony to the love of God as seen in Jesus Christ.

#### 10. Counsel Concerning Profession of Faith

In a section of the Hand Book entitled "The Vision of the Mission" the first two spiritual aims of the Mission are:

- a. The winning of individual converts.
- b. The encouragement of such converts to witness winsomely and convincingly of their faith in the Lord Jesus.<sup>2</sup>

These aims culminate in the founding of local churches and the spreading of the Gospel by converted Moslems throughout North Africa. This aim must be carefully carried out as this counsel is difficult to accept by the national who is faced immediately by a myriad of problems. Nevertheless the only person who can competently proclaim the Gospel to the national Moslems is a national who has experienced the power of Jesus Christ in his own life. And the only adequate person to pastor the local churches is the local Christian who lives a life comparable to that

. . . . .

1. Qualifications for a Missionary to North Africa, p. 10.
2. Hand Book of the North Africa Mission, p. 12.

of his people. Thus it is essential for the missionary to encourage the national Christian to proclaim his faith in Jesus Christ and win others to a saving faith in Him.

#### D. Summary

The purpose of this chapter has been to set forth the policies and practices of the North Africa Mission. Those discussed have dwelt mainly upon the methodology of approach to the nationals in the attempt to lead them to faith in Jesus Christ. The chapter considered first the personal qualifications of the missionary required and recommended by the Mission. The latter part of the chapter dealt directly with the methods used by the missionary in his approach to the national. The discussion of both of these has been centered around an effective presentation of the Gospel. This has been done in preparation for the following chapter which will compare these practices and policies with those advocated by Samuel M. Zwemer and J Christy Wilson.

CHAPTER III

A COMPARISON AND CONCLUSION

## CHAPTER III

### A COMPARISON AND CONCLUSION

#### A. Introduction

The function of this chapter is to compare the practices and policies of the North Africa Mission with the teachings of Samuel M. Zwemer and J Christy Wilson. These have been limited in this study to those that are related to the presentation of the Gospel of Jesus Christ to the nationals and the leading onward in the faith of those who have come into a personal relationship with Him. These practices and policies of the North Africa Mission which are related have been discussed in the immediately preceding chapter, while the teachings of Samuel Zwemer and J Christy Wilson have been discussed in separate sections of the first chapter. These various practices, policies, and teachings will be discussed individually in this chapter.

#### B. A Comparison of the Views Relating to the Person of the Missionary

##### 1. The Beliefs of the Missionary

As has been stated above, "it is difficult to stress sufficiently the importance of a man's beliefs as they underly his whole message. ."<sup>1</sup> Dr. Zwemer would

. . . . .

1. Ante., p. 3.

emphasize the importance of an orthodox belief but would also caution against a "dead orthodoxy". What the missionary believes is reflected in his life as well as in his preaching. Consequently the missionary will accomplish his aim of leading the inquirer into a personal relationship with Jesus Christ if his message is centered around Him because his own beliefs are so centered.

The North Africa Mission also places great stress on the beliefs of its missionaries. This is seen in the doctrinal statement which is carefully prescribed and in the application form used by the Mission.<sup>1</sup> The Mission's position would be considered a traditionally orthodox position and is held to carefully in order to maintain the unity required among the missionaries seeking a common aim and fellowship.

## 2. The Personal Call of the Missionary

The personal call is a necessary characteristic of any missionary to Moslem peoples. Dr. Zwemer summarized the elements of a call in three stages: The realization of the need, the realization of inadequacy, and the empowering work of the Lord to overcome the inadequacy.<sup>2</sup> This call he believed should be definite and dynamic.

The North Africa Mission similarly states that

. . . . .

1. Cf. Appendices A and B.
2. Ante, pp. 4-5.



a candidate ". . must have a deep-rooted conviction that God has called him to that field [North Africa]<sup>1</sup>". A personal call is essential to the spiritual preparation of the candidate who is to serve in North Africa. In this area therefore the Mission is seen to agree with Dr. Zwemer that an individual call is necessary.

### 3. The Character of the Missionary

#### a. A Mature and Holy Life

There is a direct correlation between the receptivity of the national to the message presented and the life of the missionary presenting the message. That is, the national will examine the life of the missionary and because of it either accept some of what he has to say or discredit it. For this reason the life of the missionary must be one that is comparable to the Gospel that he presents, one of self-annihilation so Christ may be seen through his life. Dr. Wilson states this by saying, "To a holy life, filled with the spirit and love of Christ,<sup>2</sup> there is no answer . . ."

The Mission also recognizes the need for this witness that points to the person of Jesus Christ by a holy life, rather than to the personality of the missionary.

. . . . .

1. Hand Book of the North Africa Mission, p. 34.

2. Wilson: The Christian Message to Islam, p. 45.

They state, "There must be in the life a real and vital experience of the Saviour, not only salvation from sin's guilt and defilement, but unto holiness of life . . ." <sup>1</sup> This holiness of life is one of the evidences of a mature spiritual life and is a logical outcome of it. It is essential to the witness of the Gospel of Jesus Christ. The Mission here agrees with both authorities concerning the great importance of a holy life to the successful witness of the saving power of Jesus Christ.

#### b. Specific Characteristics Discussed

##### 1) Love

Dr. Zwemer discusses at some length the necessity of the missionary's living a life completely dominated by Christ so the love of God seen in the incarnation is radiated by him. <sup>2</sup> This love of God is the nearest way into a Moslem's heart. This is indeed the center of the Gospel and a characteristic in which the Mission strongly believes.

##### 2) Tact

Tact is one of the most essential characteristics <sup>3</sup> a missionary can possess. The human ability of a perception of what is fit or considerate in dealing with others is essential in a presentation of the Gospel. The missionary must be able to present that which is essential

. . . . .

1. Hand Book of the North Africa Mission, p. 35.
2. Ante, p. 6.
3. Ante, p. 28.

without offending the presentee. The Mission would likewise stress the necessity of such a characteristic.<sup>1</sup>

### 3) Boldness and Persistence

Timidity is one of the characteristics that a missionary must overcome, with the help of the Lord, if he is to be an effective worker. A missionary to Moslems must be strong in his witness and persistent<sup>2</sup> because the Moslems are a strong-willed people. "Boldness is the power to speak or do what we intend before others without fear or dismay,"<sup>3</sup> and persistence is the ability to continue witnessing to the power of Jesus Christ in spite of opposition. There must be a divine courage and divine stubbornness within the missionary to empower him to carry out his appointed tasks.

The Mission realizes the necessity of these characteristics and points to the necessity of them when describing the life required for effective missionary service. It states it must be ". . . a life in which graciousness, compassion and patience are well blended with courage, integrity, and an ability to endure hardness . . ."<sup>4</sup>

### 4) Education

The Mission discusses at some length the

. . . . .

1. Ante, p. 41.

2. Ante, pp. 9-10 and 28-29.

3. Zwemer: The Cross Above the Crescent, p. 267.

4. Qualifications For a Missionary to North Africa, p. 6.

education required of missionaries going to North Africa under their board.<sup>1</sup> Even though neither Dr. Zwemer nor Dr. Wilson discuss this point in detail enough to disclose their views, it is valuable to state the Mission's position at this point. The North Africa Mission requires only a high-school education and a thorough knowledge of the Bible of its missionaries. That knowledge must be both factual concerning the content of the Bible, and experiential concerning its power.

The Mission also recommends that a knowledge of certain crafts be obtained.<sup>2</sup> An elementary knowledge of such things as first-aid, carpentry, and mechanics is useful because of the missionary's isolation from outside help. The Mission also recommends a knowledge of such skills as sewing, weaving, knitting, and embroidery as these skills can be used in teaching.

#### 4. Summary and Conclusion

This section of this chapter has dwelt with views relating to the person of the missionary, comparing the practices and policies of the North Africa Mission with the teachings of Dr. Samuel M. Zwemer and Dr. J Christy Wilson. This has been done in three subsections relating to the beliefs of the missionary, the personal

. . . . .

1. Ante, p. 40.

2. Ante, p. 40.

call of the missionary, and the character of the missionary. In each of these areas there has been found an agreement between the practices and policies of the Mission and the teachings of Dr. Zwemer and Dr. Wilson.

### C. A Comparison of the Views Relating to the Methods of Work to be done by the Missionary

#### 1. Identification with the People

The missionary who is willing to identify himself with the people to whom he has gone has a chance of winning some over to Christianity while the one who is not willing to do so is not likely to be successful. This is particularly true in Moslem lands. Dr. Zwemer stated, ". . . The real secret of the open door, in many of these closed lands, is the ability to enter the door as though you were one of those on the inside."<sup>1</sup> Dr. Wilson also believed that the missionary should identify himself with his people and exemplified this in his life.<sup>2</sup>

The Mission recognizes this need of identification<sup>3</sup> in the life of its missionaries. There must be an identification with the nationals of North Africa both within and outside the church. The Mission states concerning the relationship of its missionaries and the church, "There is no room for a person with national or

. . . . .

1. Zwemer: The Unoccupied Mission Fields of Africa and Asia, p. 190.
2. Ante, pp. 29-30.
3. Ante, pp. 41-42.

or race prejudice."<sup>1</sup> Thus the policies of the Mission are found to be in agreement with the teachings of Dr. Zwemer and Dr. Wilson regarding the necessity of the missionary's identifying himself with the people to whom he has gone.

## 2. Colportage Work

The distribution of the Scriptures and other Christian literature is a necessary part of a well-rounded missionary program. Dr. Zwemer particularly emphasized the importance of this work.<sup>2</sup> Dr. Wilson said of him, "Zwemer always looked upon the book room and Bible depot as the dynamo of the mission station . . ."<sup>3</sup> He felt that the distribution of the Bible should itself be the major emphasis of the missionary's work because it is the two-edged sword and is a powerful evangelistic agent by itself. Dr. Wilson would agree that the distribution of the Bible and related Christian literature is an important phase of the Christian missionary's task.

The North Africa Mission likewise puts a great emphasis on the distribution of the Bible.<sup>4</sup> This is done both through the Bible shops they maintain and during itineration. The Mission is continually striving to place

. . . . .

1. Qualifications for a Missionary to North Africa, p. 11.
2. Ante, pp. 12-15.
3. Wilson: Apostle to Islam, p. 13.
4. Ante, p. 42.

the Bible in the hands of the people in their own language so they might read for themselves about the Son of God.

### 3. Linguistic Work

As Dr. Zwemer was particularly strong in his emphasis on the distribution of the Bible, so he was emphatic in stating the importance of translating the Scriptures into the colloquial. This is imperative if those Scriptures distributed are to be understood. The North Africa Mission likewise is interested in translation work, both of the Bible and other Christian literature into the local dialects.

### 4. Preaching

Preaching, in the sense of presenting the Gospel, is the purpose of the missionary's being on the field. This cannot be accomplished there, however, in the same manner as in the United States. The message is presented on the field usually to small groups or individuals in the mission-house or wherever people gather and can be talked with in a friendly manner.<sup>1</sup> Generally speaking the Gospel cannot be presented to a large crowd of Moslems because their fanaticism is aroused when they are in a crowd.

. . . . .

1. Ante, p. 16.

The Mission realizes the difficulties involved in presenting the Gospel to groups and has made provision<sup>1</sup> for it in setting up evangelistic meeting halls. These provide an atmosphere more conducive to an appreciative audience and thus permit a freer presentation of the Gospel. Preaching is done by the missionaries during their itineration in the coffee-houses and by the wayside as the occasion allows.

#### 5. Medical Work

Medical work has the reputation of being the most valuable assistant that evangelism has today.<sup>2</sup> Dr. Zwemer had the highest regard for the medical missionary. He pointed out, "In him, mercy and truth are met together. He holds the key to every closed door, because of his skill to heal, and his compassion to help."<sup>3</sup> People will go to a doctor who would never go to hear an evangelist, and through this means the Gospel that leads to spiritual life can be proclaimed. In this way medical work is a key to open fanatical Moslem hearts.

The North Africa Mission realizes this and has made the medical work one of the most important aspects of their overall work.<sup>4</sup> They maintain a hospital in Tangier

. . . . .

1. Ante, p. 44.

2. Ante, pp. 19-21 and 30-31.

3. Zwemer: The Unoccupied Mission Fields of Africa and Asia, p. 193.

4. Ante, p. 45.



and have other work in Tripoli, Tetuan and Settat. In doing this the Mission heals not only the bodies of those who come, but also presents them with the Gospel of peace of heart and spiritual life in Jesus Christ.

#### 6. Educational Work

Dr. Zwemer was concerned that education be continually considered only a means to an end and not the end in itself.<sup>1</sup> That he acknowledged its merit can be seen in the operating of a school by the Mission he founded, the Arabian Mission. Nevertheless this work was only preparatory, leading up to and preparing the student for the presentation of the Gospel in the lives of the teachers.

The North Africa Mission has been active in educational work among children. "Upon every mission station thriving classes are conducted for children of all ages . . ."<sup>2</sup> These classes are conducted so that the person of Jesus Christ is presented to these children both in the teaching done and in the lives of the teachers. Thus it is seen that the Mission uses this means to accomplish a vital, comprehensive presentation of the Gospel of Jesus Christ.

. . . . .

1. Ante, pp. 21-22.

2. Hand Book of the North Africa Mission, p. 10.

## 7. Argumentation

Dr. Zwemer and Dr. Wilson disagree in regard to the place of argumentation in the witness of the Christian missionary.<sup>1</sup> Dr. Zwemer, agreeing that the basic purpose of the missionary is to witness, not debate, would add that a certain amount of disputation is allowable. He demonstrates this from the example of the apostles and other well-known missionaries and states that it is sometimes necessary to convince the Moslem that Christianity is credible and to "vindicate the honor of Christ".<sup>2</sup>

Dr. Wilson points out on the other hand that there is no place for argumentation. This is seen in his book, The Christian Message to Islam, which is centered around the problem of avoiding of argumentation and the discovery of other methods to present the Gospel.<sup>3</sup> His viewpoint is based upon the fact that argumentation fails to lead men to Jesus Christ and therefore should be avoided.

The North Africa Mission agrees in its practices with Dr. Wilson. Its missionaries generally hold discussions only with the Christians and then as an apologetic. It discourages disputation as a means of working with the non-Christian. They have come to this conclusion for basically the same reasons as Dr. Wilson, that disputation

. . . . .

1. Cf. ante, pp. 23-24 and 31-32.

2. Zwemer: Arabia, The Cradle of Islam, p. 385.

3. Ante, p. 47.

does not yield positive results.

#### 8. The Witness of the Family

Dr. Zwemer stated that for pioneer work single men are generally better fitted, whereas on an established mission station a Christian home is an important witness.<sup>1</sup> The North Africa Mission agrees with this, finding the Christian home a valuable witness on its established stations. "In the kind of witness possible among Moslems the home plays a very valuable part."<sup>2</sup>

#### 9. Counsel Concerning Profession of Faith

Dr. Zwemer at two different times stated two different views on this subject.<sup>3</sup> The element present in both of these viewpoints is that the missionary is to present the convert with the claim of Christ that His disciples were to be witnesses, and then allow the Holy Spirit to work within his life as He sees fit considering the circumstances.

Dr. Wilson unreservedly states that if the church is to grow in the Moslem lands the individual converts must witness to the life that they have received in Jesus Christ.<sup>4</sup> Nevertheless whether or not a particular

. . . . .

1. Ante, pp. 24-25.

2. Qualifications for a Missionary to North Africa, p. 10.

3. Ante, pp. 25-26.

4. Ante, pp. 32-33.

convert witnesses is an individual matter. The missionary should present the fact that Christ would have him confess his faith openly and then let the Holy Spirit lead him.

The North Africa Mission, agreeing that this is an individual matter, encourages its converts to witness ". . . winsomely and convincingly of their faith in the Lord Jesus." <sup>1</sup> This is done in order to fulfil their main aim of establishing a national church that is self-maintaining and self-propagating.

#### 10. Summary and Conclusion

This section of this chapter has dealt with the views relating to the methods of work to be used by the missionary in his proclamation of the Gospel of Jesus Christ. The practices and policies of the North Africa Mission have been compared with the teachings of Dr. Samuel M. Zwemer and Dr. J Christy Wilson. This has been done in nine subdivisions dealing with: the missionary's identification with the people, colportage work, linguistic work, preaching, medical work, educational work, the place of argumentation, the witness of the family, and counsel concerning the convert's profession of faith. In each of these subsections there has been shown a basic

. . . . .

1. Hand Book of the North Africa Mission, p. 12.

agreement between the practices and policies of the North Africa Mission and the teachings of Dr. Zwemer and Dr. Wilson. In the subsection entitled argumentation it was noted that Dr. Zwemer and Dr. Wilson disagreed whether disputation should be allowed and that the Mission agreed with Dr. Wilson that in general it should not be permitted. In the subsection, profession of faith, it was noted that Dr. Zwemer at different times held different viewpoints but that basically he and Dr. Wilson agreed and the Mission agreed with them both.

#### D. General Summary and Conclusion

This chapter has dealt with a comparison of the practices and policies of the North Africa Mission and the teachings of Dr. Samuel Marinus Zwemer and Dr. J Christy Wilson relating to the person of the missionary and the methods of his work. It did this in two sections considering first the views relating to the person of the missionary and then the views relating to the methods of work to be used by the missionary. In each of these a basic agreement was seen between the teachings of Dr. Zwemer and Dr. Wilson and the practices and policies of the North Africa Mission.

APPENDIX

## APPENDIX A

### DOCTRINAL STATEMENT OF THE NORTH AFRICA MISSION

The doctrinal statement of the North Africa Mission which all members at home or abroad are expected to sign annually is as follows:

1. The full inspiration of the Scriptures of the Old and New Testaments: their authority, sufficiency, and inerrancy, not only as containing, but as being in themselves the Word of God; and the need of the teaching of the Holy Spirit for a true and spiritual understanding of the whole.
2. The unity of the Godhead and the divine coequality of the Father, the Son and the Holy Spirit.
3. The utter depravity of human nature in consequence of the fall, and the necessity for regeneration.
4. The absolute Deity of our Lord Jesus Christ; His virgin birth; His real and perfect manhood; the authority of His teaching, and the infallibility of all His utterances; His work of atonement for the sin of mankind by His vicarious sufferings and death; His bodily resurrection and His ascension into Heaven; and His present High-priestly intercession for His people.
5. The justification of the sinner, solely by faith, on the ground of the merits and vicarious sufferings, death, and bodily resurrection of our Lord and Saviour, Jesus Christ.
6. The necessity of the work of the Holy Spirit in conviction of sin, regeneration, and sanctification, as well as in ministry and worship.
7. The resurrection of the body; the judgment of the world by our Lord Jesus Christ; the eternal blessedness of the righteous; and the eternal punishment of the wicked.
8. The personal return of the Lord Jesus Christ in glory.

Should the views of any member, at home or abroad, change on any of the above-mentioned points, he or she must advise those in authority and be prepared to resign from the Mission.

APPENDIX B  
APPLICATION  
Confidential

*With revisions*

To The NORTH AFRICA MISSION

AMERICAN COUNCIL

Secretary - Edward A. Steele, 523 Owen Road, Wynnwood, Pa.

*Laurence A. Lufburrow, 1716 Spruce St., Phila. 3, Pa.*

Personal questions to be answered by the applicant and treated confidentially by the Council. As these inquiries are purely preliminary, you should not allow your application to interfere in any way with your present duties. In all answers please avoid indefinite terms and be as explicit as possible

Full name \_\_\_\_\_  
(If married woman, give maiden name)

Residence \_\_\_\_\_ Place and country of birth \_\_\_\_\_

Date of birth \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_

Full name of father \_\_\_\_\_ Place and country of his birth \_\_\_\_\_

His present address \_\_\_\_\_

If not born in this country, is he naturalized? \_\_\_\_\_

Full name of mother \_\_\_\_\_ Place and country of her birth \_\_\_\_\_

Her present address \_\_\_\_\_  
(If parents are not living, give names and addresses of two nearest relatives)

Is your health good? \_\_\_\_\_ Is your family history as to health good? \_\_\_\_\_

Name the institutions (schools, colleges, theological seminaries, normal, medical, technical, or business) in which you were educated, the course pursued (classical, scientific, theological, medical, technical, business, etc.) The date of graduation from each, and the degrees received. If not a graduate, give the period when you were a student therein. *Kindly have transcripts sent to us for all schools attended after completion of high school of grades*

Institution	Course	Period	Class	Degree
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

State as nearly as you can your general scholarship averages \_\_\_\_\_

What other educational advantages, if any, have you had? \_\_\_\_\_

What languages other than English have you studied? \_\_\_\_\_

What other languages than English can you speak, if any? \_\_\_\_\_

What experience have you had in any special line of business, and where? \_\_\_\_\_

Give business experience for past five years

Year	Name and address of employer	Nature of business
_____	_____	_____
_____	_____	_____



Are you engaged to be married? \_\_\_\_\_

Write a separate letter giving a brief sketch of your life on sheet especially provided for the purpose.  $8\frac{1}{2}$ " x 11" *paper using reasonable margins.*

What are your habits as to (a) Bible study? \_\_\_\_\_

(b) Prayer? \_\_\_\_\_

(Please note that we ask you for your habits. We do not want a mere description of your occasional actions in the matter of Bible Study and Prayer.)

What Christian work have you done since your conversion? \_\_\_\_\_

Have you been used in leading souls to a DEFINITE acceptance of Christ? \_\_\_\_\_

Are you in debt? \_\_\_\_\_ If so, have you arranged for payment? \_\_\_\_\_

Do you believe you are called of God to work in North Africa, and why? \_\_\_\_\_

Do you desire to make this your life work? \_\_\_\_\_

What is the attitude of your parents toward your going to the field? \_\_\_\_\_

Have you considered the trial of separation from your relatives and have you decided to remain steadfast in your purpose to become a missionary to North Africa, even in the face of opposition? \_\_\_\_\_

Do you realize that trials, hardships and loneliness may be the experience of a foreign missionary, and do you seek appointment with the determination to meet them in the strength of Christ Jesus? \_\_\_\_\_

Have you ever made application to any missionary society? \_\_\_\_\_

If so, to what society, and when? \_\_\_\_\_

Do you, after prayerful consideration, believe that you are clearly called of God to go into a work where you must trust Him for the supply of all your temporal needs? \_\_\_\_\_

Have you ever had a very clear testing in thus trusting God for your needs? \_\_\_\_\_

With what church do you hold membership? \_\_\_\_\_

Would you have any conscientious difficulty in having fellowship, including that at the Lord's table, with members of the mission, though not of the same church connection with yourself? \_\_\_\_\_

Does your experience justify the belief that you can cheerfully acquiesce in the decision of the majority? Or does this necessity, when met, produce a mental perturbation and discontent? \_\_\_\_\_

Are responsibilities calmly and cheerfully borne? Or do they produce disquietude, anxiety, sleepless nights and care? \_\_\_\_\_

Would you be willing to give up any personal habit which might grieve your fellow missionaries and lessen the influence of your example over the native Christians? \_\_\_\_\_

Are you a total abstainer from all forms of alcoholic beverages, and from opium, cocaine, tobacco, or other narcotic drugs? \_\_\_\_\_

Is anyone dependent upon you for support? \_\_\_\_\_

If so, to what extent? \_\_\_\_\_

If a man, are you used to handling tools? \_\_\_\_\_

If so, what kind and to what extent? \_\_\_\_\_

Can you sing? \_\_\_\_\_ Can you do solo work? \_\_\_\_\_

Can you lead in singing? \_\_\_\_\_ What musical instrument do you play? \_\_\_\_\_

If a woman, can you do general cooking? \_\_\_\_\_

Can you do common sewing to the extent of fitting and making your own clothing? \_\_\_\_\_

If your application is accepted will you inform your friends, who may express a desire to contribute to your outgoing or support on the field, that they should send gifts to the Treasurer, North Africa Mission, 523 Owen Road, Wynnwood, Pa. covered by a letter stating that the money is for your outgoing or support? 1716 Spruce St. Phila 3 Pa.

If appointed as a missionary, would you be willing to wait for the Lord to supply funds for your outgoing and support through gifts sent to the Treasurer designated for that purpose? \_\_\_\_\_

If appointed, when can you go to the field? \_\_\_\_\_

Please enclose the latest photograph of yourself.

## STATEMENT OF DOCTRINAL VIEWS

*(8 1/2" x 11" with reasonable margins)*

1. Prepare on plain paper<sup>✓</sup> and attach to this application your views in a paragraph on each of the following subjects: *(Please state this in your own words.)*

1. The Inspiration of the Scriptures.
2. The Trinity: including a brief statement as to the Person and work of the Father, Son and Holy Ghost.
3. The Lord Jesus Christ: His Virgin Birth, Deity and Resurrection.
4. The Creation of the World and of Mankind.
5. The Fall of Man and His State by Nature.
6. The Atonement
7. Salvation by Faith Alone
8. The Place that Good Works should occupy.
9. The Eternal Salvation of the Redeemed.
10. The Eternal Punishment of the Lost.
11. The Second Advent of our Lord Jesus Christ.

2. On plain paper to be attached to this form define each of the following Scriptural terms, limiting yourself to one or two sentences for each:

*(Please state this in your own words.)*

1. Sinner
2. Lost Sinner
3. Condemnation
4. Dead in Sin
5. Dead to Sin
6. Pardon
7. Repentance
8. Reconciliation
9. Redemption
10. Regeneration
11. Resurrection of the Body
12. Sanctification
13. Atonement
14. Justification
15. Faith
16. Salvation
17. Adoption
18. Eternal Life
19. Eternal Punishment
20. Holiness
21. Consecration
22. Grace

In filling in the names of references, please list your pastor and individuals from three other sources to make a total of seven referees.

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Please give the names and addresses of seven persons of mature experience (Christian friends and your pastor, former instructors, etc.) who are well acquainted with you and to whom you could refer us as to your qualifications:

Name	Address
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____
6. _____	_____
7. _____	_____

I have prayerfully and thoughtfully prepared this application and submit it to the Council of the North Africa Mission humbly seeking the Lord's guidance concerning the possibility of life service in North Africa. I have carefully read the Handbook of the North Africa Mission and hereby agree, if accepted, to be subject to the Constitution and the Principles and Practices of the Mission, the Council and the Field Director as being those appointed by God to have charge of the work. I hereby also express my unreserved acceptance of the Doctrinal Statement of the Mission as set forth on pages 14 and 15 of the Handbook.

Signature \_\_\_\_\_

Address \_\_\_\_\_

Date \_\_\_\_\_

Please mail this certificate directly to the Secretary. *Candidate Chairman*

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## BIBLIOGRAPHY

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