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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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Series XIII

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1st. February = 6th Rajab (7th Mo.), 1343, A.H.

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### **Missionary Opportunity in Mesopotamia.**

**B**AGHDAD is a wonderful city, an interesting city—a city which is in the throes of change, and a city that is desperately in need of the Gospel. I could scarcely believe my eyes as we drove from the station across the Tigris over the pontoon bridge to our hotel. Knots of men, women and children were making holiday in the public gardens under the palm trees. A football game was a lively scene with a large crowd of rooters and spectators. Men of all races and nationalities and, for that matter, of all religions, were touching elbows.

*This is the strategic time to plant the Gospel in this city* and open schools for Christian education. The automobile convoys across the desert with their eight-cylinder Cadillac cars, driving steadily day and night, actually swallow up the desert. The drive through the desert from Beirut to Baghdad, where the speed is often 60 miles an hour, is being made regularly on schedule time in 24 hours. On the very day we set foot in Mesopotamia, and at the same hour the Constituent Assembly of 100 delegated members met and organized for the purpose of adopting and framing a constitution for Iraq. The American School of Oriental Research was recently opened, and the famous Ward and Jastrow libraries were secured from America and housed in this city.

Every one is seeking an education and many are striving for the highest and the best. There is nothing in the land above Secondary Schools except an engineering school. The National Schools, which are in reality Moslem Schools—teaching the Koran and having classes on Sunday and no school on Friday—are only able to accommodate one-tenth of those who are of school age. One of the inspectors of schools, who called on me this morning said that if they would open ten more schools tomorrow they would at once be filled. In a letter

from one of the teachers of the University of Beirut, he states that they have over 60 students from Mesopotamia in the University this year.

This is the situation as I casually observed it in less than three days: Moslem schools, even, are so few that they supply only one-tenth of the need; there is no higher education. Here then is an *open door for Christian work*. Here is the strategic field for Missionary enterprise. Here the church must pour herself out in sacrificial giving and service in answer to the Macedonian cry. Can and will she meet the challenge?

DR. CALVIN STANDT,  
*in The Outlook of Missions.*

### **Some Suggestions on the Training of Workers among Moslems.**

Dear Mr. Editor,

**I**N the hope that it may be of some little use to our Moslem work committee I want to give you some not very well worked out ideas on the training of workers. I think we may profitably distinguish three main classes:—

I. *Those who have contact with Musalmans in and through educational or medical work.* They meet Musalmans as groups, but rarely separately from groups of Hindus and others, and also meet and have to try to help Musalman individual enquirers who belong to their school or college or hospital.

Now I believe, and think experience shows, that those Musalmans who become enquirers in and through such institutions, generally do so, and generally are brought on to conversion, by an appreciation of their personal or communal spiritual needs and by a spiritual attraction to Christ and His teachings which are not fundamentally different from those which may be felt by Hindus or others. Theological confutations of objections to Christianity or proofs of Christian theology or theological refutations of Musalman theology may play no part at all, and generally only play quite a secondary part. On the side of the teacher, they need, look for, and are influenced by the positive statement of Christian faith in life, given in words, deeds and character.

Hence I believe that for such workers little technical knowledge of Islam is needed. What is needed is

- (a) such a general understanding of what Islam is in the life of Musalmans as will enable the worker to avoid mistakes and saying things that may cause difficulty to heart or mind when giving class-teaching, and also enable him to understand difficulties or hindrances which may be in the mind of the

- Musalman student or patient (perhaps largely subconsciously), and may only be hinted at or obscurely expressed in what they may say ; and
- (b) a knowledge of where to find more technical knowledge when necessary ; e.g , a budding theologian of a student may begin to argue, and the worker should be able to say—"I am not an expert, and don't pretend to know your theology. I can myself merely tell you what Christ teaches and what His religion does for men; but this book by (say) Gairdner will, I expect, be useful to you ; I know he is a sound man." Or, of course, there may be a person to whom he can direct the objecter.

I have not at hand, and only vaguely remember, the list of books for the training of missionaries generally, in the religions of India, but I think that these would in the main be sufficient for this class of worker.

II. *Those who will do direct work among and appeal to Musalmans as such, but have not time or capacity to study Arabic, and cannot in any sense become experts.*

I think that this class needs distinguishing and, if possible, being given special treatment. It is dangerous for one who is not a scholar or an expert to imagine that he is such, or in any way to pose as such. For one thing, there is danger of his getting entangled in a debate and doing more harm than good.

The training should obviously go somewhat further than that for Class I, but I cannot advise on details. One thing I would suggest--that those of Class II should get themselves as clear as possible on what the Christian doctrine of inspiration is and how they are to use it in relation to Musalman ideas and arguments with regard to either the Quran and Islamic doctrines or the Bible and Christian doctrines. It will, I think, be agreed that is a key point when anything is to be done in the way of exposition, apology or controversy.

III. *Those who can study Arabic.*

As to these I can offer no advice, except the fairly obvious point that knowledge of Arabic loses much of its value if the worker cannot speak Urdu in a both fluent and scholarly way. Such a worker should by no means be content with the ordinary missionary standard of Urdu. This remark applies, I suppose, to Class II also.

Yours sincerely,

F. J. WESTERN

Cambridge Mission House, Delhi,

Nov. 17, 1924.

## Presenting the Case to the Home Churches.

**F**OLLOWING the example set by the late lamented Howard Walter, a former Secretary of the League, we reproduce notes of an address used by us recently on furlough in England, in the hope that other members may be guided thereby. This month the notes are taken from an address in which the subject was treated popularly. Next month we hope to print notes of an address given to students' training of the ministry.

*The Task*—a great one: has been described as 'the attempt to persuade the proudest man in the world, to accept the thing he hates, at the hands of the man he despises.'

*The People*—a great people: number 234 millions; that is, one-eighth of world-population. Three quarters of them under Christian rulers, 44 p. c. (103 mills.) under British flag. 69 mills. in India (25 mills. of them in Bengal).

*Distribution.* (Here, with the help of the large linen map in the background, a few words suffice to give the audience a correct apprehension). Moslems are proud of Islam's achievements.

*The System.* The 5 pillars of the Faith.

Much that is good—monotheism—no idolatry and strong drink—a brotherhood—but serious defects.

*The System Criticised.* Views of God defective. Effect of this on views of man (he is not the 'child,' but the 'bond-slave' of God). Defective views of womanhood—defects in life of society and family.

*Two persistent influences:* 1. The example of Muhammad. 2. The entrancing Quran. These for Moslems furnish the standard of life. And yet, concerning this Muhammad, even H. G. Wells has repeatedly said ('Outline of History,' and 'Six Greatest Men,' Strand Mag., August 1922.) that Muhammad is unfit to stand in anything like the same category as Christ.

*Present day Moslem hostility to Christianity* is to be traced to this same Muhammad and his Quran.

Just here, bear in mind that the Christian Church of his day failed to give to Muhammad a true and worthy conception of Christ.

(Cf. Sir William Muir's reflection on "what might have been": in his Life of Mahomet.)

*Muhammad misbelieved and disbelieved.* The Quran perpetuates his misrepresentations, denials and denunciations. (Here cite verses, and illustrate instances of present hostility based on the ideas in these verses.)

*Grateful signs of change almost everywhere.* More read the Bible than ever—more converts—Moslems are touched by character of Christ-like people.

*How should we view these antagonists?*

As victims of an age-old blunder, the Church's—Muhammad's.

"Islam is like a moon eclipsing the sun of Christianity." (Zwemer)

An eclipse is not normal, and by God's grace this, too, will pass.

"Only like souls I see the folk thereunder.

Bound who should conquer, slaves who should be kings,

Hearing their one hope with an empty wonder,

Sadly contented with a show of things."

*Our Task*—to remove the great misunderstanding. Consider Moslem prejudice—Moslem abhorrence ("what they 'hate' is not the character, but a caricature of Christ." Zwemer)

We must labour to give them a new and a true picture of Jesus Christ, and ourselves be Christlike in all our dealings with them.

*Worth while? Converts? Yes! yes!! but bear in mind: 1. dearth workers; 2. death penalty for perverts: "hidden disciples."*

BEVAN JONES.

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

### IX. Islam in Trinidad.

AMIR ALI.

TRINIDAD is a cosmopolitan Colony, measuring about 50 by 60 miles, and having a population of about 400,000. Of this number about 40,000 are Muslims, the rest are Christians and Hindus. Christians are predominant. The religious strife that prevails here in India is unknown, in spite of controversies at times.

There are many branches of Christian Missionaries, who are trying their utmost to convert the non-Christians to Christianity. Of those numerous Missionaries, the Presbyterian sect is the most active. It has bent all its energies towards the conversion of the younger generation of Islam and Hinduism. It has opened schools in almost every district in the Colony for its propagation. Many Muslim youths are educated in those schools from their very infancy. They grow up in absolute ignorance of their own religion, but with an idea of Christianity in their head; for it is one of the subjects taught in all Mission Schools. It is a means which the missions have adopted to introduce the doctrine of Trinity and the dogma of atonement, which may be easily engraved on the young brains.

So far the Christian missions are not successful in Muslim circles. Their converts from Islam can be counted on finger tips. I hardly think they exceed 150. Out of every hundred converts about 4 are from Islam and the rest from Hinduism.

But the future of Islam is being threatened. The younger mind might be enslaved if allowed to grow in ignorance of the beauties of Islam and the illustrious personality of the Holy Prophet.

Glory be to Allah! At a time when Islam was in a most critical position in that far off land, when the waves of Christianity were tossing Islam's boat up and down, threatening to sink it at any moment, when a young man was ashamed to call himself a Muslim in Society with Christians (for he knew not the qualities of Islam and regarded it as a pagan religion as some Christians do) there came in the nick of time, a rescuer—a God-send to save Islam from the clutches of Christianity.

It was Maulvi Fazal Karim Khan who during his short stay of about two years in that Colony, fought single-handed against innumerable odds and dispelled the dark clouds that hung over Islam and presented its beauties which began to shine as the sun. And then the same young man who was ashamed to call himself a Muslim in Christian Society did so and proudly too.

Maulvi Fazal Karim Khan has sown a good seed which is sure to yield good fruits if nourished. He has kindled into my heart a fire for the love of Islam, which has reduced to ashes all other love, and led me to undertake this voluntary banishment to this distant land, India, in quest of religious knowledge. May Allah grant that I may become worthy of being but a humble care-taker of that seed.

*from The Light, Lahore.*

## **The Moslem World, January 1925.**

**After Fourteen Years do we need "The Moslem World" Quarterly?**

**T**HIS quarterly review of current events, literature and thought in Moslem lands and the progress of missions among Mohammedans commences its fifteenth year with the January issue. In the number before us the editor, looking backward, raises the question whether there is still a place for a magazine of this character which deals exclusively with one section of the great missionary problem, and is therefore necessarily technical in its character, appealing only to one class of readers. The current number, however, is an emphatic answer in the affirmative. At the series of conferences recently held in the Near East, under the auspices of the International Missionary Council, it was agreed that a forum for common thought and inspiration is needed more than ever before. The Rev. William G. Shellabear, D. D., of Drew Theological Seminary, voices the need for this magazine for the average missionary who has contact with Mohammedans.

A leading article by the Rev. Arthur Jeffery, of the American University of Cairo, on "Anti-Christian Books and Pamphlets circulated by the Mohammedans of Cairo," gives food for thought and indicates clearly that although weapons may be flung aside or new ones forged, the warfare for Truth is still waging. The Modern Islam through the Ahmadiya Movement is restlessly active in Europe and America, as Dr. H. U. Weitbrecht-Stanton shows in an article on the subject. Our Christian Plea for Work Among Mohammedans, however, is not always fair, and many readers will agree with Dr. Talcott Williams that we need to understand the Moslem view of our Western civilization before we press its character as an argument for Christianity.

The current number also contains two articles by women missionaries, Miss Nora Karn and Mrs. Hattie Menzies, on the "Power of the Cross" to win the villagers and to witness in the great cities of Northern India. Professor Alfred Guillaume contributes an able historical review of Theodore Abu Qurra as Apologist. Two biographical sketches by a missionary from Central Asia and a Mohammedan government official in India, introduce the reader to the Moslem conception of sainthood. There is also a thoughtful paper by an Armenian Christian on the "Oriental Churches and Islam." He expresses the hope that these churches, not in spite of persecution, but because of the persecutions, will in time prove living witnesses for the Gospel.

The number contains an extraordinary variety of notes on "Current Topics" from every part of the world of Islam, and, in addition to the usual "Survey of Periodicals", by Miss Hollis W. Hering, twenty-two pages of "Book Reviews."

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N.B. The Association Press, 5 Russell St. Calcutta, have taken over the agency for the Quarterly in India. Orders should be addressed to them. Price Rs. 6 as. 4 a year.

Dr. Zwemer has asked us to intimate that in the event of a group of workers, in any given district, desiring to procure the Quarterly for circulation among Indian pastors and leaders, it can be had at club rates. But to secure this concession application must be made not to the Agency in Calcutta, but direct to the office in New York.

**Ed. N. & N.**



### For Praise and Prayer.

**PRAISE** for the quickened interest at the Home Base in the evangelisation of Moslems, and prayer that God's richest blessing may follow the deliberations of the Conference held in London at the end of November, at which representatives of all British Missionary Boards were present.

**PRAYER** for a convert from Islam of some 4 years' standing now in Central India, who, by the company he keeps, is bringing dishonour to the name of Christ—that God's spirit may lay hold of him and draw him back into allegiance with Christ.

**PRAY** for a young Moslem woman who is in great difficulty. Her husband and his family have cast her off because a relative enticed her away from her home and took her to live with him. She is visited by the Biblewoman, and is trying to find a way of escape from the life she is leading. She wants to become a Christian, and it is most difficult to know how to get her away. She has come from a good family and keeps strict purdah, and her people will have nothing to do with her. (North India).

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### New Members.

299.	Mrs. Mark Botham.	C.I.M.	China.
369.	Rev. W. Dye	M.E.M.	Sonepat, Delhi.
520.	Rev. H. D. Northfield.	B.M.S.	Barisal, Bengal
521.	Rev. B. M. Mow	Ch. of Brethren	Vyara, Surat.

*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 Hon. Secretary:—*

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

