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News and Notes

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1st September = 15th Rabi 'u' l-awwal (3rd mo.), 1347, A.H.

The Muslim-Convert—A Study in Relationships.

IF the Christian Church in India is ever going to take its place as the evangelizing agency as it should be, there are some rather unpleasant facts to face. In an address given by Dr. Zwemer at the Eighth Annual General Conference of the Egypt Intermission Council, he quoted a Muslim convert's reasons for not feeling happy in his new relationships. One of these reasons is worded as follows:—"Muslims are classed en bloc and are accused of being sensual and given to pleasure. Christians ignore their virtues and emphasise their vices. They are labelled and libelled, the result being a discouraged seeker of Christianity. Caste feeling is one of the weaknesses of the Indian Christian Church. It is common to hear the complaint, 'when we were Muslims we could go to anybody's house for a cup of coffee but now we are Christians we cannot.'"

In a article in the current "Moslem World" on "The Cost of Muslim Evangelization," Mr. H. J. Lane-Smith begins his concluding paragraph thus: "The cost of evangelization also includes a more hearty welcome to the Church. Islam's boast is that every Muslim is a brother, and that Islam is a universal brotherhood. We need not discuss this claim, but it behooves us to remember that there is much reason why the Christian Church should be a Universal Brotherhood. One is our Father, and all we are brethren. But is it not this brotherliness often conspicuously lacking in the Church? The European Christian and the Indian Christian alike frequently give to the Muslim convert the 'cold shoulder,' and many more things are discovered after entering the Christian fold than were visible to the outside observer, things not always to the credit of the Church."

If one is in educational work, particularly in theological education, one of the most shocking facts early discoverable is the colossal lack of understanding of the non-Christian, displayed by those who are to lead the Indian Church. The tremendous weight of traditional Hindu prejudice, plus the added weight of prejudice acquired in the Christian inheritance, is sufficient explanation, but no excuse, for this situation. With the condition as it now exists, is there any possible solution? Can the Church be Christianised to the extent of honest individual friendships with the Muslim and a willingness to extend to him a cordial welcome as a convert?

We cannot admit being baffled. Would it be possible to use some form of graded course in understanding and sympathy within the almost impenetrable walls of our boarding schools, so that upon emergence into the world the Christian youth would be prepared to adjust himself to a more Christian attitude? Perhaps some informal experiments along this line have been carried out. If so, there are numbers who have expressed their feeling of the need of some such means as this of promoting the sympathy so essential to any vital idea of Muslim evangelization. Much is being done, as at Bareilly and Dacca, for the training in leadership, but until the Church as a whole feels its responsibility there is little hope of very general effect.

Browsing Among the Periodicals.

THE Tabligh Training College:—The following announcement appears in "The Mussalman" of Calcutta of June 29th.

WANTED STUDENTS

For admission on the following conditions:—

- (1) Seven English-knowing candidates will be admitted by selection after an admission test which will be directed to ascertainment of general educational qualifications and intellectual capacity.
- (2) Generally speaking, candidates must be at least F.A. passed, and must have taken Arabic as second language.
- (3) Candidates admitted will be awarded stipends ranging from Rs. 20/- to Rs. 25/- per mensem. They will purchase their own books and pay their own expenses, no aid except a stipend being given by the College.
- (4) Candidates admitted must execute a bond with one reliable surety to the effect that they shall not leave the College before completing the College course, failing which they shall refund to the College the full amount of stipends received by them from date of admission to date of their so leaving the school.
- (5) Candidates must produce, in original, testimonials of good

character signed by the heads or responsible teachers of institutions at which they received their education.

(6) Candidates not admitted, will be paid railway fare for their journey. No travelling expenses will be paid to any candidates for the journey undertaken to seek admission.

(7) The Training period is for three years which may be extended to four years. After completion of training, successful students will be employed as missionaries on terms which can be ascertained from the undersigned.

Social Reform in Afghanistan :—From "The Indian Social Reformer." "His Majesty the King of Afghanistan is determined to root out unwholesome customs prevailing in his country. According to a recent announcement the King declared that polygamy was one of the chief causes of corruption and in future any Government servant taking a second wife should tender his resignation. With regard to the people already having more than one wife an announcement should be made after the *Jirga*. His Majesty advised his officers and subjects not to copy bad customs and habits such as drinking, and dwelt on the necessity of sports for good health. We are sure it will not be very long before the monogamous ideal which is the basis of a civilised society is established in Afghanistan."

It is also reported that Their Majesties the King and Queen are sending twenty-five representatives of each sex to Turkey to study new Turkey and imbibe a bit of her spirit. It would be unthinkable if the recent Western tour were entirely unproductive.

Turkey's Religious Reform :—"The Indian Social Reformer" reports the findings of the Commission appointed by the Faculty of Theology of Stamboul University, as given in the "Searchlight," Patna.

"The Faculty Commissioners intend to achieve this stupendous task by two means. First, they say that the shrines must be kept clean and in perfect repair, and 'comfortable seats and cloak-rooms should be installed in the mosques. Moreover, 'One ought to enter wearing footwear, but clean.' Secondly, the language of worship should be Turkish. 'The admission of modern instrumental music in our sanctuaries is also necessary and is an imperative need in our mosques.' The Commission proceeds:—'The printed forms and formulas of prayers existing are inadequate. The sermons differ from the sacred readings and the prayers. They are not inspired by scientific ideas, but are purely religious. Till our Faculty of Theology can train men, advantage should be taken of laymen possessing knowledge of the philosophy of religion. These men will lay the first bases of a Muslim religious philosophy and literature. With its primitive methods and interpretations the existing theology as understood up to now, cannot realise this reform. What is most important is not the translation into verses. The indispensable thing is the reinterpretation of its meaning and precepts and their revolution. If one does not examine

the contents of that book with a scientific mentality, there is no means of understanding anything therein. This can only be done by a scientific institution, in this case by the Faculty of Theology. The Revolution created this Faculty, whereof the need was felt. The Faculty thinks that there is every advantage in putting its views before the competent authorities with all the weight it enjoys. These bases of reform closely concern the higher politics of Turkey, and will be likely to have fruitful influence on all Muslim countries."

"The Moslem World":—The July number of the quarterly review has arrived. Its table of contents is exceptionally arresting, and the text does not disappoint. The following articles are included:—

The Gospel of the Resurrection. Editorial; A Duplicate in the Koran; the Composition of Surah xxiii, by Richard Bell; New Developments in Moslem Lands, by S. W. Morrison; "Shell-shocked" Converts, by J. C. Heinrich; Family Life in Shia Islam, by John Elder; The Veiled Men of the Sahara, by Dugald Campbell; Jesus in Moslem Tradition, by S. W. Jenkinson; The Cost of Evangelization, by H. J. Lane-Smith; Sharing Experience in Literature Work, by Constance E. Padwick; The Sufi Orders in the Deccan, by Khaja Khan; The Turkish Press as a Mirror of Thought, by Ernest Pye. Current Topics; Book Reviews; Survey of Periodicals, by Hollis W. Hering.

Four of the articles come from pens in India. "The Sufi Orders in Deccan" by Khaja Khan is a reprint by permission from "The Islamic World" of January, 1928, a periodical which declares that it is "devoted to the propagation and defence of Islam against its hostile critics in general and against the attacks of the Christian Journal, "The Moslem World" of Dr. Zwemer in particular"!!

Notes and Correspondence

PERSIA.—Our correspondent from Persia writes:—"In a special Bible week conducted by our church in Tabriz, we sold more than one thousand copies of Scripture, mostly to Muslims.

"The Intermission Literature Committee of Persia has charge of the production of Christian literature in Persian, and we are able to say that Persia is attaining an adequate Christian literature for the first time. Our most ambitious work attempted so far is a Bible dictionary in Persian, now in the press in Beirut where the Rev. Jas. W. Hawkes is staying to see this work, on which he has spent many years of labour, through the press. We were lately hard put for funds to complete this project when in answer to prayer an American lady who was travelling in Persia gave \$ 1,000 to complete the publication of the dictionary. A Church History and Commentary on the Epistle to the Hebrews are in preparation and a Commentary on Romans is in the press. Twenty publications have been added to our stock during the year just past including Kanamori's "Three Hour Sermon,"

a revision of "Friendly Dialogues," two series of Sunday School lessons each over 100 pages, two addresses by Dr. Zwemer on "The Greatest Character in History" and "Christianity the Final Religion," and many tracts and small books in very attractive form, some of them with coloured pictures. If any, in India are interested in obtaining Christian literature in Persian, a catalogue of publications may be obtained from the Rev. Wm. N. Wysham, American Mission, Teheran, Persia. We should also be glad for prayer in the preparation of Christian literature and prayer that literature circulated may be seed on good ground.

"The greatest cause for concern in mission circles in Persia during the past year has been the Government rulings concerning courses of study in the Mission Schools. So far the rules which would have seriously crippled our evangelistic influence in the educational institutions have not been enforced in so far as the provisions would exclude the teaching of the Bible and make the teaching of Muslim (Shiah) law compulsory, we are all hoping and praying that an agreement may be reached during the summer so that the schools may be freed from this shadow and open for the next school year with a chance to exert an ever-increasing influence to the betterment and evangelization of Persia.

"Our united prayers for all efforts in India to reach Muslims and win them to Christ, and our praise and thanksgiving for the wonderful characters whom Christ has called out of Persian Islam to be His own, and who are the foundation stones in the church which God is calling out of Shiah Islam."

The Right Honourable Syed Ameer Ali.—The death of this great modern Muslim occurred recently. Our readers will remember the perhaps mingled emotions with which they have read his defences of Islam, particularly the very ably-written "The Spirit of Islam." The public works of the Syed were not narrowly communal, although of course, his primary interest was in the progress of the Indian Muslim. Nearly thirty years ago he retired in England and it is there that his death has taken place.

Wanted; A Munshi.—The Rev. Adolph A. Brux, Ph.D., Lutheran Mission, Vaniyambadi, North Arcot District, writes:—"Perhaps some one will know of a good Munshi who might consider migrating South and serving us in our work; the qualifications of such Munshi as I should like to get are the following:—1. He must be a good Christian. 2. He must be a good teacher. 3. He must know Urdu well, and if possible, also know Persian and some Arabic. 4. He should know English well and be able to do translation work."

Dr. Zwemer's Proposed Itinerary.—The following is the itinerary of a European tour proposed by Dr. Zwemer, and now probably in progress:

Leave Alexandria per SS "AUSONIA" August 17th; 3 p.m.

Arrive Genoa, August 20th, 7 p.m.

Arrive Basel, August 22nd.

Thursday, August 23rd, to Sunday September 4th. Meetings in Germany to be arranged by Dr. Freytag.

September 3rd, leave for Prague.

September 6th—8th, Continuation Committee of Lausanne at Prague.

September 9th—10th, Possible visit to General Conference in South-eastern Europe to be held at Nova Pazova near Belgrade for address on Islam.

September 12th—16th, Conference at Helsingfors.
 September 17th—23rd, Stockholm, meetings for students and in Churches.
 September 24th, leave for Genoa.
 September 27th, sail from Genoa per SS "AUSONIA."
 Arrive Cairo October 1st.

Editor's Note.—Last month's copy for "News and Notes" was necessarily prepared without a file of previous numbers. The editor wishes to apologise for republishing part of the constitution of the Bangalore United Mission.

Book Reviews

MUSLIM MENTALITY. A Discussion of the Presentation of Christianity to Muslims. By L. Levonian, B.A., M.R.A.S., Dean of the School of Religion at Athens and Fellow of Woodbroke. George Allen and Unwin Ltd., London, pp. 241. Price 5/- net.

One expects much on opening this little book, both because of the author and his theme. Professor Levonian was born in the Near East, has taught in Government High Schools, and is well read in Turkish literature. As an Armenian Christian he has lived through the persecutions of his people and retained his love for Muslims. The title of the book, however, is faulty and covers more than its theme, which really is a discussion of the old Turk and the new Turk in relation to Christianity. The word Muslim connotes a much larger area of geography and thought than is included in this book. India, Egypt, Persia and Africa are scarcely referred to, but we have a most interesting picture of the old Turkish mentality as reflected in their literature and life, and their new attitude toward religion and toward oriental Christians. The latter part of the book tells of missionary activities in Muslim lands, the presentation of Christianity, the real issues, and the change of emphasis needed.

Perhaps the author is too severe on the old Turks, although he bases his judgment on their literature. "The present day Turks reject orthodox Islam on the basis that it is Arab, and not Turk; mediæval, not modern; nomadic, and not civilized."

These amazing changes, however, must not dazzle our eyes and prevent us from seeing the deeper issues. "It is not the first time that liberal Constitutions have been promulgated in Muslim lands but have failed" the author says. "The execution of these laws depends on their sources and motives. Western family life is based on deeper principles than the mere abolition of polygamy. We ought to recognize the divine in women as well as in men. Do we find that spiritual tone in the minds of the Muslim leaders? Human passion breaks all bridles. If polygamy is forbidden by law, sensuality finds worse ways for its expression, and the latter condition may become worse than the former."

Professor Levonian is a keen observer, and he characterises the revolutionary movement with insight. The modern Turkish leader does not care whether a thing is just or unjust, right or wrong. He does not care for such scruples! He is a nationalist through and through; he has no other principles. "The modern Turk is Spinozian in his conception of the national life; he simply ignores the ethical element."

It is this ignoring of the ethical element in our Western civilization which may prove the undoing of the reforms. Not without reason,

although perhaps too severely, the author points out that "it is a terrible thing for a child to be born in a Muslim family and to grow up with a Muslim background. We ought to realize this fully for two reasons. First, it will save us from a superficial appreciation of the modern changes in Muslim lands, as if the whole Muslim life has been changed completely. Mentalities which are the inheritance of many generations do not change so easily. Laws may be changed by a stroke of the pen, but habits persist terribly. The inherited impulses and modes of thinking cannot be transformed by bright resolutions."

The second part of the book resembles the feet of the great image in Daniel, partly of iron, and partly of clay. Excellent in positive statement, these chapters are somewhat weakened because of unfair criticism. Our great predecessors in the approach to Islam, Pfander, Rouse etc., deserve more friendly treatment. Their work will continue useful for many decades, and the real issues lie deeper than this book indicates. We would call attention to some careless proof reading. *asrat* for *aurat*, page 40; *furqam* for *furqan*, page 147; *namahram* for *muharram* page 148 etc. The entire book is however of intense interest, packed with information, and marvellously cheap.

S. M. ZWEMER.

STUDIES IN ISLAM.—Sell. Published by C. M. S., London, and the Diocesan Press, Madras, 270 pages, Demy 8vo. Rs. 4-0-0.

All Canon Sell's work bears the hall-mark of scholarship, and the present volume is no exception. He has been studying Islam for sixty years and has at intervals made the results of his studies available. His treatment is invariably sympathetic. It is characteristic of him that he is not content until he has brought his published writings of an earlier date into line with his more recent study.

The present volume is a collection of six essays, three of which are a revision of studies appearing in *ESSAYS ON ISLAM* (1901), while the others draw largely on material scattered about in his numerous writings. In this sense the work is not new, nevertheless it is to be welcomed in that the author has grouped together here a number of inter-related studies bearing on the esoteric teachings of some of the less orthodox Muslims. It is particularly noteworthy that Canon Sell has completed this self-imposed task in his goth year!

Mysticism in Islam (a revision) is a study of the origin and content of Sufism, that attempt of the human mind to bridge the gulf created by the Muslim creed of a God far off. Canon Sell is a Persian scholar and often cites the Persian poets to illustrate features in the Sufi 'mystic way.' While frankly recognising elements of worth in the cult, he is emphatic that, on the whole, its influence has been for evil, since it tends to antinomianism.

There follow three closely-related studies on *The Shi'ahs*, *The Fatimid Khalifate*, and *Babiism* (a revision), each of which shows the extraordinary popularity and power of the doctrine of the *imāmat*, whereby is established an intermediary (whether revealed or hidden) between man and God, on the basis that, "an infallible Book is not enough, an infallible Guide (imam) is needed." We have here striking proof of the failure of orthodox Islam to satisfy the cravings of the human heart. Divisions soon arose over conflicting views of the theory of the *imāmat* and the claims of rivals, out of which sprang numerous sects, such as the Ismailians. The most notable development of recent times appeared last century in Persia in the person of the Bab (Door), who claimed to be the manifestation of

God to men. The sect he founded, though not political, was from time to time ruthlessly persecuted, though persecution viewed with suspicion only brought more adherents to the cause.

Islam as a theocratic system (we are reminded in a revised essay on *The Darwishes*), does not recognise the limitations made by the political influences between the various Muslim peoples, and so the Darwish orders, common to all lands, can at any time and anywhere exercise a very real influence in any direction which their leaders may choose. It is significant that the Angora Government has suppressed all such orders within the state.

Though Canon Sell has written quite a lot on *The Quran*, we have, hitherto, not had from him so concise a study on the subject in its various aspects as in the closing essay of this volume, in which he gives us the gist of what he has said elsewhere.

This group of studies is rendered more valuable by the illuminating foot-notes so generously scattered throughout the book. The get-up of the volume is good and this makes it unfortunate that a considerable number of errors have escaped the scrutiny of the proof reader.

L. BEVAN JONES.

Let us Pray

"We wish members of the League could unite with us in prayer for those who have left Islam and confessed Christ in Urumia and Tabriz. They need prayer that their faith may be strengthened and that the awful forces that surround them may not draw them away from a Christian life and profession."

"The daughter of a former high ecclesiastic in Islam has become a joyful, victorious Christian. Please pray that she may win her husband to Christ." Persia.

"Do not forget to pray for my visit in Europe." S. M. Zwemer.

Let us remember in our intercession those upon whom the destiny of Afghanistan rests as she seeks to find herself, that no longer will she be a land notoriously closed to the Gospel, but opened in heart and mind to the Truth as it is in Christ Jesus.

New Members

- | | | | |
|-----|------------------------|-----------------|-----------------|
| 23. | Miss E. M. C. Arculus, | C.E.Z. Mission, | Bangalore. |
| 86. | Rev. P. Gäbler, | I.E.L. Mission, | Vepery, Madras. |

Any notification of change of address, names of new members or remittance of subscription, etc., should be sent to the Superintendent, Orissa Mission Press, Cuttack, India, and *not* to the Secretary of the League. The annual subscription to the League is Rs. 2-0-0 (English 3s. od.).

Matters of interest to members of the League, items of news and requests for prayer should be sent (if possible early in the month) to the Hony. Secretary:—

Rev. M. S. Pitt,
Methodist Theological College,
Jubbulpore, C. P., India.