

Missionaries to Muslims League.

NEWS AND NOTES, SERIES III, No. 6. October 1914.

NOTES.

"Their creed, "Surrender"; yet to Him alone
Who the world's Empire as His right can claim,
They pay no homage, nor revere His Name,
Nor bow themselves submissive at His throne;
To other lords they must allegiance own,
Servants of fear and error, lust and shame;
Tho' with the sword they spread a prophet's fame,
Blindly they kneel before a God unknown.

To these so long rebelling 'gainst Thy reign,
Captain of our Salvation, let Thy Word
Ring out their stubborn battle-cry above;
Thou Who for men wast perfected through pain,
Lead them as captives in Thy triumph, Lord,
Surrendered to Thine all-constraining Love."



Disillusioned: Thinking to advance the cause of Islam, the Muhamadans some time ago issued in tract form "The Hero as Prophet, a lecture by Thomas Carlyle," but now some are of the opinion that it would have been better if they had left Carlyle alone, for they find in his book on "Heroes, Hero-worship and the Heroic in History," not only praise for the Prophet Muhammad but remarks far from complimentary.

In "The Hero as Poet," Carlyle compares Dante and Shakespeare with Muhammad. He says, "Muhammad speaks to great masses of men in the coarse dialect adapted to such; a dialect filled with inconsistencies, crudities, follies; on the great masses alone can he act, and there with good and with evil strangely blended. Dante speaks to the noble, the pure and great, in all times and places. Neither does he grow obsolete, as the other does..... Dante, one calculates, may long survive Muhammad."

"Shakespeare," he says, "did not feel, like Muhammad, that he specially was the 'Prophet of God': and was he not greater than Muhammad in that? Greater; and also, if we compute strictly, as we did in Dante's case, more successful. It was intrinsically an error that notion of Muhammad's, of his supreme Prophethood, and has come down to us inextricably involved in error to this day, dragging along with it such a coil of fables, impurities, intolerances, as makes it a questionable step for me here and

now to say, as I have done, that Muhammad was a true speaker at all, and not rather an ambitious charlatan, perversity and simulacrum; no Speaker but a Babblor! Even in Arabia, as I compute, Muhammad will have exhausted himself and become obsolete, while this Shakespeare, this Dante may still be young;—while this Shakespeare may still pretend to be a Priest of mankind, of Arabia as of other places, for unlimited periods to come!" Muhammad's "Quran has become a stupid piece of prolix absurdity; we do not believe, like him, that God wrote that."

Remarks like these nullify the effect of all the praise found in the other lecture.



Can we be tolerant? Many workers are exercised as to how far we should expose the errors of Islam. In an article in *The Moslem World* for October 1913, Dr. Mylrea of Arabia writes a very forcible article against the present attitude of silence towards error in other faiths. He says that to-day the missionary "is told that he must never mention the Prophet Muhammad but merely preach Christ; he must never speak of Muhammad's vices, but always and only of Christ's virtues; he must, in other words, never say what he thinks, but must always let the Muhammadan do the thinking for himself."

We think that a saying of Rabbi Duncan's is to the point in this matter. He said, "The vague cloudy men are always talking against intolerance. Why, our very calling is to be intolerant; intolerant of proved error, and known sin. The evil is that we are not intolerant enough, though, at the same time, we are not benevolent enough. A man, however, must have a clear eye and a large heart, before he has a right to be intolerant either towards concrete error or concrete sin. At the abstract he may hit as hard as he likes. Propositions don't feel pain."

This method appeals to us. Without unduly hurting the feelings of our Muslim hearers by mentioning in detail the failings of their Prophet it is possible to state hypothetical cases that will cover all known error including all the vices of Muhammad, and the Muslims themselves will not be too blind to see from such cases the defects in their faith and its founder.



A correspondent to an English religious paper gives some details of how Hindu and Muslim propagandists are working to-day in England. He says, "Young Muhammadans who settle in London are taken in small groups, and if there is need, individually, on tour through the slums of the East-End. They are fascinated, probably horrified, by the tenement houses, the doss-house kitchens, the public-houses at closing time, and the centres of immorality, where the girls and women ply their trade for bread and drink..... What wonder if the Indian seeing these things for the first time is filled with indignation at Christian England's neglect of her own people. His mind is prejudiced, infinitely more prejudiced, against Christianity than when he came to our shores."



The Rev. Stephen van Trowbridge, the well-known missionary hero of Adana at the time of the Armenian massacres, has become secretary in America for work among Muslim children in Egypt and North Africa.

MISSION WORK AMONGST MUSLIMS IN THE MOGHUL PERIOD IN INDIA.

Bernier travelled in the Moghul Empire in the years A.D. 1656-1668 and in his book of travels¹ he says:—

“I am decidedly favourable to this establishment of missions, and the sending forth of learned and pious missionaries. They are absolutely necessary; and it is the honour as well as the peculiar prerogative of Christians to supply every part of the world with men bearing the same character and following the same benign object as did the Apostles. You are not, however, to conclude that I am so deluded by my love of missions to expect the same mighty effects to be produced by the exertions of modern missionaries as attended the preaching of a single sermon in the days of the Apostles. I have had too much intercourse with infidels, and am become too well acquainted with the blindness of the human heart to believe we shall hear of the conversion, in one day, of two or three thousand men. I despair especially of much success among Muhammadan Kings or Muhammadan subjects. Having visited nearly all the missionary stations in the East, I speak the language of experience when I say, that whatever progress may be made among Gentiles by the instruction and alms of the missionaries you will be disappointed if you suppose that in ten years one Muhammadan will be converted to Christianity.

“True it is that Muhammadans respect the religion of the New Testament: they never speak of Jesus Christ but with great veneration, or pronounce the word *Aysa*, which means Jesus, without adding *Azeret* (Hazrat 'Isa) or Majesty. They even believe with us that he was miraculously begotten and born of a virgin mother, and that he is *Kelum-Allah* and the *Roub-Allah*, the Word of God and the Spirit of God. It is in vain to hope, however, that they will renounce the religion wherein they were born, or be persuaded that Muhammad was a false prophet. The Christians of Europe ought nevertheless to assist the missionaries by every possible means: their prayers, power and wealth ought to be employed in promoting the glory of their Redeemer.....

“We do not adequately estimate the stronghold which the Muhammadan superstition has over the minds of its votaries, to whom it permits the unrestrained indulgence of passions which the religion we require them to substitute in its stead declares must be subdued or regulated. Muhammadanism is a pernicious code, established by force of arms, and still imposed upon mankind by the same brutal violence. To counteract its baneful progress, Christians must display the zeal, and use the means I have suggested, however clear it may be that this abominable imposture can be effectually destroyed only by the special merciful interposition of Divine Providence.”



Some time ago in the *Times of India* there appeared a review of a Portuguese book, published in Goa, giving an account of the relations between the Goanese Government and the great Moghuls. From the reviews we gathered much of interest concerning Akbar's Christian wife, Maria Mascarenhas, or as the Musulmans call her 'Maria Makary,' but we were more impressed with the story of the missionary methods of that age. Here it is:—

“Maria Mascarenhas tried to save her husband's soul. Her own palace

¹ Bernier's Travels. (Constable).

had long been adorned with frescoes of the Annunciation, and as a result of the new treaty with Goa, Akbar was induced to invite to his Court a band of missionaries qualified to expound the Christian doctrine. Among them went the Jesuit Rodolfo Acquaviva, whose dialectic talents, according to the Oriente Conquistado, proved too much for Akbar's mullahs. It must, however, be confessed that, if the latter were correctly reported, so to triumph was not a difficult task. They attacked the Christian religion by alleging that the Bible had originally been verbally the same as the Quran, but had been altered to its present form in order to introduce the idolatrous worship of the Trinity. And they asserted that Muhammad's mission had been to restore the pure faith which Christ had taught. Such an allegation, unsupported by any evidence, was easily ridiculed out of court. But the learned Jesuit's reply does not, to my mind, give proof of much ability. His criticism was purely destructive, and he made no attempt to show how the teaching of Christ was superior to that of Muhammad. Nevertheless what the contending saints lacked in brain power they made up for in lung power. And as they warmed to their work the Emperor, at whose invitation they had assembled in the Ibadat Khana, found that to conquer Hindustan was an easier task than to calm this controversial cyclone. He was finally obliged himself to flee deafened from the room, leaving the disorderly conference to continue all night until exhaustion silenced it towards morning.

Subsequent to this the mullahs, wearied with argument, made to the missionaries what, as it must fairly be admitted, was a sporting offer. They expressed themselves willing to enter a fiery furnace if the missionaries did likewise. The former were to be armed with a Quran, the latter with a Bible, and the fire was to judge between them. The missionaries replied that they had already won a judgment in the tribunal of reason, that miracles were only intended to supplement evidence, and that where reasons were, as in the case of Christian truth, so clear and manifest, it was merely tempting God to ask for miracles without necessity. Such arguments could scarcely have convinced Akbar, and the distinct favour with which he regarded Christianity must only have been due to his wife's pressure. On one occasion he did homage to the crucifix in the Portuguese Chapel, first in the Musalman style by a profound reverence, then in the Christian way by kneeling in front of it, and lastly by prostrating himself like a Hindu before an idol. Indeed in the religion which he afterwards invented, it is possible, as I think, to trace an attempt to reconcile the conflicting claims of his queen and his conscience. But, although Christianity never won over Akbar as a convert, Queen Maria's religion yet made considerable way. Ranks mentions three princes of the Royal House who were duly baptized, and Gustave Le Bon affirms that in Jehangir's reign the number of distinguished Christians at court was sixty. Even the graceless Jehangir hung in his palace images of Christ and the Virgin, and in a fit of drunken expansiveness declared that Christianity was of all religions the best. For its followers were doubly blessed. They were free to eat both beef and pork."

IMPORTANT : SPECIAL NOTE.

DEAR FELLOW-MEMBERS,

It is with regret that I have to report that the Calcutta doctors have invalidated me Home immediately. I hope to be able to name my successor as Secretary, in the next issue of *News and Notes*.

J. TAKLE.

PRAISE AND PRAYER.

A great part of the strength and art of prayer lies in this: first to have the mind furnished with fit conceptions of God, and established in the firm persuasion of them; in that is much of the strength of prayer. Then fitly to call up and use these conceptions and persuasions for our own supporting and prevailing with God; in that lies the art of it.

ARCHBISHOP LEIGHTON.

Note of Praise: News has come from Dr. Zwemer that an intelligent Muslim of Cairo has been converted through the reading of the Rev. W. Goldsack's recent book "Ghulam Jabbar's Renunciation."

Rangoon, Burma: Praise that the father of the Afghan recently baptized has written that he has reached his home and is reading his Bible and praying; he has not had courage to seek any missionary—the nearest is at Rawal Pindi, but hopes to return to Rangoon three or four months hence, and asks us all to pray for him.

Pray earnestly for a young Persian, baptized in 1908, who has led a wayward life, but has not given up his faith, and now is attacked by consumption, that the rest of his life may be fruitful in winning souls. Pray that Hindus and Mahomedans here may be one in Christ Jesus. Praise God for the unity that exists.

H. M. N. A.

Chefoo, N. China: May I ask prayer for the following:—

1. For a Moslem convert in Manchuria baptized a few months ago may he be kept and used to lead others to Christ.
2. A Moslem convert in Kwangsi province; he made a public renouncement of Islam in the place where he belongs, and was baptized this year. Pray that he may be upheld by the mighty power of GOD.
3. For a Moslem scholar (of Chinese) in Hunan province: he has confessed privately his faith in the Lord Jesus Christ; has brought a Moslem friend to the Hall that he might receive tracts. May he be given grace to go forward and be baptized; and become a soul-winner.
4. For two mullas to whom copies of the "Twice Born Turk" have been mailed. One is in Shansi, the other in Hunan province.
5. For an Imam in Manchuria; he has accepted a parcel of Arabic books from the local missionary (including a copy of "Twice Born Turk"); an evangelist has had several talks with him concerning the Truth; the Imam's attitude is that of fear as to what his people will say if they knew he is reading the Christian books. May the love of Christ supplant his fears.
6. Also please pray for the Divine blessing to rest on the issue of a second edition of the "Borden Memorial" in Chinese, prepared specially for *Free circulation* among the Moslems. Through the kind offer of a friend, thirty thousand are now being printed for widespread distribution in China. The whole edition is al-

readily spoken for by the various missionaries working in Moslem districts. It is a splendid witness to The Lord Jesus Christ, to whose service our beloved brother Borden consecrated his all.

F. H. R.

Aurangabad, Deccan : I am writing you from Sholapur, where I have come, with two Indian brethren, both converts from Islam, for a series of meetings for Muhammadans next week. I have been here several times before, and have always had a good reception, so I can expect a good time this visit. I should like to ask prayer for the work, that its influence may be deepened. Also for the work of Miss Fülcher and Miss Morgan of the Z. B. & M. Mission here, who are regularly working among Muhammadan women and girls.

H. J. S.

ISLAM IN FIJI.

METHODIST INDIAN MISSION,

SUVA, FIDJ ISLANDS,

12th August, 1914.

DEAR MR. TAKLE,

I promised you to write for the *News and Notes* something about Islam in the Fijis. I have been at my new station in Suva only a little over a month, so am not yet in a position to write with any authority on the subject of Islam in Fiji, but I can record observations and first impressions with regard to Islam in Suva, the Capital of Fiji.

Here Islam suffers from the lack of organization. There is no mosque and no authoritative leader. There is a man who regards himself as the local Moulvi, but he has failed to win the respect and acknowledgment of his fellow religionists. I have been in Suva a month and have never once seen a Muhammadan performing the Namāz. The Moslem has lost much of his conservatism by coming to Fiji; he eats and drinks and intermarries with people of other Faiths without any scruples. On one occasion I visited the above-mentioned Moulvi. Ostentatiously he ordered a cup of water to be brought for the purpose of performing his ablutions as it was the time for his evening Namāz. He explained that for purificatory purposes a cup of water was sufficient for himself as he had only to observe the "kulli," or mouth-rinsing, because he was otherwise pure. The Suva Moslems talk of engaging a Moulvi from India to organize their forces. They have recently approached the Governor with a request for assistance towards the establishment of a Mosque in the town of Suva where services could be held and their children educated. To facilitate the collection of subscriptions they requested His Excellency to authorize the Magistrates of the Colony to receive subscriptions on behalf of the trustees. They further asked that they be allowed the use of Government grounds and buildings for the observance of Ramzān and Bakr Id. The petitioners received a favourable reply from His Excellency.

The Moslems are not numerous in the Colony: they constitute about one in seven of the Indian community, or about 7 or 8 thousand altogether. The rising generation of Moslems, the children born in Fiji, are being influenced by Christianity. The parents themselves living here under entirely new conditions have lost much of their conservatism and many of them are content to allow their children to think for themselves. There is one family where the parents are still professing Muhammadans,

while all their sons and daughters are earnest Christians and members of our Church. The children breathing the atmosphere of a Christian country and educated in Christian schools cannot fail to be very largely influenced by Christianity and led to see the insufficiency of the religion of their fathers.

Yours sincerely, F. L. NUNN.

A CHEAP LIBRARY OF ENGLISH BOOKS ON ISLAM FOR INDIAN CHRISTIAN WORKERS.

(30 Books for £1.)

A difficulty with our Indian brethren is that they cannot afford to purchase many books. We believe that if they were in a position to get more tools they could and would do more effective work. We have proof that many Indian workers will not work among Muslims because they are conscious of their ignorance of the points at issue. It would pay Missionary Societies to subscribe the Rs. 15 necessary for supplying the following set of cheap books to certain of their Indian workers.

	Rs.	As.	P.
1. Outlines of Islam—Sell (C.L.S.)	0	4	0
2. The Reproach of Islam—Gairdner (C.L.S.)	0	8	0
3. The Faith of the Crescent—Takle (Y.M.C.A.)	0	12	0
4. Mohammedanism—Margolionth (Home Universal Li- brary)	0	12	0
5. Islam refuted on its own Grounds—Wherry (C.L.S.)	0	4	0
6. Christianity and Islam—Gardner (C.L.S.)	0	4	0
7. Islam: Its Rise and Progress—Sell (S.P.C.K.)	0	9	0
8. The Rise and Decline of Islam—Muir (R.T.S.)	0	4	0
9. The Life of Muhammad—Sell (C.L.S.)	1	6	0
10. Modern Egyptians—Sale [Everyman]	0	12	0
11-12. Pilgrimage to Al-Madinah and Mecca—Burton [Bohn]	1	8	0
13. The Koran—Rodwell [Everyman]	0	12	0
14. The Koran—Sale (Warne)	1	8	0
15. Appendix to Sale's 'Preliminary Discourse' (C.L.S.)	0	6	0
16. The Recensions of the Quran—Sell	0	8	0
17. The Historical Development of the Quran—Sell (S.P.C.K.)	0	12	0
18. Selections from the Quran (C.L.S.)	0	12	0
19. Origins of the Quran—Goldsack (C.L.S.)	0	2	0
20. The Koran and the Bible—Takle "	0	3	0
21. The Key of Mysteries—Tisdall "	1	4	0
22. The Muslim idea of God—Gairdner "	0	4	0
23. God in Islam—Goldsack "	0	2	6
24. Christ in Islam— "	0	2	0
25. Sin and Salvation—Hooper "	0	12	0
26. Tracts for Muhammadans—Rouse "	0	6	0
27. The Muslim Controversy—Wherry "	1	0	0
28. Sweet Firstfruits—A Syrian Christian (R.T.S.)	1	14	0
29. Ghulam Jabbar's Renunciation—Goldsack (C.L.S.)	0	6	0
30. Siratu'l-Mustaqim—The Straight Path—Takle (C.L.S.)	0	4	0

Deducting the usual C.L.S. discount, these thirty valuable books should be secured for the small sum of £1=Rs. 15.

OUR FILE.

Paul's Advice to Timothy : " Avoid foolish discussions with ignorant men, knowing—as you do—that these lead to quarrels; and a bondservant of the Lord must not quarrel, but must be inoffensive towards all men, a skilled teacher, and patient under wrongs. He must speak in a gentle tone when correcting the errors of opponents, in the hope that God will at last give them repentance, for them to come to a full knowledge of the truth."

2 Tim. iii; 23—25. (*Weymouth.*)

In the September issue of *The Young Men of India*, the Rev. H. A. Walter has given three pages of interesting notes under the caption "Gleanings from Islam." Could not other of our members gather items for their denominational papers and thus arouse interest?

The Proposed new Magazine for Muslims : We are encouraged by the hearty way in which members have responded to the Rev. A. French's appeal for the new magazine. It has been thought that with the war on, it is an inopportune time for starting the magazine, further there are difficulties in regard to the editorial staff, some of those proposed having to leave shortly for Home. The whole matter will be gone into and members advised later.

NEW MEMBERS.

135	Mrs. J. E. Thor	...	...	Sian Fu, China.
136	Rev. H. C. Robertson	...	...	Mardan, India.
137	D. A. G. Harding	...	...	Kansu, China.
138	Rev. Jas. Cantine	...	...	Busrah, Persian Gulf.
139	Miss Mackenzie	...	...	Joynagar, Bengal.

Annual Subscription to the League is Rs. 2 (2s. 8d.). Members are requested to send News and requests for prayer.

*Brahmanbaria,
E. Bengal.*

*J. TAKLE,
Hon. Sec. M.M. League.*

