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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

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June, 1922.

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'Rivals not Allies.'

THE age-long hostility and fundamental incompatibility of the two faiths, Christianity and Islam, is the subject of a very serious and candid statement by Dr. Zwemer in his editorial for the April number of 'The Moslem World' magazine. In the course of his review of the historical position as well as of the progress of modern missions to Moslems, he says; "Islam and Christianity have often been described in terms of social ideals, standards of civilization, or political conquest; but primarily they are spiritual forces in their origin, their history, their goal. Whatever may be our theory of the origin of Islam, its originality or its syncretism, no one can rise from a careful perusal of the earliest documents without being conscious that the hero prophet, as Carlyle puts it: 'came as lightning out of heaven; the rest of men waited for him like fuel, then they were aflame.' The creed of Islam gave strength to the arm that grasped its sword, and does so today."

That is probably an application of his now famous dictum which Carlyle himself did not anticipate, for he meant it of the 'Great Man' generally, as one of a special class; nevertheless it is history, and not even the skill of T. W. Arnold, in "The Preaching of Islam," can rid the mind of the impression left by such 'a careful perusal of the earliest documents,' of which Dr. Zwemer and others can speak from personal experience.

'We admit,' he continues, 'the stupendous strength of the spiritual forces that exist and exert their influences in the world of Islam, but it is perfectly evident that these forces are incompatible in their aims, and irreconcilable in their ideals, with those of Christianity. The two religions have always been rivals, not allies. That this is unavoidable in the intellectual sphere is clear even from a casual perusal

of the Koran. Socially also they are diametrically opposed to each other, both in their history and present day program. Still more are they in conflict because of the deep religious convictions of their votaries. The more one studies Moslem life, knows it, and learns to love individual Moslems, the more one realizes that at their heart and core the two systems of thought and life are irreconcilable. The two may agree to live and let live, but they cannot merge or speak a common tongue.'

'This is at once the problem and the tragedy of missions to Moslems. For we cannot hide the fact that Islam has defeated Christianity in the very lands where it took its rise and manifested its early power. We do not refer merely to political conquest or to the superseding of Christian art, architecture, literature and civilization by those of Islam; but to the passionate allegiance of millions of human hearts these thirteen centuries to Mohammed.'

Thus we are reminded that the problem has a two-fold aspect: there is first the fact that Islam is anti-Christian. It deliberately denies some of the fundamentals of our faith, indeed the very things that count. But why? and how? What momentous questions! We seek back to the inception of the system, and find that the founder simply did not know, nay worse, *could not* know, from the sample before him, what true Christianity is. That is perhaps the first tragedy with regard to missions to Moslems, and a matter of reproach for the Church of Christ—that in respect of Christianity Moslems had a false start. The second aspect of the problem is one that brings Islam more into line with other non-Christian faiths: it embodies the choice of a low moral ideal.

The missionary to Moslems keeps these two aspects of the one problem quite clear in his own mind, for they require separate study and treatment. But that does not lessen the magnitude of his task. Where will you find people more difficult to convince, harder to convert than the Moslems? Dr. Zwemer faces resolutely the fact of the paucity of converts, and with a splendid hope writes his editorial under the title, "Vanquished yet Victorious."

And we Christians have good reason for our hope. The weapons of our warfare are able to overcome these strongholds of prejudice and passion. We have *the Bible*, the sword of the Spirit of God. Let us seek earnestly to put it into the hands of Moslems. We have *prayer*. As Dr. Zwemer once more reminds us, "Victory will come by advancing *on our knees*." Let us pray more for these Moslems; with definiteness, for individuals of our acquaintance, that God's Holy Spirit may do in their hearts the work we cannot. We have *friendship*; just sheer human friendship, the friendship of the Good Samaritan type. As the friends of the Lord Jesus let us go about amongst these people doing them good. The ultimate issue of the great conflict is not our concern. The battle is the Lord's.

Study Course in Islam,

PREPARED FOR THE CAIRO STUDY CENTRE AND ADOPTED BY
THE EXECUTIVE COMMITTEE,

THE general plan of the course, outlined for three years' work, is to give the missionary student sympathetic knowledge of Islam, its origin and character, its strength and its weakness, as a religious system. The aim of the course is practical, not theoretical. It is to fit the missionary for service as a winner of souls. Each year of the studies includes four parts as indicated. It is very advisable that the work of the first year be done before arrival on the field and an oral examination on arrival should be given the candidate to indicate the degree of progress in knowledge of Islam already attained.

FIRST YEAR :

- (a) *General view of Islam*, with special reference to its two-fold character *Imán* and *Dín*.
Text Books: Gairdner's **Rebuke of Islam** or Zwemer's **Islam a Challenge to Faith**.
- (b) *Popular Islam*. Macdonald's **Aspects of Islam** or Miss Van Sommer's **Our Moslem Sisters**.
- (c) *Historical and Critical*. Pamphlet published by the Board of Missionary Preparation, New York, entitled **Preparation of Missionaries for Moslem Lands**. (This is for guidance in the whole course, especially for its bibliography).
- (d) *Method*. Selections from Rice's **Crusaders of the Twentieth Century**.

SECOND YEAR :

- (a) *General view of Islam* with special reference to its sources and Arabic terms. Text Books : Stanton's **The Teaching of the Quran**.
F. A. Klein's **The Religion of Islam** especially the footnotes. The report of the Lucknow Conference 1911, and Wilson's **Modern Movements among Moslems** for reading.
- (b) *Popular Islam*. Claude Field's **Mystics and Saints in Islam**.
Zwemer's **Influence of Animism on Islam**.
Lane's **Modern Egyptians** (Chapters on Superstition).
- (c) *Historical and Critical*. Margoliouth's **Mohammed and the Rise of Islam** and his **The Early Development of Mohammedanism**.
- (d) *Method*. Tisdall's **Mohammedan Objections Answered** using Zwemer's Syllabus Outline.

THIRD YEAR :

- (a) *Special View of Moslem Theology*. Macdonald's **Theology of Islam** or Amir Ali's **The Spirit of Islam**.
- (b) *Popular Islam* (The old Orthodoxy). Kitab Mufid 'Awam el Muslimin by Al Jirjani, Cairo, Al Maliji, 1912. (For Arabic terms and view-point) vowelled text only.
(The New Islam) Kbuda Buksh—**Essays Indian and Islamic** and Howard Walter's **The Ahmadiya Movement**.
- (c) *Historical and Critical*. Sell's **Historical Development of the Koran**.
Lane-Poole's **Mohammedan Dynasties** (London, 1894).
Nicholson's **Literary History of the Arabs** (for reading).
- (d) *Method*. The use of Matthew's Gospel with Moslems (Lectures). Also Biographical Studies, e.g., **Life of Al-Ghazali**; **Kamil Abdul Messih, a Moslem Sir Galahad**; **Sweet First Fruits**, etc.

LABORATORY WORK: Visits to Mosques, Schools, Libraries and Museums, using Lane Poole's **Story of Cario** (as Guide book). Funerals, Weddings, Zar, Zikr, 'Aqiqa Ceremony, Schools, Hospitals; beginning with the first year.

N.B.—(a), (b) and (d) obligatory courses.

(c) optional or recommended except in the first year's course.

The ambitious student will find a larger and more difficult program outlined in the pamphlet entitled *Preparation of Missionaries for Moslem Lands*.

S. M. ZWEMER
Supt. of Islamic Studies.



The Moslem World Magazine.

CONTENTS OF APRIL NUMBER, 1922.

WE have already called attention above to the Editor's foreword to this number, entitled "Vanquished yet Victorious." It comes like a trumpet call to the Christian Church to marshal its forces for the spiritual conflict with Islam. Though apparently vanquished in Moslem lands, the Church may be on the very eve of a great spiritual triumph among the followers of Mohammed.

Members of the League will be particularly interested in a very well balanced article on the question of our methods of work with Moslems, entitled "Christ and Controversy," by Dr. Weitbrecht Stanton of London. It is his comment on the suggestion made by Dr. Eddy

in the *International Review of Missions* a year ago, that we missionaries to Moslems should make less of controversy and more of constructive contribution in our dealings with the followers of Muhammad. Dr. Stanton maintains that 'the situation is not so simple either in the New Testament, to which Dr. Eddy appeals, or in contemporary work among Moslems.'.....'This is not to say that Dr. Eddy's warning is not timely and useful. Just because the issue between Christianity and Islam is so plain, and the argument for the Biblical revelation as compared with the Koranic so irrefragable, there is real danger of our working mainly on the line of intellectual conviction'.....How then can this response of the soul to God be awakened in the Moslem? From the human side only through a divine desire in the messenger manifested in a true human fellowship'....'Here surely we see the secret of the influence of Dr. Eddy's testimony'....'This method was the one followed by the greatest evangelist of Moslems that I have known, Rowland Bateman, of Narowal (in the Punjab). His approach was not without discussion, but more through plain teaching of the Bible, and most through human fellowship in games and sports, in daily avocations, in personal service at times of sickness and other need (the italics are ours); but he never urged or even suggested baptism, nor discussed the sacrament, till it was asked for with unmistakable desire to be united to Christ.'...

Dr. Ritson, the senior secretary of the British and Foreign Bible Society, contributes a most interesting article on the place and influence of the Bible among Moslems in all fields. It is still the great hope for the regeneration of these people. Very fine testimonies are paid to the fidelity and endurance of Colporteurs. The impression made by the faithfulness of such men is not lost upon the Moslems. A colporteur in Turkey once overheard the following conversation about himself. 'You see that man—he is God's policeman; he searches daily for those who have no Bibles, when he finds such a man he insists on his buying a Bible, and if he does not buy, he reports him to God in prayer.'

The beliefs and practices of Muhammadan mystics are dealt with in two articles. One of our League members, Rev. M. T. Titus, of Moradabad, India, gives an excellent sketch of Indian mystics, showing the remarkable influence of the Dervish movement, especially among the ignorant classes; and Mr. King Birge describes the deep interest shown by the Dervishes at Smyrna in their rites where the regular observances of orthodox Islam are almost wholly neglected. He also gives a native account of the great mystic Jalal-ud-Din Rumi.

The second part of Miss Jenny de Mayer's article on Turkestan is included; it deals with the social and religious life of the people, and indicates the opportunities for missionary work.

Notes on Current Topics contain many interesting items of

news on all phases of Moslem life, and the Book Reviews and Survey of Periodicals also contain valuable information.

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THE CHRISTIAN LITERATURE SOCIETY acts as agents in India for "The Moslem World" and will be glad to receive orders from intending subscribers. The price in Indian currency, at the present time, is Rs. 4-12-0. Will subscribers please note that their orders should in every case be sent to the Christian Literature Society, P. O. Box 501, Park Town, Madras, and not direct to the publication office in New York. To send orders to New York merely confuses things.

Book Review.

THE KHALIFATE AGITATION IN INDIA. by 'A Student of History.' C. L. S., Madras, 76 pp. Paper covers, 8 annas.

The various sections of this admirable little handbook first appeared as articles in the "Madras Mail". It was certainly a wise step to decide to preserve them in the present form.

The book has in the main three divisions of equal length. The first is almost entirely historical, and deals with the Khalifate as such; the various dynasties; and some of the more notable Khalifas. The second treats of a number of outstanding features connected with the Khalifate, such as: The Holy Places, and their alleged violation; the decline of the Khalifate; the Arabs and their repudiation of Turkish authority; the views of Modern Muslims on the Traditions, and on the law of Jihad; Pan-Islamism and Pan-Turanianism, and their influence in the present interest in the Khalifate.

In the closing portion of the book the reader, thus informed as to the past history of the Khalifate, is led on to see the deplorable ignorance on this subject of recent agitators in India, including Mr. Gandhi. When to this ignorance there is added blind fanaticism, we have the horrible spectacle of the Moplah outrages on Hindus, excesses which have brought shame to enlightened Muslims. From this the author proceeds to write of Muslim laws on apostasy and Jizya. Finally we are reminded that the great sect of Shi'ahs have no part in this agitation at all, as they do not own allegiance to the Ottoman Khalifa. There is a closing note on fictitious Fatwas.

If we may venture a guess as to the identity of the learned "Student of History" we should say he is no other than Canon Sell himself. It is a work that has all the marks of his wide reading and accurate style. For this reason we regret that there are rather too many printer's errors towards the end. Workers everywhere will do well to get a copy.

Procurable at-C. L. S., 35 John Street, Bedford Row, London,
and C. L. S., P. O. Box 501, Park Town, Madras.

Notes.

Contributions to the pages of News and Notes.—No, it is not the fact that we have been inundated with interesting articles and useful notes on phases of the work, and that they have somehow got mislaid in our drawer. We scarcely get any now-a-days! But it is true that, in expansive moods, some members have written promising all sorts of nice things; meanwhile we are cultivating the optimism of Wilkins Micawber!!

* * * * *

Was Muhammad inspired by God?—Recently in the correspondence column of 'The Epiphany,' the four-page weekly paper edited by the Oxford Mission, Calcutta, there appeared the following question and answer. E. Hussain, of Muzafferpore asked: "Does the New Testament tell you to disregard any prophet who came after Christ, or does it say that the door of prophecy was closed after Christ?"

Answer.—"Certainly not. There have been many Christian prophets. But the New Testament warns us to 'test the spirits of prophets, whether they are of God' (1 John iv. 1). We believe that God truly inspired Mohammed (on whom be Peace) to teach the Arabs Monotheism and obedience to God's will, but we do not accept all his teaching as inspired."

This reply has greatly shocked a fellow-missionary who, for many years, has worked among Moslems. He has written urging us to meet and answer the assertion, in the columns of 'The Epiphany' itself, as he fears such a statement will have disastrous effects on our efforts to win Moslems to Christ. Our correspondent's contention is that such a claim for Muhammad is inadmissible in view of the catalogue of crimes which darkened his life.

We do not, however, consider it would be wise to proceed to a discussion of this subject in the pages of 'The Epiphany,' for that would be to draw undue attention to the fact that amongst Christian missionaries themselves there are varying shades of opinion. For instance, the one responsible for the answer to which exception has been taken, has written to us saying: "It always seems to me that, in estimating the much-criticized morality of Muhammad, people might read about the normal morality of sixth century Arabia, and also weigh his absolute refusal to tolerate fornication."

Both correspondents realize that the whole question hinges on the recorded character of Muhammad. But more remains to be said.

And where doubts as to his inspiration are entertained, do they not start up from what we know of the excesses that marred his *later* life? Is it not a true reading of the story of that life, that leads us to the conviction that a great and deplorable change came over Muhammad after he fled from Mecca? Unless we write this 'Great Man' down as a thoroughgoing impostor and as under satanic influence from start to finish, there must be some other explanation for his work in the Meccan period. What is it?

We invite the views of our readers on this subject. Our attitude to this question is not an unimportant element in our relations with thoughtful Muslims. After all, as followers of the peerless Christ we can afford to be generous.

* * * * *

Dr. Zwemer on tour.—Dr. Zwemer writes: 'On behalf of the Committee of the American C.L.S. for Moslems, and in response to invitations from the fields, I am leaving Cairo at the end of April for a visit

to North Africa and Malaysia. In addition to work for the A.C.L.S.M. and the W.S.S.A., Dr. John R. Mott has asked me to make preliminary investigations on his behalf for a proposed series of Conferences to be held in the Near East in 1923. I send this information to secure intercession. The task before me is heavy and the opportunities are great, but prayer and faith can help accomplish what would otherwise be impossible.

In May and June Dr. Zwemer will be visiting the missions in Eastern and Western Algeria, Tunisia and North Morocco. From July 22—September 15 (approximately) he hopes to visit the missions in Java and Sumatra. In the latter part of September he will be at Singapore and the Straits Settlements. Thence he plans to go on to the United States *via* the Philippines.

Topics for Prayer.

Let us follow Dr. Zwemer in his travels with our prayers—asking God that he may be greatly used wherever he goes, for the extension of the Kingdom.

Let us pray that, if it be God's will, more support may be forthcoming for the promoters of the Moslem World Magazine.

Pray that God's Holy Spirit may touch the hearts of Moslems everywhere and turn them with a new concern to consider the Crucified Christ.

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NEW MEMBERS.

296	Miss J. M. Cookson,	Z.B.M.M.	Bangalore (14th Day)
297	Miss E. A. Soper,	B.M.S.	Balangir, Orissa (11th Day)

The last figure shown indicates the number now in membership.

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.



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