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News and Notes

A Monthly Paper printed for the private use of the
Members of the Missionaries to Muslims League

Series X

No. 11

November, 1922.

1st November = 11th Rabi'ul-Awwal (3rd mo.), 1341, A.H.

Wise Words to Missionaries to Muslims.

BY SIR WILLIAM MUIR

in 'The Mohammedan Controversy.'

IN examining this controversy, we have gone sufficiently into details to show that Henry Martyn's description of the Persian is no less applicable to the Indian Mohammedans. He is a compound of ignorance and bigotry; and all access to the one is hedged up by the other. That we may learn how best to treat this melancholy state of mind, there is no more useful lesson than the careful perusal of these controversial tracts. Besides acquiring a knowledge of the subject in all its bearings, a thorough acquaintance with the Mohammedan ideas and tenets and familiarity with their modes of polemical reasoning, there is a valuable lesson to be gained, namely, experience to avoid faults. Arguments may reach to demonstration, and yet they may not force conviction; that depends upon causes, some of which may be materially modified by us. Cautious advances, breathing kindness and love, may lessen the prejudices of our opponents, while unguarded expressions and imprudent severity must increase and tend to render them insurmountable. Hence the paramount necessity for all engaged in this work to be intimately acquainted, not merely with the rules of logic and requirements of sound reason, but with the human heart,—with all those springs of feeling, interest, affection and desire, which are so closely blended with conviction. This must be sought for by the patient study of human nature, and much will be gained if each tries his own heart in the crucible of *Saulat-uz-Zaigham*. What effect does the haughty demeanour and abusive language of the Moslem have upon you other than to arouse angry and contemptuous feeling? His blasphemy against the Holy Ghost, and sneers at all we hold sacred,—above all, the dishonour he puts on the Founder of our faith by derogatory insinuations and opprobrious epithets,—does not all this cut

us to the quick, and make us cling the closer to those objects which are enshrined in our affections? And must not similar language stir up similar feelings in the Mussalman bosom? We all know what a strong principle nationality is, and how easily it is wounded; now the Mohammedan's is a nationality of faith, and is equally injured by opprobrious imputation against his religion. Their prejudices are imbibed with their mother's milk, nourished in childhood by the marvellous tales of their Prophet and their saints, and welded into an impenetrable system by the constantly recurring ceremonies, which are interwoven with their very existence. We must also bear in mind the prescriptive hold which their religion has upon them. How many of our own countrymen profess Christianity for no better reason than that it was the religion of their forefathers; and do not we ourselves feel how much comfort and support are frequently derived from a reflection upon the numberless learned and illustrious characters who have adorned the Christian faith? Now, reverence for their cloud of witnesses and fathers must be no less an overpowering consideration and a comfort and support with many, than it is with us. The fact that Islam has not only stood for thirteen centuries but has expanded and progressed, and has seldom cowered before its present foe, must be a strong and satisfactory reflection to our opponents. Again, we find with them a religious nobility founded on the fact that Islam has been the pure and unbroken creed of their ancestors through a succession of generations running up to the time of their Prophet. How deep-rooted must be those feelings of pride, of high and ancient parentage inwrought with a faith deemed by them so noble, so unparalleled;—a faith which affords salvation to all mankind, and which reflects its glory and lustre upon them! If anywhere we are to expect prejudice, anywhere to make allowance for it, surely it must be here. Let all our arguments, then, be framed, all our expressions selected, with these feelings and prejudices prominently in our view; let there be no unnecessary wounding of the national feeling, no harsh epithets, no insulting insinuations. We press this point with the greater earnestness, because the provoking insinuations, gratuitous severity, and supercilious language which we sometimes meet with are the most powerful adversaries of conviction. Let us not, however, be mistaken; we are boldly and unflinchingly to declare the message and the truth of the Gospel, and the incompatibility of the Moslem faith with it, but it must be done with prudence, with kindness, with love. The missionary of the Cross will find it a difficult thing in the midst of controversy, when his own feelings are wounded in the tenderest point, when his Saviour is afresh buffeted in his presence, to command his temper and his words;—and yet it is absolutely necessary, as well for the exemplification of the Christian character as for success. Finally, there are two lessons we should learn from this controversy. The first is, never to employ a weak argument; for the effect is most disadvantageous to our position, and we may be certain that it will not escape the eagle eye of

our adversary, who will leave all our stronger reasoning in order to expose the fallacy of the weaker. The second is, never to force a prophecy ; fanciful and far-fetched interpretations must be studiously avoided by ourselves, if we wish with any consistency to deny those of the Mohammedans ; let our conclusions be always clear, unforced, unquestionable, deductions of reason.

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Was Muhammad Inspired?

A SYMPOSIUM.

XV.

IN the September 'News and Notes' I read that Mr. Ahmad Shah, in support of the theory that Mahomed was inspired, makes a statement which I feel should not pass unchallenged. He says that Satan is not a preacher of truth. Is this correct? Is it not rather that his strength is in the fact that he preaches partial truth, which is distorted truth? If all was false, he would sooner be recognized. In the Garden of Eden he began with a true statement, or rather question. When he tempted our Lord, he began by acknowledging that He was the Son of God, and he quoted from Scripture, with slight alteration by leaving out the context.

In the case of Mahomed, although he taught the truth of the One God, he denied the other part of that truth, the Trinity in Unity, which has been taught in the Bible from the first chapter of Genesis. God has in His Word given us the test by which every Spirit and every doctrine must be tested so that it may be recognized, whether it is from God or not.

Mahomed fails by these tests. 1 John 4 : 3. 'Every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God.' Mahomed denies the Godhead of the Lord Jesus Christ. 1 Tim. 6 : 3. 'If any man consent not to.....the words of our Lord Jesus Christ.... he is proud, knowing nothing.' Mahomed did not accept the words of the Lord and his teaching. 2 Peter 2 : 1. 'False prophets,...false teachers...who shall bring in destructive heresies, even denying the Lord that bought them.' Mahomed did not accept the truth of Redemption through the precious Blood of Christ.

By these three God-given tests Mahomed fails, and is proved to be, not a teacher sent from God, but one sent by Satan in whom is the spirit of the anti-Christ. Satan has no objection to truth, so long as it does not involve the absolute humiliation of man, and the absolute exaltation of Christ, the Son of God, and the only Saviour of man.

Is it not so in the present time? The teaching of Modernism gains its power, by emphasising one truth, the Love of God, while it

ignores another truth—His Holiness, Truthfulness and Justice ; it emphasises the truth of the responsibility of man, and the power of his will, and it ignores another truth—that of man's sinfulness and of the necessity of cleansing by the Blood of the Atonement.

When teaching is of God, it is *all* Truth, and pre-eminence is given in all things to the Lord Jesus Christ.

EDITH N. BROWN.

XVI.

In his contribution to the Symposium "Was Mohammad Inspired?" the Revd. Ahmed Shah says that the religion of Mohammad was an immense advance to Arabs on anything they had previously believed in.....Arabs were plunged in ignorance and barbarism: they worshipped idols: they ate dead bodies: they committed Jewdness, etc. I wonder where he got his information from.*

My acquaintance with Arabia, now extending to 30 years, leads me to question his statements for the following reasons: viz, scarcely a week passes—certainly not a month—without some Bedouin bringing to me some old carving, Himyaritic inscription, Sabean archive or record for sale Manaen that tells of a past greatness.

There are also the well-known historical facts about irrigation works in South Arabia; the Medical School at Sanaa; the splendid buildings which Theodore Bent was so keen to see in the Hadramaut to disprove Mr. Shah's statement.

Noxious exaggeration never helped any cause. Undoubtedly Mohammad was a great man, but if Mr. Shah spent a single morning in our Dispensary he would have plenty of proof that the evils which he says were abolished by Islam are still in existence in Arabia.

JOHN C. YOUNG.

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In view of the discussion that has been carried on in these pages, it is deeply interesting to read what a modern thinker like Mr. H. G. Wells says about Muhammad. We insert below the opinion he has recorded in his remarkable work, '*The Outline of History*.' Quite recently (in the September number of the *Strand Magazine*) Mr. Wells has ventured to name those who, in his opinion, are the six greatest figures in history. We rejoice to know that he gives Jesus the supreme place. He is very emphatic that Muhammad must be entirely ruled out.

'Until the Hegira, until he was fifty-one, the character of the founder of Islam is a matter of speculation and dispute. Thereafter

* So far as our memory serves us, the statement quoted by Mr. Ahmad Shah is from a famous passage—that of the declaration made by Moslem exiles from Mecca at the court of the Christian King of Abyssinia. It was their testimony to the reforms instituted by Muhammad.—*Ed.*

he is in the light. We discover a man of great imaginative power but tortuous in the Arab fashion, and with most of the virtues and defects of the Bedouin.

Throughout the concluding 11 years of his life.....there is little to distinguish the general conduct of Muhammad from that of any other welder of peoples into a monarchy.....He was diplomatic, treacherous, ruthless, or compromising as the occasion required and as any other Arab King might have been in his place; and there was singularly little spirituality in his kingship. Nor was his domestic life during his time of power and freedom, one of exceptional edificationas many men do in their declining years, he developed a disagreeably strong interest in women.....

Because he, too, founded a great religion, there are those who write of this evidently lustful and rather shifty leader as though he were a man to put beside Jesus of Nazareth, or Gautama, or Manu. But it is surely manifest that he was a being of a commoner clay; he was vain, egotistical, tyrannous, and a self-deceiver; and it would throw all our history out of proportion if, out of an insincere deference to the possible Moslem reader we were to present him in any other light.

Yet, unless we balance it, this insistence upon his vanity, egotism, self-deception, and hot desire does not complete the justice of the case.....Can a man who has no good qualities hold a friend? Because those who knew Muhammad best believed in him most.....Abu Bekr believed in the Prophet, and it is very hard for any one who reads the history of these times not to believe in Abu Bekr.....Muhammad was no impostor, at any rate, though at times his vanity made him behave as though Allah was at his beck and call, and as if his thoughts were necessarily God's thoughts.....His love for little Ibrahim, the son of Mary the Egyptian, and his passionate grief when the child died, re-instate him in the fellowship of all those who have known love and loss.'

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The October 1922 number of The Moslem World.

'WHERE THE STONES CRY OUT.'

THE editorial written by Dr. Zwemer immediately after a recent visit to Algeria, calls attention to the remains of cathedrals and other memorials of the flourishing churches of North Africa which were wiped out by the Mohammedan invasion long centuries ago. Dr. Zwemer appeals to the Christian Church of today to enter the open doors in North Africa and to lay again the foundations of Christ's Church in that great land.

Present day conditions in Persia and Afghanistan; the attitude of Moslems in those lands; the astonishing progress which they have

been making in freedom of thought; and their readiness to accept Jesus Christ as a divine Saviour, are vividly portrayed in Rev. Dwight M. Donaldson's article on "Modern Persian and Afghan Thinking."

• An article on "Superstitions in Algeria" gives a very interesting account of the animistic beliefs and practices current among the Moslem women of the region; and of the crude ideas in regard to hygiene and the cause of diseases.

A very careful and complete study of the teachings contained in the Koran in regard to the Resurrection Day and the Final Judgment is given by Rev. Dalton Galloway, a missionary of the United Presbyterian Church in Egypt.

A chronological chart of Arabic literature, records the names and dates of the most important writers of Islam, classified according to the subjects with which their books deal—poetry, mysticism, history, law, etc. This will be found very useful for reference by all students of Islam.

The terrible moral conditions, which unhappily exist in all Moslem lands, is vividly exemplified by Mr. Morrison's description of the work being done in Egypt among students by a new purity organization known as "The Alliance of Honor."

Other articles deal with Islam in Madagascar, the Study of Islamics at Cairo, and Moslem Education in Syria before the war.

The "Book Reviews" include a very informing critique of a book of stories written in an African dialect of Arabic. The review gives much valuable information in regard to the Arab inroads into Central Africa.

Notes on "Current Topics" contain many interesting items of news on all phases of Moslem life, and the "Survey of Periodicals" also contains valuable information.

Published by the Missionary Review Publishing Co.,
156 Fifth Avenue, New York, N. Y.

New rates after Sept. 1, 50 cts. a copy and \$2.00 a year.

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News of Dr. Zwemer's Tour in the East Indies.

Dear Bevan Jones,

"I arrived in Batavia on July 20th, and followed a schedule carefully prepared by the Dutch Missionary Consul, Dr. Crommelin. My journey extended across the island for nearly 600 miles, and by careful arrangement I was enabled to visit and hold conferences with five groups of missionaries of each important society, closing with a *General Conference of three days in which the questions of literature, the preparation of workers, etc., were carefully discussed.*

The vast population of Java bewilders: 35,000,000 people, 700

to the square mile, and only about 30,000 of them gathered as the fruit of missionary effort. Islam is not strong here and the people are largely animists in their practice. But the Moslem press is active, and over 20,000 pilgrims go to Mecca each year.

In addition to the numerous formal gatherings, nine public meetings were held in Dutch, (in three cases in Arabic), which were well attended. I was especially impressed by the need for some vigorous effort in the great cities, Semarang, Soerabaya, Batavia, and Bandoeng, for young men. There is no organised Y.M.C.A., although the Salvation Army is doing a magnificent work. The glory of the Dutch Missions is that they have done thorough work and have organised self-supporting churches of Moslem converts. The weakness of their work is lack of close co-operation among each other, and a pitiful meagreness of Christian literature in any of the three great languages, Javanese, Sundanese, and Malay. Everywhere I found the Moslems eager to welcome our message.

In Sumatra I saw the wonderful results of fifty years among the Battaks of whom there are now 200,000 Christians. I met Dr. J. Warneck and experienced much kindness.

There is a great need for reinforcements; the Government offers every facility and in some cases liberal aid to Missions. The railroads are excellent and communications easy everywhere. It was delightful to meet the workers of the Methodist Mission whose stations in Buitenzorg and Medan and elsewhere are like "cities upon a hill."

I know something of what I owe you for intercession on my behalf during this journey, and therefore ask you to continue to pray that the results may be in some manner commensurate with our plans and efforts, also in Sumatra.

Very cordially yours,

S. M. ZWEMER.

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From Far and Near.

Sheer Friendship.—“The other day, during a vacation trip on the river, I begged passage on a rice boat that was floating down stream with wind and tide and seemed likely to make the canal about the time the Rangoon launch came along. The young Chino-Burmese lad who turned out to be the ‘Skipper,’ not only accepted me as a passenger, but went out of his way to show me courtesies. He took me and my baggage into his forecabin, treated me to tea from his little Chinese kit, offered me his own mat and pillows, and assured me that it did not matter whether we caught the launch or not, as I could sleep there all night and go all the way to Rangoon with him. We chatted pleasantly, down the river and into the canal, and when, upon reaching the station, the launch had not yet come, he pressed me to go ashore with him and again treated me to tea and biscuits at the bazaar. When we got back to his boat and saw the launch smoke in the distance and he had reluctantly and protestingly accepted my gift for

the passage, and when I said to him, 'Most people count the rich man the one with a great many friends—I have become richer today because I have made a new friend,'—he blushed like a girl and smiled and shook my hand (which a lad who had never been to an English school might not be expected to do) and said 'We shall meet again.' I can see him yet, as my sampan pulled off toward the launch, and he stood on his deck smiling and saluting me. What an enormous wealth of potential friendship there is in Burma—as well as in India, no doubt,—capable of burning entirely through the walls of race and station."

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The Nile Mission Press, Cairo.—Mr. A. T. Upson will always be glad to send a descriptive catalogue of the publications of the Press to any member of the League who cares to ask for one. Write to him at 37, Sharia al Manakh, Cairo. This is what he says of a recent valuable production :

"The Illuminated Gospel" is at last ready. My brilliant colleague, Miss Padwick, had much to do with the scheme for producing one Arabic Gospel (for presentation) in a decorative style to please high-class Muslim families. St. John's Gospel was chosen, for its strong testimony to the Deity of our Lord, and Miss Grautoff, of Miss Trotter's Algiers Mission Band, put splendid work into the ornamental borders, headlines, etc. The printed sheets, lithographed in London by the King's Printers, finally arrived in February. But the work was not over then, for the *title-page* had not been provided for, and this is being lithographed for us (locally) by Whitehead and Morris. Then there remains the question of binding in flap-over style, like the Quran. Our men will do this at eight piastres per copy. As the splendid grant of two thousand dollars from the A.C.L.S.M. has all been expended, we must bind a few, and from the proceeds bind a few more, and so on. The selling price (which is also the bare cost) will be thirty piastres. But our Oriental friends will probably consider the red, blue and gold to be well worth the money! And it is well worth while for friends to spend hours praying for these books and tracts for they go to *over a score of countries, i.e., the whole Moslem World.*

Changes in Staff of the Nile Mission Press.—Miss Padwick, to whose ability and enthusiastic efforts the Junior Department owes so much, resigned her post in January last, and it is now filled by Miss Margaret Monro.

The strain of the work had for long been telling upon Mr. Howard J. Weaver, the *Business Manager*, who, since Mr. Bruton left to take up a Government appointment, has been alone, and he also tendered his resignation, leaving us at the end of March.

To fill the gap proved exceedingly difficult, but the offer of Mr. J. E. Byrnell, who has already had experience in India, solved the problem, and he proceeded to Cairo early this year, together with Mr. R. W. Bone, who has taken up the position of *Printing Manager*.

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Moslem Women petition the new King of Egypt.—The new King of Egypt has received from the women of Egypt a petition urging him to use his influence in stamping out the various superstitious practices in that country, such as the ceremony called Zar, for the magical driving out of spirits from "possessed women."

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The Gospel Purity Movement in Egypt.—Mr. Upson has been active recently in addressing gatherings and distributing literature in the cause of purity. Writing in "Blessed be Egypt" he says :

'The young men (particularly students) crowd the meetings. At Kena, a fortnight ago, I spoke more plainly than ever before that there is no hope for any student whatever except by the New Birth, and this can only come through faith in Christ—that is the path of victory. Once upon a time the students would have shouted "Allah Akbar" (the Moslem battle-cry), and would have walked out of the Church in a body. On this occasion nothing of the sort occurred; on the contrary, a Mohammedan student sent up his visiting card with the words written across the corner, "Thank you, thank you."'

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Quilliam, Managing Director, decamps.—It was reported recently in the Press that the failure of the Direct Fish Supplies Company, Ltd., England, was due to the reckless extravagance and haste with which the directors spent nearly £500,000 subscribed by the public, together with the inexperience of the promoter and managing director.

William Henry Billal Quilliam, who was managing director, with remuneration of £1,500 per annum, tax free, with hotel, travelling and other expenses, had disappeared, and was believed to have proceeded on a pilgrimage to Mecca, he being a Mahomedan. He was described as the son of Sheikh Abdullah Quilliam.

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The Brotherhood of Islam. In view of the claim that is sometimes heard that Islam affords a better example of real brotherhood than Christianity does, it is interesting to note a remark made by a Turkish delegate at the recent International Christian Conference held in Copenhagen. According to the account given in "The British Weekly," he said:—"The Turkish mind has not been able to conceive the ideal of humanity as a brotherhood: humanity is Islam: other peoples exist only by compromise." In other words, the brotherhood of Islam is that of a close corporation, of a Trade Union or Guild. It has not the wide comprehensiveness of the Christian ideal. It fails to discern the Fatherhood of God and so it fails to discern the Brotherhood of Man.

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At the same Conference Dr. Henry Atkinson greatly stirred the assembly by a tremendous attack upon the brutalities of Turkish misrule. Dr. J. H. Jowett reports him to have said: "This Government does not restrain minorities, it kills them. They are treating the Christians of Asia Minor as they treated the dogs in Constantinople. They used to take the dogs to a deserted island in the Sea of Marmora, and leave them there. And so with the Armenians. They starved them out. The Turk did not kill them; no, Allah let them die!"

That Conference of European representative Christians was unanimous in demanding that Turkish rule should be broken.

For Praise and Prayer.

Praise for the great opportunities offered to Dr. Zwemer in his recent tour in Java and Sumatra—let us pray to Almighty God that He will follow the work done with His richest blessing.

Praise for the news that a settlement of the Near East Question has been made. Let us pray that righteousness and truth and liberty may now prevail amongst all the peoples concerned.

Praise for the fact that an Indian Moulvie has removed his children from a Madrassa to the Mission School.

Praise that several married Indian Moslem women are attending a Girls' School in the Mission compound.

Pray for the representatives from several countries now gathered together in Cairo for the drafting of the final report on the Survey of Literature for Moslems.

NEW MEMBER.

201. Miss E. G. Duncan W. M. M. S. Akbarpur, Dt. Fyzabad.

DEATH OF MEMBERS.

On October 3rd, at the ripe age of 86, the Lord summoned into His Presence His faithful servant and our valued friend and counsellor, Dr. Hooper of Mussoorie. To Mrs. Hooper, and the four sons and daughter, we offer our sincerest sympathy in their sorrow.

On October 8th, Rev. John Alla-ud-Din Khan, of the Church of God Mission, Calcutta, aged 44.

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

Rev. L. Bevan Jones,
Baptist Mission,
Dacca, Bengal, India.

