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News and Notes

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The Problem of the Mohammedan World.

(Being some extracts from an admirable tract with this title, by Dr. Zwemer—to be obtained from the Fellowship of Faith for the Moslems—10, Drayton Park, Highbury, London, N. 5. Price 2d.)

(a) THE POLITICAL PROBLEM.

BERTRAND Russell in his recent book, "Bolshevism in Practice and Theory," says concerning Bolshevism in Asia :

"Among religions Bolshevism is to be reckoned with Mohammedanism rather than with Christianity and Buddhism. Christianity and Buddhism are primarily personal religions, with mystical doctrines of salvation and a love of contemplation. Mohammedanism and Bolshevism are practical, social, unspiritual religions of might, concerned to win the empire of this world at any cost. Neither of their founders (Lenine and Trotzky and Mohammed) would have resisted the third temptation in the wilderness. What Mohammedanism did for the Arabs, Bolshevism may do for the Russians—bind them together until they become the menace of the world."

Again he says, in his introduction : "Bolshevism combines the characteristics of the French Revolution with those of the rise of Islam, and the result is something radically new, which can only be understood by a patient and passionate effort of the imagination."

When you look at the events now taking place in the Near East, and read of Bolshevistic propagandism from the Cataracts of the Nile to Alexandria ; when you notice that at Moscow and at the conference held later at Baku there were delegates of Egyptian Nationalists and Turkish Nationalists, of Persians and of Afghans ; when you read proclamations by Lenine calling upon all the Mohammedan population to rise against Great Britain, you ask yourself what

possible points of contact are there between Bolshevism and Mohammedanism, between a theory of the state of the twentieth century and one which goes back to the sixth century. Yet the points of contact are very evident after careful consideration. Bolshevism and Mohammedanism are both lower in the standards of social and married life, and are unwilling to accept the Christian standard of the home. Bolshevism and Mohammedanism frankly declare that might, being given of God, is right. Bolshevism and Mohammedanism both have a theory that there is property that should be alienated by force; in the case of the Bolshevik, the property of the rich; in the case of the Mohammedan, the property of the non-Moslem. Mohammed himself says, "The property of the unbeliever is at your disposal." Finally, by force of circumstances and because of the dreadful issues of the war, both Bolshevism and Mohammedanism have a common suspicion of the British Empire. The power of Bolshevism and the power of Mohammedanism are united in desperate array—in Afghanistan by treaty, in Persia by occupation, in Azerbaijan and Georgia by Soviet republics, and by secret propagandism in every country from Morocco to Western China.

(b) THE RELIGIOUS PROBLEM.

This problem goes far deeper. It is a religious problem. It faces us with the strength of the greatest of all the non-Christian religions and with its noble theism. As Dr. Henry Jessup says: "Whose lofty highlands are lifted up into the heights of God in their belief in the Unity of God and their full comprehension of His glorious attributes, but whose foothills run down into the sloughs of wickedness and social degradation."

In the library of a Mohammedan University you meet that contrast on every shelf. Take down books of theology, on God and His attributes, His mercy, His compassion, His power, His greatness, His omnipotence, His omniscience, and you can compare them with anything that is taught in a theological seminary on theism; and yet in those same books you have passages on the tradition and character and ethics of Islam that are untranslatable because of their vileness and degradation.

Such is the religion of Islam face to face with Christianity, with its best and its worst, with its lofty conceptions and its lowering standards; and between Christ and Mohammed there yawns a chasm of thirteen centuries of misunderstanding and lack of comprehension and lack of gospel proclamation.

The Mohammedan says that the Bible is not God's Book, but that it has been tampered with. The Mohammedan says that Christ is not God's son but he is the son of Mary. The Mohammedan says that Jesus never died on the cross: but that He was taken to heaven, and Judas died in His place. The story otherwise would not end correctly from his standpoint. Speak of Christ's glory and of the atonement, and

the Moslem says that God is almighty, and can forgive sins because He has all power in heaven and on earth. Speak to him of the matchless character of Jesus Christ, and the modern Mohammedan will turn to the gospel record, and will try to show you that Jesus lost His temper, that He was unkind to His mother, that He was drunk at the last supper and threw aside His garments. Deeper still do they go in order to glorify Mohammed and whitewash his character as it appears in history.

That is the Moslem problem in regard to Christ. Add the intolerance of Islam, the absence of freedom of worship and freedom of speech and freedom of conscience, even in India or in Egypt. Every Moslem who confesses Christ before men experiences the tenth chapter of Matthew, "A man's foes shall be they of his own household," and he is persecuted and forsaken and loses literally everything.

(c) THE MISSIONARY PROBLEM.

It is a missionary problem, a problem of neglect and timidity, a problem of indirect and casual effort.

Never yet has this problem become a great passion on the part of any society of Christendom. We have scores of societies organized to evangelize the Jew—and may God bless their efforts!—but where are the societies in Great Britain or in America definitely organized to pray and fast and toil and weep and die until this great unbroken line of Islam breaks, and yet God gives us the victory? There are Christian communions that do not touch with their small finger the hem of the garment of Mohammedan needs, that have no work whatever in Mohammedan lands or among Mohammedans. Those societies that have worked among the Mohammedans are themselves only too conscious that only recently have they girded themselves for this battle and put this watchword in the van of their enterprise, *the evangelization of the Mohammedan of Turkey and Egypt, of India and Persia.*

Thank God, the thing that seems impossible to men is possible with God.

Every city on the map of the Mohammedan world of over fifty thousand population is already occupied by the forces of Jesus Christ. I do not know of a single city that has a permanent population of over fifty thousand where you cannot find either a printing press, or a hospital, or a school, or a mission of Protestant Christendom. From Morocco right across North Africa, in Persia, in Arabia, in India, in Turkey, every great centre is already a battle ground for the truth of Christ. Not only so, but the Bible has been put into every Mohammedan language, and there is a growing Christian literature for Moslems prepared and published in all the leading languages.

(d) THE PERSONAL PROBLEM.

There are those who can go, who should go, who will go, but all can help solve this Mohammedan problem on our knees. "This

kind," said Jesus, the hard kind, the baffling problems, the things that are impossible with men, "this kind goeth not forth save by prayer." I plead with you to pray for the Mohammedans! Pray for them in their utter need. They are broken, they are disappointed, they are desperate, they are hungering, they are thirsting, they are restless, and they will find no rest until they find Christ. Pray for the women of whom Mohammedan men tell us, behind the lattice, behind the veil. Aye, and pray for those women whose hearts beat true to Christ, that great army of Armenian girls kept against their will in Mohammedan harems. God grant that we may burst their prisons as the Church burst the bonds of Peter, and they will go and preach Christ to those who once made them Mohammedans by force!

The Christian Approach to Moslems.

BY JOHN E. MERRILL, Ph.D.

(From an article in the International Review of Missions, Oct. 1922.)

WE consider the following statement so essentially true and so admirably put that we do not hesitate to transcribe it in full for the benefit of those of our readers who do not see the *Review*. How many who read these lines will find in them the expression of their own inner conviction. It is the note that is being sounded today in every field, by our leaders in this great enterprise. The method is not new but, praise God, it is being discovered anew. We believe the Spirit of God is at work *amongst us* with a new expectation, and that great things will come to pass if we be but true to His gracious leading.

In the earlier part of his article Dr. Merrill reviews the history of the contact of the Christian Church with Islam, and in view of all that has been he urges the adoption of the following principles:—

"We are led to frame a method of missionary approach to Moslems, consisting of three elements: loving service, sympathetic testimony and united prayer.

The approach must be truly Christian, the outgoing of love alone. Even if Christians have suffered grievously at the hands of Moslems, in it there will be no place for enmity. The central thought cannot be that of self in any of its forms, that which has been the root of the old attitude. Instead there will be the utter purpose to help Moslems at any cost. Christ yearns over the Moslem world; the Christian Church must yearn also. And this love will express itself in all the varied forms of helpfulness made necessary by Moslem need. *The purpose is not to conquer but to save.* It is said that at the

Lucknow Conference several years ago there were present five Christian clergymen who formerly had been Moslems. At one time or another during the Conference each of them bore his individual testimony that the first thing which had drawn him toward Christ was kindness shown him by some Christian.

Its message will be a testimony to spiritual experience, not a teaching regarding religious doctrine and practice; rather what is needed is to *tell them facts of personal spiritual experience*, which they do not know. Its purpose will not be to convince Moslems by argument of the truth of Christian theology, or to persuade them to accept Christian moral and social standards. Its aim will be to offer to Moslems that spiritual something which, by the divine grace, we possess in Christ and which to us is of infinite worth, a something which they lack and of which they are ignorant. This divine increment to human experience and power we want them also to possess, so that the joy, both theirs and ours, may be full. We have known what it is to be without this grace, and therefore we approach them in utmost sympathy, longing that they may have more abundant life.

Because the spiritual life has become the great reality of all our living, we shall rely upon its methods and forces and not upon those of the flesh and of physical nature. Therefore, accompanying this service and testimony, there will be the further expression of love in individual and in united prayer that testimony to the living Christ may bear fruit in Moslem hearts and that He may be revealed to them as well.

By loving service, sympathetic testimony and united prayer we may become channels for the impartation to our Moslem brethren of the divine grace wherein we stand.

In reply to the question whether results may be expected to follow the application of such a method, three testimonies of Moslem men and women come to mind. The first is that of a man who years ago was a patient at our hospital: "There I found healing for my body and for my soul." The second is the spontaneous exclamation which burst from a woman's lips: "How precious this Messiah is!" The third was from an educated man, now a Christian leader of wide reputation, who out of his own experience of the fulness of Christ summed up the matter in a single sentence: "Islam has no Saviour." What Moslems need is that this living, present Saviour should be revealed to them.

Have YOU nothing to contribute to the pages of News and Notes—no question to ask, counsel to give, not topic for praise or prayer?

An Urdu Evangelistic Paper.

IT has been proposed to start in India a fortnightly evangelistic paper (4 pages only) in Urdu on lines similar to the EPIPHANY. It will be a *purely* evangelistic paper and will scrupulously avoid all references to racial, communal and political matters. The following gentlemen have promised to write for this paper.—

1. The Right Reverend the Lord Bishop of Lahore.
2. Rev. H. D. Griswold, M.A., Ph.D., Lahore.
3. Rev. H. C. Velte, M.A., D.D., Saharanpur.
4. M. Ismail, Esq., M.A., Editor, the "Nur Afshan," Lahore.
5. Rev. F. J. Western, M.A., Delhi.
6. R. Siraj-ud-Din, Esq., B.A., Lahore.
7. Dr. J. N. Farquhar, M.A., LL.D., Calcutta.
8. Dr. I. U. Nasir, Lahore.
9. Rev. Ghulam Masib, Lahore.
10. Rev. C. B. Young, M.A., Baptist Mission, Delhi.
11. Canon J. Ali Bakhsh, Lahore.
12. Rev. D. M. Butler, M. E. Mission, U. P.
13. Prof. R. L. Wilson, M.A., Lahore.

It is proposed to distribute this paper free among non-Christians. The expenses will approximate to Rs. 1,000 a year. We require Rs. 5,000 to start it. A beginning has already been made and a part of the above amount has been collected. The following rates will be charged from Christians:—

One copy Re. 1, postage extra; 5 copies Rs. 4, postage extra; 10 copies Rs. 7-8-0, postage included; 20 copies Rs. 13; 50 copies Rs. 25.

Professor Barakatullah of the Forman Christian College, Lahore, makes an appeal to all likely to be interested to assist him in starting and then circulating such a paper.

Notes.

Underneath the surface in all Moslem lands there are latent forces of bitter enmity to Christianity. When the Turks took Smyrna the Moslems of Alexandria paraded the streets with a broken crucifix, as an insult to the Christian population and a token that they believed the Crescent had once more triumphed over the Cross.

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An Echo from the Nile Valley Campaign.—'A Coptic woman flew into a terrible rage because we said Jesus Christ died for Moslems as well as for Christians. Finally she became subdued and confessed that she had not received a change of heart. She was greatly touched by the thought

that Jesus Christ not only saves from sin, but keeps us, and she said, "O lady, I never went to school when I was young, and no one has ever been to show us these things before."

* * * * *

Rev. J. Herbert Rhodes of China, writes from Canada.—'You will be glad to know that Dr. Zwemer's recent meetings in Toronto were well attended and the stirring addresses were followed with deep interest. Four lectures were given to the Canadian School of Missions, and altogether, between Saturday night and Thursday afternoon, Dr. Zwemer spoke 17 times. Will readers pray that his Home itinerary may lead to a greatly increased desire to evangelize the Moslem World, and to practical support for this great work.'

* * * * *

Calcutta.—'I am glad to tell you that my Moslem School is getting on nicely. Some boys have decided for Christ. They all attend our Sunday School. My converts' home is also doing good work. I have one Moslem convert who is receiving spiritual instruction, and there is a Moslem young man who attends my Bible class every day and takes a great interest in our study. Please pray for us.'

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Members in China are asked to note that their subscription to the League for 1923 (in English 3s.) is now due.

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Course of Study in Islamic subjects. The text books will be as stated last month. Note, however, these changes in prices advertised: H.D. of Quran, 3rd Ed. 12 annas; Life of Muhammad, Re. 1-6 and Re. 1-14; Faith of Islam, 3rd Ed. Rs. 4-0-0.

BOOK REVIEW.

HENRY MARTYN, (*Confessor of the Faith*), by C. E. Padwick, London, Student Christian Movement, 1922.

If the spirit lags, if the heart is sick, if faith needs strengthening, if the daily routine wears, if one is oppressed by the feeling of discouragement in that he has "toiled all night and caught nothing"—and yet he knows that he must go on, he dare not stop, if there be need for a general spiritual tonic, then read this new, fresh, inspiring biography of one of the world's greatest missionaries. It contains no new facts, we are told very modestly by the writer, but it certainly breathes a new spirit. In this volume Henry Martyn is made to live again; not in Calcutta, nor Dinapore, nor Cawnpore, nor Shiraz, but in the hearts of those who would follow in his train. As we read these pages, his brave spirit, his gentle greatness of soul, becomes our idol, even as his long-sought Lydia was the idol of his life. His is a spirit that woos and wins. And Miss Padwick has done the whole missionary and church world a great service in giving to it a biography that reads like romance. But especially is it India that is under obligation to the author, for Henry Martyn belonged to India.

To adequately reveal the charm of the book is impossible in a review, but the last scene amid the "Babel of an eastern khan", where they laid him down to die—still a young man—reveals to a remarkable degree the character of the man and the skill of the author, so let a quotation from that suffice:—With the fever of the last stages of consumption upon him he

sinks into his last delirium. "Why could not the General find a better place for service than the riding school? But then the Lord was born in a stable. A man could worship there.....Why that never-ending clatter on the cobbles? Little hurrying feet of donkeys. And people too. Surely so many people were never seen in Truro Street before, and all so beautiful. There was Corrie, what a friend he was! and Sally with Cousin Emma, and Sargent, and Dr. Cardew (but no matter; the lesson was ready to show up)—and Lydia. Of course she would come at last. How all the faces shone with the light of God.....Was that an Armenian priest standing at prayer? Simeon had surely come at last with the Bread and Wine. How sweet his voice grew, like music in King's Chapel! 'We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory.' 'For Thou only art holy; Thou only art the Lord; Thou only, O Christ.....'"

We are told that this is the first volume of a uniform series of new missionary biographies. One can only say that in this volume a very high standard has been set indeed, and the Church at large may well be grateful for this added enrichment to its spiritual life, and urge to higher levels of achievement.

M. T. T.

Topics for Prayer.

PRAYER for a young Indian Mohammedan girl of good family now hiding in the protection of Christian friends, that she may be led into the light of life in Christ Jesus.

PRAYER is asked that God may open up the way for zanana workers in Poona City.

PRAYER that as a direct result of Dr. Zwemer's campaign in Canada and the United States there may be a greatly increased desire to evangelize the Moslem World.

PRAYER for the converts' home and Bible Class work in Calcutta (v.p. 31.)

NEW MEMBER.

76. Mr. D. Spencer Hatch, Y.M.C.A. Trivandrum, Travancore (15th Day)

The annual subscription to the League is only Rs. 2-0-0 (English about 3s.) 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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