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## News and Notes

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

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1st. November = 3rd. Rabi'-us-Sani, 1343 A.H.

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### **Growing Interest Among the Home Churches.**

*(A letter from the Secretary of our League to us all.)*

My dear Titus,

I rejoice with you and the older members of the League at the recent phenomenal increase in our membership. Only great good to themselves and ultimate benefit to their Moslem neighbours can come from these dear folk linking themselves up with us. You are all grateful in India, I am sure, for the ungrudging services of our sterling friends, Dr. and Mrs. Zwemer. We owe them more than we can say for "handing on the torch" in this splendid enterprise; and to you, too, our debt is great for carrying on the business of the League in the midst of other pressing duties.

I am writing to you, while on a round of visits to some of the keener churches here at home, to report that I am finding a most gratifying awakening of new interest in the task of evangelising the Moslem world. Study circles are the order of the day. Within the last five years Gairdner's, "The Rebuke of Islam" has been very widely used, so that I can testify to a marked advance on the position as I knew it six years ago.

Once more I am taking about with me my large linen map of the Moslem world. I referred to it in the pages of News and Notes in 1919, and I would again invite the attention of members of the League to it. It is a 6' x 8' enlargement of the map at the back of Gairdner's, "The Reproach of Islam" (first edition), and is in three colours to indicate the proportion of Moslems to the rest of the populations in the countries where Moslems are found. I make no exclusive claim to this map; When I am not on furlough it is available for those members of the League taking furlough in Great Britain, who desire to

make use of it. It can be had on application to the "Loans Department", B.M.S., 19, Farnival St., Holborn, London, E.C. 4. I particularly desire it to be understood that this offer is made to members of the League working under *any* British missionary society. Will members contemplating furlough in England please bear this in mind, and make good use of it. The map makes a very arresting background for an address on work among Moslems. It is required of those who borrow it that they shall pay postage both ways, and a small rental charge of one shilling to provide against wear and tear. However, better that it should wear out, than rot away from disuse!

By way of indicating still further that there is, in actual fact, a new and growing interest here at home in the task to which we, as a League, are committed, I have transcribed a number of questions, very much to the point as I think, to which I was only yesterday subjected during a conference of a young people's Missionary Auxiliary here in Leicester. I must leave you to imagine the kind of answers I gave.

1. The brevity and simplicity of the Moslem Creed has an unquestionable advantage and attractiveness. Have missionaries to Moslems discovered a statement for the Christian side as direct and as forceful in its appeal to the Moslem mind?

2. Is it necessary for the missionary to Moslems to make a distinction between the authority of Christ and the authority of the Bible as a whole? (With this question there was another on the Moslem's conception of the inspiration of the Qur'an.)

3. In view of the mental attitude of Moslems to the Christian Scriptures and their unreasonable prejudices, have missionaries to Moslems considered it to be necessary to edit portions of Scripture and adapt the selections with a view to effecting a closer approach to the Moslem mind?

4. Is it necessary to make a distinction between Christ's attitude to War, and the Christian Church's frequent benediction of armies in order to meet the fact that Muhammad sanctioned War?

5. Does not preaching to Moslems have an obvious reflex value for the Church at Home, bringing out the Gospel of God's Reign, over against mere Creed and System of Doctrine?

6. Is it not found necessary, in view of frequent visits by Moslems to this country (where they see our still far from noble treatment of women in some quarters—children at work in factories, our national drink bill—our titled brewers) for missionaries to Moslem to distinguish between Christ's New Way of Life and Christianity in the Church and Nation?

I think you will agree with me that these questions do indicate a real growth in the interest here, and a promise that we and our task are being laid upon the hearts of many of God's people at Home. Were further proof of that last remark needed you have it here in my closing sentence. I had pleaded for intelligent, trustful, regular prayer, and the Conference on their own initiative made the solemn resolution:—

"That we, the members of the Leicester B.M.S. Young People's Auxiliary do promise to remember in prayer all missionaries of all societies at work among Moslems in Bengal each Friday between 7 and 8 A.M., it being understood that that time coincides with the period 12-1 p.m. in Bengal, when the missionaries themselves are able to have leisure for prayer and meditation."

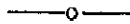
I feel sure the prayers of these people will help us in days to come.

With hearty greetings to all members of the League.

Yours in the same service,

Leicester, Sept. 14, 1924.

BEVAN JONES.



## **A Bird's-eye View of the Moslem World.**

### **VII. Ceylon**

#### **1. Moslem population in Ceylon ;**

According to the 1921 Census returns it is **302,532** the percentage of total population being 6·7.

They are classed as follows:—Ceylon Moors 251,938, Indian Moors 33,218, Malays 13,402, Afghans 304, Baluchis 164.

In Hambantota District there is a colony of Arabs numbering 44 males and 38 females who claim descent from two mowlanas who came to Ceylon from Baghdad one 150 years and the other 60 years ago.

But for an occasional convert here and there, often due to considerations such as marriage, Mohammedanism does not seem to be making any serious effort at adding to its numbers.

2. Speaking generally it has to be said that the Mohammedans are neglected in the work of evangelization. It is true that solitary workers chiefly ladies of various societies work in Mohammedan homes in and around Colombo, Kandy, Badulla, Batticaloa and Trincomalee but there is no definite effort directed to reach the men. The Gospel message touches them casually at Open Air meetings and the like. But on the whole there seems to be a kind of assumption it is best they are left alone. The impression seems to be that they are unreachable, that the tenacity with which they hold fast to their faith is such that it is an impregnable rock. At best it is yet considered only "a problem."

In educational work and social service they are certainly not neglected. The Mohammedan community in Ceylon owe a great deal to mission schools for the real service they have had from our secondary schools. Their leaders to-day are products of Christian institutions. Even a few of their girls—more specially of the Malay section attend our girls' schools.

No men missionaries are specially devoted to this work. We know of none specially qualified for such work.

3. The Moslem population is generally prosperous except in remote villages. The men have a special genius for trading. Some of the Indian Moors are found as labourers on the estates but the majority are in the trades of various sorts. Jocularly it is said that the Moorish trader is as ubiquitous as the crow.

They too have been quickened with the general awakening in the country and are trying to give expression to their race consciousness in various ways. Since the grant of the recent measure of political reforms many associations have been organized in all parts of the Island to promote their interests.

In Colombo they have had three Associations for some time.

i. The All Ceylon Malay Association, Dawson Street, Slave Island for (a) Fostering a spirit of unity among members and the widespread dissemination of such progressive ideas as are consistent with the teaching of Islam. (b) the achievement of National ideals (c) the promotion of the social and the intellectual welfare of the community.

The Association is represented to carry on reclamation work among prisoners with success.

ii. *The Ceylon Ahmadi Association* (Short's Road, Slave Island) to aid Islamic Revivalistic propaganda started in 1891 by the late Mirza Gbulam Ahmad. This Association publishes "*The Message*" in English and Tamil.

iii. The Ceylon Himayat-ul-Jifria Association (19, Main St. Pettah) for the propagation of the *Alaviza Brotherhood* and general welfare of Moslems in Ceylon.

One who is a convert from Mohammedanism describes their social condition as deplorable. Perhaps he means speaking of the moral side of things. Any way they have very few who are among the leaders of the general population tho' from the point of view of wealth they stand high.

Educationally they are backward. Literacy among them is 44·8 per cent. Female education which is still more backward shows a decided tendency toward progress, in that literacy among women has jumped up to 6·3 in 1921 from 3·2 in 1911.

There are two Associations to promote education among them (1) The Ceylon Moslem Educational Society, Ltd. (2 Silversmith St., Hultsdorf). This society owns four schools in Colombo with over 600 boys and girls. The Zahira College-secondary school—is the only Mohammedan institution of the kind in this Island and is owned by this society.

(2) The Colombo Moslem Educational Association (President's office: Colpetty)

The Government has recently opened several schools for their benefit but no religious instruction is given in them. "The Crescent,"

"The Islam Mithiram," "The Muslim Nasan" and "The Message" are among the periodicals and weeklies published by them. The language used mostly is Tamil.

"The Islamic Review" published in London finds good circulation among Ceylon Muslims. Anti-Christian Indian publications in Tamil are circulated among them.

The Moors in Ceylon (especially in Colombo) belong to three sects: The *Sunni*, The *Shiah*, and the *Ahmadia*.

The Derwish orders to which most of the Mohammedans belong are the *Shathulia* (Shattariyas?) and *Kathiria* (Qadiriyas?) The former has its headquarters in "China Fort" Beruwala and is known as the "Fusiyat-ul-Shathiliya United Association." Ritual practices are not much found in Ceylon. It is only the Khilafat that linked them with Turkey and they took some pride in any achievement of Turkey. It is only business relations that bring them into touch with Egypt and Persia.

English and Tamil are the languages used but there is a determined effort to popularise Arabic, and membership for religious worship is denied to those who are ignorant of the language of the Koran.

Hinduism seems to have had no effect on Islam but the influence of Animistic beliefs and practices are certain to be seen.

4. Mohammedans are not difficult to approach, except of course the women, and they will respond to Christian teaching and conversation up to a certain point (e.g. along O. T. lines.) They readily buy Scripture portions, especially in Arabic. That points to our possible method of work *i.e.*, through the printed page both in Arabic and Tamil. The rapidly increasing class of the educated has to be reached through the English language.

It is believed that there are probably more secret believers amongst them than amongst Hindus or Buddhists; but the barriers in the way of open confession are so strong that few are prepared to face the persecution entailed.

What is needed most is the Faith to believe that the Moslem does also come within the pale of the Gospel and that the Evangel of Jesus can break all barriers, even Moslem barriers, down. And also we need the faith to abide by the promise of God and launch out with undaunted courage.

GEO. A. F. SENARATNE.

## Mohammedan Apologetics

OR

### How to meet Moslem Difficulties, and carry the Gospel message to the Moslem Heart.

Ten Lectures in outline form as used by Dr. Zwemer at the Cairo study centre. Printed by request.

(Concluded.)

#### IX.—What Place does Christianity give Mohammed?

(*Tisdall, chapter 7; Rice, pp. 364-380.*)

This a crucial question. If it gave him a place of honour, many Moslems would accept its teaching.

The place Mohammed occupies in their system. Their desire to find a place for him in the Old and New Testaments. Cf. Zwemer's "Moslem Christ," chapter VII., and Koelle's "Mohammed," Part II.

Is Mohammed referred to in the Bible? Why? Where?  
Shall we call him "prophet?"

Moslem arguments answered.

The marks of a false prophet according to the Scriptures.

Deut. 13 : 1-6 : Matt. 24 : 24 : 1 John 4 : 1-4.

Meaning of the term used of Mohammed *al Ummi*?

(*Surahs 2 : 73; 3 : 19 and 69; 7 : 156-159.*)

This shuts him out of the circle of true prophets.

#### X.—Dealing with Inquirers, Converts, and Backsliders.

(*Rice, pp. 46-77.*)

Recommended to be read :—

*H. H. Jessup's "Kamil," Dwight's "Moslem Sir Galahad," and Cairo Conference Report, "Methods of work for Moslems," other Biographies.*

Do not follow one method with all enquirers. Seek to know what they are seeking, and what they have already found.

Use the Bible rather than the Quran. A compendium of Christian doctrine essential as a guide to Bible study. Westminster Catechism and "Roots and Branches" as examples.

Cleave to the essentials, fundamentals.

We do not seek proselytes but converts.

The importance of prayer before and after interviews; of sympathy with difficulties and in regard to circumstances; and finally, of an appeal to the will and conscience through the intellect.

The supreme need of Christ's love shown by,

patience.  
perseverance.  
prayer.

## Best Sellers, or Best Soul-winners?

**A**N interesting English book of 208 pages, Cr. 8vo. has just been issued by the Nile Mission Press, Cairo. It contains over twenty English translations of Arabic publications that have proved to be not "best sellers" but best "soul-winners" and is entitled "WHAT GOD HATH USED." The book has an interesting history, of which we can only give a few lines.

Being almost stone-deaf, Mr. Upson, the Literary Superintendent of Nile Mission Press, did not attend the recent conference upon the Mount of Olives, of which all have heard; but was visited by the Bishop in Persia, who recently spoke at Keswick. The Bishop related to Mr. Upson a most interesting and touching story of the spiritual awakening of a Persian through a N.M.P. publication written by Miss Trotter of Algiers and then asked him for more English translations of these Arabic tracts.

As a direct result of that conversation, Mr. Upson prayed about the matter and was led to edit a collection of 20-30 translations of N. M. Press publications under the title "What God hath used." The book can be obtained of Nile Mission Press, Cairo, for 20 piastres post free, or at Nile House, Tunbridge Wells for 3/6. Bishop Linton has written a preface in which he says, "I pray that God may use these parables for winning souls for Himself."

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## Notes

### TWO NEW BOOKS ON ISLAM SOON FORTHCOMING.

Members of the League will await with interest the appearance of two books that are in the process of preparation. The first is to bear the title, "The Moslem World To-day, and will be a composite volume written by men and women of scholarship and experience in different parts of the world which will present a picture of the Moslem world from the Christian standpoint more comprehensive than could possibly be secured from the pen of a single writer. This volume has been projected as a result of the vision received on the Mount at Jerusalem last April. Dr. John R. Mott is the editor.

The second book is for senior grade study classes, and the Rev. W. W. Cash of the C.M.S., Jerusalem is the author. He has been fortunate in having our Hon'y Secretary, the Rev. L. Bevan Jones and Mrs. Jones home on furlough this year, for he has entrusted to them the writing of the chapter on Islam in India. Both of these books should be available some time in 1925.

**TRANSLATE! TRANSLATE!! TRANSLATE!!!** In different Moslem countries where Arabic is not the vernacular, missionaries have again and again expressed a desire that the many valuable tracts, parables and sermons published by the Nile Mission Press in Arabic could be made available in a basic English form, so that they could be freely translated into Urdu, Chinese, Malay, Persian, Bengali, Tamil, Sinhalese, Pushtu, Turkish, etc., *ad lib.* Now in response to this almost world-wide clamour for "translatable material" one of our members of the League, Mr. Upson, Director of the Nile Mission Press has gotten up a collection of remarkably useful messages under the title, "What God Hath Used," which is referred to above. Every one of these some 30 translations from the Arabic has been useful in leading souls to Christ. Here are illustrated stories written by Miss Trotter in her most winsome style, and a group of

her parables, too, every one with a searching Christian message. In his series of tracts Dr. Zwemer presents the beautiful names of Christ; gives an explanation of the Throne Verse so much valued by Moslems, and in a third tract a Moslem is shown how he may become a Christian. Mr. Upson has included one of his own compelling "lectures" on the Historical Fact of Christ and its Moral effect on the world, written especially for "thinking Moslems." Besides these there is a message on "The Deity of Christ" by Canon Gairdner, "The Sinless Prophet" by the late Dr. Rouse, leaflets for the wayward and impure, and a series of brief, pithy telling tracts on such subjects as "Who is Christ," "Adam's Sin," "Purity," and "Al 'Aqiqa."

Now what are we going to do about it? This special book has been prepared for the sole purpose of being translated. Some of these excellent messages have already been translated into Urdu and possibly other languages, but our aim in all countries should be to get them ALL translated and published and INTO CIRCULATION as soon as possible. Fellow member, will you do your part?

### FOR PRAISE AND PRAYER.

DR. ADOLPH BRUX OF SOUTH INDIA. "Work is progressing here. I have baptised one convert from Mohammedans, and am preparing another. The number of enquirers is growing. The accessibility of the Moslems here has been a pleasant surprise to me; they come to me and do not wait till I am fit linguistically to go to them."

MISS K. M. KINZLY, BENGAL. "On Sunday Aug. 24th a young man was baptised in our Church. He seems very much in earnest, and is willing to exert effort to bring others to Christ. Pray for him. Also, during revival meetings recently held in Calcutta a young man from Mymensingh accepted baptism. Please pray for him."

ABDUL-FADY (MR. UPSON), the Director of the Nile Mission Press, begs for special prayer that he may see how to get out to push literature, and thus make the "Application" of his own plans (see his paper on Production in the Sept. No. of N. and N.) During the whole summer he has been at Cairo, publishing two new Arabic books every month. But how can he get away, since he is singlehanded? Nobody else can see how it is to be done; but the prayers of our League members will discover a way for him.

### NEW MEMBERS.

- |      |                          |        |                    |
|------|--------------------------|--------|--------------------|
| 38.  | Rev. G. Lynn Browning,   | A.P.M. | Urumia, Persia.    |
| 513. | Rev. S. W. Gentle-Cacket | ...    | London.            |
| 514. | Rev. C. Boatman,         | M.E.M. | Shahjahanpur, U.P. |

*The annual subscription to the League is only Rs. 2-0-0 (English 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 Officiating Hon. Secretary:—*

Rev. Murray T. Titus,  
Methodist Mission.  
Moradabad, U.P., India.

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