

Strictly Confidential.

Not to be reproduced without  
permission of the Secretary.

## News and Notes

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

---

---

Series X

No. 3

March, 1922.

---

---

March 1st = 1st Rajab (7th. mo.), 1340, A.H.

---

### Should we Alter our Methods with Muslims?

#### VII.

Dear Mr. Bevan Jones,

I WOULD like to say how interested I am in the symposium on our methods towards Mohammedans and whether we should alter them. When I read Dr. Eddy's article I heartily agreed with it in the main, though I thought he ought to have allowed some room for controversy under special circumstances, and too much overlooked the fact that it is almost impossible to avoid it, when the Mohammedan seeks it; but if the principle of contributions iv. v. vi. in the Dec. 'News and Notes,' which has reached me to-day, is kept before us, I think more headway will be made. One point in my own experience in trying to avoid controversy may be a help to younger Zenana Missionaries, though possibly some may take exception to the delay in teaching. I have learnt not to be in a hurry to speak of Christ as the Son of God, knowing what blasphemy it must seem to them, until friendship has been well established and a certain amount of Bible knowledge has been acquired. I had noticed how often the use of that title brought on controversy and indignation and sometimes closed doors, and gradually I came to see in thinking and praying over it, that it was not until the disciples had been with Him at least two years, that this revelation was given them. During all this time *with Him*, of hearing Him, and seeing Him as Saviour and sharing and watching His life, they were led on almost unconsciously to that wonderful knowledge and confession. Don't we need to teach the gospel in such a way that our Mohammedan friends may be led to be with Him as Saviour for some time, until the time comes when they will be ready at least to *listen* to our explanations as to why we call Him Son of God? I don't think it is any cowardly shirking the question, but to

begin with this seems to me to be neglecting the teaching of milk for babes, and that we must beware of feeding babes with the strong meat of advanced knowledge. I have found that unless they are bent on controversy, the zanana ladies have seen the reasonableness of it when I have asked them to let me come and read the Bible with them and then I would explain to them later on, when they know something of what God has taught us in it.

I feel rather doubtful as to sending you this letter; very possibly in the present day missionaries may work on these very lines, but I went out before there was so much training on meeting with Mahommedans, and so had to buy my own experience.

*The Spring,  
Pembury, Kent, England.*

Yours sincerely,  
A. PRISCILLA FOWLER.

#### VIII.

Dear Mr. Bevan Jones, Our Secretary,

I want to speak from the North Country and tell you that we have appreciated your efforts to make our paper both newsy and helpful. The discussion aroused by Dr. Eddy's statement of his views as to methods of presenting the truth to the Moslems was both interesting and instructive. I think we cannot have any hard and fast rules about it. It is well to allow an opportunity for the Holy Spirit to shew us at the time what method to use. I know this, that the party who has the reputation of being able to refute the Moslem teaching can preach undisturbed where the amateur will be constantly interrupted. I do not say the day of discussion is over, but I do say that we should be well acquainted with Islam, so that when we speak of their teachings we will not make such blunders in interpretation as the Moulvies do in referring to the teachings of the Injil. Their ignorance disgusts us, and no doubt ours does them.

This too we must remember, that the Moslem is not reached through the head but through the heart, so any presentation of truth must be in love and forbearance.

We are having an interesting experience in Pindi with converts and enquirers from the Hazara district, where there is neither missionary nor worker appointed (though we have taken over the district now). A short time ago a man bought a Testament from me which resulted in his conversion. His neighbours burned his crops twice, his house and cattle once, but this only seemed to awaken in him a desire to have them all paved. His wife and family were baptized, two brothers followed, and since then he has brought out 10 others who are now preparing for baptism with their families.

*Rawalpindi, N. W. India,*

W. T. ANDERSON,

## India and the Near East

### The Moslem Impasse

#### Lord Northcliffe reviews the Situation

**L**ORD Northcliffe, recently on a brief visit to India on press business, before sailing gave the following analysis of the situation on which he spent ten days' most careful preparation and which, he believes, represents approximately the views of the Government, leading newspapers and publicists:—

“Returning to India after twenty-five years' absence, I am shocked at the change in the demeanour and acts towards the Whites by the Hindus, and especially Mahomedans, who were formerly most friendly. For the first time in Indian history they are now acting in close combination. I have interrogated over a hundred Moslems of every class and sect. They are unanimous. In the Dutch Indies, the Malay States, Ceylon, Madras, Southern India, Hyderabad, Central India, the United Provinces, the Punjab, Rajputana and Bombay, the attitude of Moslems is now either sullen silence or outspoken hostility.

“A distinguished loyal Mahommedan judge educated at Oxford, where his son is now proceeding, said to me:—‘The most dangerous sign is that our women are now becoming infected with anti-British poison. All students of Islam know what that means.’

“In the streets many Mahommedans are wearing anti-British white caps, which are emblems of Gandhi-ism.

“Loyal Mahommedans demand the instant arrest of Mr. Gandhi, saying it would prevent outbreaks by Hindu and Mahommedan extremists. But peace cannot be insured until the Moslem question is adjusted. The Moslems bitterly resent our attitude after causing Moslem to fight Moslem in Mesopotamia. The recent loan in Greece is especially resented. I explain the demands of Moderate Moslems as follows:—In effect they state that Indian Moslems, who are communicating with all Moslem countries, intensely resent our policy regarding Turkey. They feel most deeply the slight which they consider has been put upon the Khilafat. Their veneration for the Sultan of Turkey as the head of Islam is of quite recent date. It did not exist in the days of Shahjahan, but only came into being about the time of the Crimean War, though the extremists deny this. Since then, however, they have learnt to revere the Sultan, as the Roman Catholics revere the Pope, and regard the disintegration of Turkey in Europe and Asia as much as Catholics would regard the fall of the Holy See.”

“Moderate Mahommedans whom I have interrogated and whose finger is on the pulse of Moslem feeling, state that the following programme if carried out instantly would heal the wounded sentiment and restore peace and tranquillity in India:—Firstly, the British

should again recognise the Sultan as the Head of Islam and Warden of the Holy Places of Mecca, Medina and Bagdad, and grant free access thereto to all Moslems. Secondly, Adrianople should be returned to Turkey. Adrianople is a Holy City and its loss will never cease to rankle. Thirdly, hand over the whole of Asia Minor to Turkey, not excepting Smyrna. The Turks regard Asia Minor as their homeland, and while they have no legitimate grievances regarding the loss by the fortunes of war of the Empire in Irak and Arabia, they resent the splitting up of the land of their birth. They admit two objections can be raised against this scheme, but both are capable of being discounted. The first is that Bagdad, being under British occupation, it would be incompatible to grant the Sultan any influence there. According to Mahommedans, this argument does not hold good as his wardenship of the town extends scarcely over a quarter of a square mile of territory and will be purely nominal. The second objection is that greater Armenia lies within that portion of Asia Minor which the Turks regard particularly as hereditarily their own, and we cannot allow Armenia to fall again under Turkish Rule.

"Moderate Mahommedans advance two solutions to this difficulty. The first and easiest will be to create Armenia an independent state with a British Resident to protect it, much on the lines of some Native States in India. The second solution, I gather, is to invite Armenians to leave what the Moslems call a bleak impoverished country and migrate southward to the country lying about the Gulf of Alexandrietta, where they would be protected northward and westward by the Taurus mountains and where we could protect them from the sea.

"The considered opinion of Indian Mahommedans I met, and of well-informed Englishmen is that by carrying out the above, we show ourselves protectors, as before, of alien relations and we will be playing the game by our Indian Mahommedan people who maintain they played it so gallantly by us during the war."

Lord Northcliffe concludes:—"I express no opinions, but the Moslem situation here is much more ugly than the Home Press appears to know. Before transmitting, I have submitted this statement to official, commercial and press authorities, who, while not necessarily approving the details, are insistent on the urgency of a complete and rapid settlement of the Moslem impasse."



### **A Highway over the Desert**

**A** letter was mailed from Baghdad on the evening of January 20 and was delivered by the postman in Cairo on the evening of January 23, a distance of 800 miles covered in less than three days by aerial post. A fortnightly service between Cairo and Irak was begun January 6, 1922, and the following notice appeared in the Cairo press:

"No registered or insured letters or parcels will be accepted. The aerial postal rates will be as follows: The usual foreign postage for the class of mail despatched (? plus) a special fee of 25 milliemes for each 20 grammes or fraction of 20 grammes, whatever the class of mail matter may be. These charges should be represented on the article despatched by means of ordinary Egyptian postage stamps."

"Correspondence should be clearly addressed, endorsed "By Air Mail" in the left hand upper corner of the cover, and posted in time to reach Cairo Post Office by noon on Fridays fortnightly from above date."

"No responsibility of any kind is accepted for the transmission of correspondence by this mail."

In response to this notice the first missionary letter left Cairo for Baghdad and with astonishing rapidity, safety and marvellous cheapness, communication was established between the two old cities, hoary with memories of the Caliphates in the new day that has dawned on the Near East. Instead of travelling down the Tigris for 800 miles along its winding channel and then by steamer to Bombay, nearly 2000 miles, and there, after transfer at the Arabian Peninsula, for 2000 miles more, the mail bag is now sealed at Cairo and carried on the wings of the wind to Baghdad in one-tenth of the time taken by the usual post route for all these years.

We hope that a weekly service will soon be established and that the day is not far distant when missionaries will be able to make the return journey to Baghdad as a week-end from Cairo and vice versa.

Cairo.

S. M. ZWEMER.



## Contents of the January Number of the Moslem World Magazine.

### "Near East and Disarmament"

or What Hinders Disarmament in the Near East, is the subject of a very striking editorial by President Gates of Robert College, Constantinople, in the January number of THE MOSLEM WORLD. Dr. Gates views the present situation in the Near East, not so much as related to politics or present day diplomacy, but in the far deeper issue of character and religions, ideals which he considers to be the only hope for permanent peace.

In the same number the Moslem mind is revealed in an article entitled "What Moslems Expect" from the pen of the French Orientalist, Louis Massignon. This indicates clearly what Moslems are thinking. Another most interesting and informing article is on the great unknown territory of Central Asia, popularly called Turkistan, and is contributed by Miss Jenny De Mayer, who has herself crossed this desert and penetrated to the great centers of population. She gives a most valuable geographical and sociological study which reveals the great need and the opportunities for missionary work.

Samuel Anderson, writing on the "Dervish Orders of Constantinople," gives a complete catalogue of all the branches of this Moslem brotherhood and shows the ramifications of their influences.

There are several other articles of special value to the student of missionary methods, including a notable contribution by Principal Alfred E. Garvie, of New College, Hampstead, England, and one by the late Rev. L. E. Esseltyn on "The Message" and how to bring it home to the hearer.

Dr. John C. Young, of Aden, Southern Arabia, gives a historical sketch of medical missions in Yemen. The general reader will also find much of great interest in the notes on "Current Topics," and in the "Book Reviews" is a discriminating index to the best literature on the present political situation.

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



## Notes on New Publications.

*Nabidur Kechchha* (Stories of the Prophets), written in the vernacular for the less educated Moslem readers of Bengal, by Miss H. McLean of the Australian Baptist Mission. Published, by the Indian S. S. Union, 200 pages, 2 as. First edition 5,000.

To a lady, and one of our members, goes the credit of having prepared an elementary "reader," comprising the leading figures of O. T. narrative from Adam to Moses, which promises to become very popular among uneducated Moslem readers of East Bengal. The style is so simple, the language so familiar, and the occasional direct address to the reader so apt, that the book is bound to be understood—in itself, no small achievement.

We have hitherto placed nothing quite like this on the market, though it is the intention of those interested in the publication, that it should be used side by side with another of their books, *Khush Khabar*, a book of short stories from the Life of Jesus prepared some years ago in a similar style—and that both should be in the nature of a "companion" for Bible Women and village school teachers. Colporteurs ought to find a ready sale for it among village men and boys. The book has many illustrations, and on the outer cover the Tauret is represented lying open on a *rihl* (Moslem book-stand).

We would urge members of the League in East Bengal to secure a few copies and put the little book to the test. Much thought and labour have been spent on the preparation of it and we feel sure that nothing would please the author better than to feel that the widest possible use is being made of her work.

\* \* \* \* \*

*The extraordinary dream of Jamir Baksh*—an 8 pp pamphlet by an Indian Christian evangelist, also in the language of the Moslems of East Bengal.

The main purpose of the tract is to demonstrate to Moslems the folly of contending that the previous scriptures really foretold the coming of Muhammad, but that Christians have long ago expunged all references in them to him.

In his dream, Jamir Bakhsh is spirited away to a strange land in which it is a grave offence to grow a beard! At his trial he learns to his utter astonishment that another book has 'descended' since the Quran—one called "Juljul." By this book he is condemned for (a) keeping a beard; (b) wearing clothes instead of leaves; and (c) making the *salaam* with his right hand!! Given leave to speak in his own defence, he refers confidently to Muhammad and the Quran as the climax of revelation, but the mere mention of these names raises a frightful din in court, and the crown thrusting their fingers into their ears cry out ' *Tauba, tauba, tauba!* '!

A learned *hafiz* then tells him that Muhammad acknowledged in the Quran that he was not the last prophet. One Rahmatullah was to come. His name occurred no less than 43 times in the Quran, but the Moslems maliciously expunged all such references. Another superstition of Moslems is that there are only 4 books, but the fact that the hand has 5 fingers, and that *namaz* is said 5 times, justifies the place of Juljul. (!)

The king then orders the prisoner to answer 3 questions :

1. Have the Moslems tampered with the Quran, or not ?
2. Has the book "Juljul" come down from God or not ?
3. Is Rahmatullah the last prophet or not ?

Jamir Bakhsh wakes only to find that he has been dreaming, but the three questions haunt him nevertheless.

He sees the folly of the suggestion that Moslems could, or would tamper so flagrantly with the Quran, and from that agrees that the common charge against Christians is equally foolish and unworthy. He therefore takes up the study of the Christian side afresh and without prejudice, and finally becomes a follower of Christ.

The Hon. Secy. will be glad to send a specimen copy of this Bengali pamphlet, free of charge, to members desiring same. Copies in quantity may be had at a nominal charge on application to Rev. Hedley Suttone Mymensing, East Bengal.

## CORRESPONDENCE.

A lady member still deeply interested in the work of the League, though now in retirement at home, writes as follows :—

" My interest and prayers, rather than being abated, increase as time passes. I find many items of interest in the pages of ' News and Notes ' to present to the Societies at home whom I frequently address on the subject of missions. Though this work does not swell largely the financial receipts, it does nevertheless, enlist many to more earnest intercessory prayer for the great cause so dear to our hearts, and after all, it is through prayer, and the work of the Holy Spirit in answer to our intercessions that we hope to win the Moslems as well as the rest of the world to Christ."

\* \* \* \* \*

**NILE MISSION PRESS.** Our friend and fellow-member, Mr. A. T. Upson writes to point out a considerable error on our part in referring in our January issue to the amount of the sales of the N. M. P. for one year. The sales amounting to £615 were those of *colporteurs only*. In addition to such sales the Press has those of the retail Book Shop, wholesale mail orders, and sales in Jerusalem amounting in all to well over £2,000 worth,

We can well afford to make a handsome apology !

## For Praise and Prayer.

**PRAISE** for the good receptions we are having as we go about in Rawalpindi District. The opposition to Government here is bitter, but the people receive us gladly.

**PRAYER** is asked for work in the above district, where 90% of the people are Moslems—that the workers may be Divinely guided.

**PRAY** for a Christian boy in the same field, son of a Moslem convert, whose father died ; he has since been taken by his Moslem relatives.

**PRAY** for one of our members who has recently been obliged to leave the field through a break-down in health—that Almighty God may restore to him his health and so enable him to work for the cause amongst the people at home.

**PRAY** for God's guidance and blessing to rest upon the small committee now at work on a survey of the literature published in India for Moslems.

### New Members.

280. Miss L. D. Soper, M. E. M. Moradabad, (List 24th Day)

281. W. B. Smith, Esq., Y. M. C. A. Cairo. (List 28th Day)

(The last figure shown indicates the full number now in membership, Names of new members may be inserted in the new List of Members, at the places indicated above.)

### Notice!

Through an unfortunate misunderstanding, members failed to receive last month with the modest 4 page February issue, a copy of the new List of Members, and an Index for Vol. IX. These are being sent out with the present issue. No charge is being made for this Prayer List, we trust that it will be cordially welcomed, and frequently used at the Throne of Grace.

It seems hardly necessary to entreat all members to guard this list from prying eyes. Should any member fail to receive his or her copy together with the March issue will they please notify the Secretary at once.

*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.



PRINTED AT THE ORISSA MISSION PRESS, CUTTACK,  
BY REV. R. J. GRUNDY, SUPERINTENDENT.