

Missionaries to Muslims League.

NEWS AND NOTES, SERIES III, No. 8. December 1914.

A PERSONAL WORD.

We cannot let Mr. Takle pass from our midst, laid aside temporarily from his active duties in India by an All-wise Providence, without expressing in *News and Notes* what all the members of the League must feel at this time, our sense of personal loss, as regards ourselves, and of deep sympathy for him. How much the League owes to his original inspiration and his constant devotion of time and labour to its interests only those who have been with the League from the beginning can realize. And his services to and through the League have constituted only a small part of his untiring efforts to further the cause of missions to Muslims in India both on the field and at the Home Base. He has been an example to us all in industry and consecration, and our united prayers for his safe voyage and speedy return will surely follow him as he leaves us now. That he on his part will continue to work and pray for the League, during his enforced furlough, we have no doubt; and we hope to pass on frequent messages from him to the members of the League through the medium of this paper.

Meantime the work of the League must not be allowed to lapse. More than ever in this time of stress and strain we need this bond of union, this connecting link of prayer and fellowship. The acting secretary has taken over this task, temporarily, with gravest hesitation, in view of his recent coming to the field and of his preoccupation in other work. Since, however, it has been deemed expedient in this emergency he bespeaks from all the members of the League a special measure of prayer and their united, continuous support, particularly in the form of contributions to *News and Notes*, in order that our paper may serve the highest possible ends as it circulates among the members.

In order that it may be of the greatest use, the League should include in its membership all Christians who are working and praying for Muslims in India and the Far East. Very many, we are sure, would highly value membership with us if they knew of the League's existence. Will not all present members bear this fact in mind and invite to join with us any such whom they know, who may not have heard of our Association, thus doing both them and ourselves a service. May there not, too, be other "praying partners" in the homeland to whom we can send the Prayer Cycle and *News and Notes* in order to enlist their prayers with ours in this mighty enterprise? Extra copies of *News and Notes* will always be available to be sent to any address direct, as heralds bearing tidings of the League and its purpose to interested parties. "*The supplication of a righteous man availeth much in its working.*" (Jas. v. 16, Rev. version). H. A. WALTER.

THE CURRENT PERIODICALS.

"The Moslem World," October.

The latest number of this invaluable quarterly is well up to the usual high standard in the variety, usefulness and scholarship of its contents. The editorials on current events are by Dr. Weitbrecht and Dr. Zwemer. The contributed articles include "The Gospel and the Beduin", "Islam and Magic in Egypt", "Results of the War in Bulgaria", and "Islam in Kashmir." Mr. Upson of Egypt has a very interesting article, surveying a recent issue of the world's leading Muslim magazine, *Al-Manar*. Much of this issue is given up to answering missionary criticisms of Islam and to a counter-attack of a vicious and largely unprintable character. Mr. Upson concludes, "We close this issue of *Al-Manar* feeling the worse for having soiled our minds with some of its blasphemies, but we are glad to know that the editor has been severely censured for his attacks upon our Lord Jesus, and has promised, in print, not to repeat the offence". Mr. Takle's profound study of "Popular Islam in Bengal and how to approach it", which has already appeared in print in India, is republished here in order to reach the wider audience which the *Moslem World* commands. Rev. W. A. Rice, whose masterpiece, "Modern Crusaders of the Twentieth Century", is, or should be, in the library of every missionary to Muslims, contributes to this issue a carefully thought out syllabus of Bible readings for use in Mission Hospitals, with special reference to Muslim hearers. Dr. George F. Herrick of Constantinople has an article entitled "Conciliation not Compromise". On the side of conciliation Dr. Herrick writes boldly: "It is my conviction that there are many things in Islam which the Christian can approve and accept." And he adds: "We can approve, and might well adopt, the Moslem's reverential attitude and spirit in worship. The name of their religion, "Islam", surrender, and "Moslem", one self-surrendered to God, appeals strongly to the thoughtful Christian. We can pray the prayer of the first sura with our Moslem brethren. It would hardly be a loss to Christianity, it might be a gain, if our call to prayer, like theirs, were by a trained human voice from a high position, instead of by a bell". On the other hand, Dr. Herrick mentions some directions in which there can be no correspondence between Islam and Christianity, and he concludes, "'Counsels of perfection, impracticable of realization by us men', is the judgment passed by Moslems on these basic principles of moral and spiritual life. A straight gate, a narrow way! Yes, but it is the only path that 'leadeth unto life', life that is worth living here or hereafter. Christianity is the sole religion which renders possible—it has sometimes rendered actual—that development of man's spiritual nature which establishes a real fellowship between the infinite and the finite spirit, between God and man."

Mr. McNeill has translated a chapter of the monumental work of the radical Italian Islamist, Prince Leone Caetani, entitled "Annali dell Islam". This chapter deals with the development of Muhammad's personality as revealed by the Quran showing how, gradually, God sank to a secondary position and the prophet himself became actually the central, commanding figure in the new religion and revelation. Of the later deterioration of Muhammad's character in Medinah where "he offered very little resistance to the corrupting action of the new social position", the author says: "The deterioration of his moral character was a phenomenon supremely human, of which history provides not one but a thousand examples. In the figure of Muhammad we have thus all the successive gradations from the honest enthusiast, solitary, unknown, to the powerful oriental despot, who drew his last breath in the plenitude of his political

and military triumphs, and surrounded by the beauties, with their greater or less charm, of a well-furnished harem. With all this, the worldly flash of the close cannot and should not shut out the honest sincerity of the beginning." The usual comprehensive "Notes on Current Topics" and "Book Reviews", together with the Index to Vol. IV, complete the number. It is hard to understand how any mission worker among Muslims, who reads English, can afford to be without access to every issue of this uniquely valuable journal.

"The International Review of Missions", October.

This issue contains Dr. S. K. Datta's thoughtful analysis of the 1911 Census of India. Of Muhammadanism he writes, "Islam has a comparatively larger growth than Hinduism, though this is due more to a higher birth-rate than to the results of proselytism". The concluding paragraph, written by this expert on the subject of Indian Christianity, is worthy of quotation in full.

"To estimate the value of Christianity is very difficult, for the numbers are small compared with those of the other great faiths. Indian Christianity has been frequently charged with being denationalized, and therefore of contributing little if at all to the welfare of India. This is not the assertion merely of its enemies, but of many Christians themselves. To make a sweeping condemnation such as this betrays ignorance of the most elemental facts. In the first place, the vast majority of Christians are employed as field labourers, still toiling at their hereditary avocations, even as their fathers toiled. Christianity has not made any difference in their manner of life—except that it has made them more truthful and cleanly in their personal habits, and possibly a little more independent. Surely these virtues are not marks of denationalization. Christianity does even more for the second generation, and the percentage of literacy rises, and more extraordinary still, female literacy keeps pace with male literacy. The marriage age is automatically raised, and monogamy, instead of being a pious sentiment of the select few (as in the other great communities) is part of the civil law applicable to Christians alone among them. A consideration of the origins of the Christian Church and the failure of other communities to achieve what it has already achieved, must compel recognition of Christianity as a vital force working for the regeneration of India."

Our readers will be specially interested in Dr. Zwemer's article on "The Present Attitude of Educated Moslems towards Jesus Christ and the Scriptures". The author's remarkably wide and thorough knowledge of present-day Islam enables him to treat of Islam as a unity in presenting this theme. "Everywhere," he says, "the methods and ideals of the West are pushing their way". A new type of leader has appeared in all Moslem lands, from Morocco to Java. They are the scouts in advance whom the bulk of the community will follow with more or less hesitation in the future. They are formulating public opinion, advocating reforms and preaching the power and possibility of a revived Islam. After quoting from Muslim periodicals and speeches in many lands Dr. Zwemer sums up:

"Without, therefore, in any way under-estimating the new anti-Christian attitude of some educated Moslems and the pan-Islamic efforts of others to oppose Christian missions by every modern method of attack or defence, it remains true that the whole situation is hopeful to the last degree. The light is breaking everywhere.

"There never was so much friendliness; such willingness to discuss the question at issue; such a large attendance of Moslems at Christian schools, hospitals, public meetings and even preaching service as there is to-day. And this is true in spite of public warnings against having dealings with Christian missionaries or, as recently in Turkey, systematic attempts to boycott Christians commercially."

And the situation for the Christian missionary is thus hearteningly pictured:—

"And what does it all mean? It means that we should press forward with all our might plans for the immediate evangelization of these educated classes. They are adrift and the Gospel alone can give them new anchorage. They are hungry for the friendship that does not patronize and the love that can forgive. They have lost faith in the old Islam and reach out to new ideals in ethics. Who can satisfy them but Christ? This is the missionary's supreme opportunity. If we can win the leaders of Moslem thought now, 'reformed Islam will be Islam no longer' but an open door into Christianity."

"The Missionary Review of the World", September.

We find in this issue little that relates to Muhammadan lands, but there is one brief item regarding Turkestan which we have not seen elsewhere. "The Russian Church has recently taken up work for the Moslems in Turkestan. The Government is displeased at this, but cannot interfere as the Holy Synod is all powerful. The Greek Church missionary is a converted Tartar from Siberia, and has written a clever attack on Islam. The British and Foreign Bible Society has also opened a Bible agency in Taschkend, Turkestan, and several colporteurs have received permission to work among Moslems."

"Islamic Review", September.

This is largely a War number. The editor glories in the present war as a vindication of Islamic principles over against the pacific doctrines of the Sermon on the Mount. "Sir Edward Gray and the Prime Minister, in their historic speeches to vindicate their actions, have simply vindicated the Holy Prophet Muhammad. Mr. Asquith, with all his Nonconformist conscience, has been forced to put the Sermon on the Mount behind his back and follow the Lord of Islam. Yes, it is a truism that to wage war in self-defence and for self-preservation is a necessity, an essential virtue and true righteousness". Could the contrast between the *ideal* of the religion of Christ and that of the religion of Muhammad be more clearly put? Alas that "Christendom", which has advanced far beyond Muhammad, is still so far behind Christ that she can be accused by her enemies of being still dominated by the Mussulman ethics of the ninth century, however these may have been idealized by neo-Islam! There is an "Appeal against War" by Katharine Halkett, and Maxims of War by Abu Bakr, the First Muslim Caliph, and by Lord Kitchener. More correspondencies. Khalid Sheldrake tells "Why I adopted Islam". He revolted against orthodox Christian theology and he was attracted by the simple creed of Islam. He found that "drink and gambling are the great curses of Christian lands, and do not exist where there is Muslim domination". He concludes: "Unity of God and Brotherhood of Man, this is the message of Islam to the West, and is it not a creed that anyone should be proud of?"

In commenting on a Christian article on "True and False Worship" the editor writes, after his customary criticism of Christianity as based on the human theology of St. Paul rather than on the inspired teaching of Jesus: "The only sacred book intelligible to average man as to which we

can safely say, 'Nothing added and nothing taken away', is the Holy Quran, a book which gives us a complete code of life, and satisfies all human ends." We wonder if Khwaja Kamal ud Din really believes that statement so piously enunciated. We do not think so.

"The Review of Religions", September.

Nearly half of this issue is taken up with a rehash of ancient Ahmadiyya claims regarding Ahmad's prophecies and their fulfilment.

There are also the usual reprints from the atheist periodical of New York, "The Truth Seeker", although they are not, in this case, transcribed verbally. The subject of one of these articles is "Christian Parallels in Other Lands" and the other is "Theology vs. Science." The atheism of the latter article is repudiated, in general, but the specific attack on Christianity is applauded, as being keenly discriminating. Mirza Bashir Ahmad has a bitter reply to what he calls "A Ceylon Missionary's Attack on our Holy Prophet". It refers to a pamphlet "Mohammedanism in Ceylon" written by Mr. John Ferguson and alleged to contain an attack on the person of the Prophet. This article, and indeed this whole number of the Indian paper, in its futility and utter lack of originality, is a pathetic commentary on the condition of any religious community, which has been dependent upon some great man's personality, after the original genius has departed.

MUHAMMADANISM IN CEYLON.

To-day I asked a veteran C.M.S. Missionary what work was being done among the Muhammadans of Ceylon. He replied "Practically nothing." Two or three of the ladies of the C.E.Z. Mission in the course of general Zenana visitation in Colombo meet and deal with Muslim women and some children attend the general mission schools, but with the exception of one catechist in Kandy no special attempt is being made anywhere to reach the Muhammadans. In the whole of the Colony not more than one or two converts from Islam are made during each year. Recently a matriculation student who came over from the mainland to study English in the C.M.S. College at Kandy confessed Christ, and the missionaries are hoping much from him; but such converts are very few.

It is pitiable that more is not attempted, for it would appear that the Muhammadans of Ceylon—in Colombo at any rate—are not an inferior type. They are called Moors here—the term is a misnomer; it was handed down by the Portuguese who styled all Muhammadans Mouros or Moors. They total 266,625 in the whole Colony and are divided up thus: Ceylon born Moors, 233,901, and the rest Indian born. During the decade under review at the last census the Moors increased by 15·20 per cent and the Christians 17·20 per cent. They are not aggressive in any sense. In comparison with other religions in the Colony, Islam stands thus:—

Buddhism	has	60	per	cent	of	the	population.
Hinduism	has	23	"	"	"	"	"
Christianity	has	10	"	"	"	"	"
Islam	has	7	"	"	"	"	"

The percentage of literates in 1911 was:—

Islam—Male 36·2; female 3·2.

Christianity—Male 60·3; female 38·8.

J. TAKLE.

THE CAIRO STUDY CENTRE.

The second Annual Report of the Cairo Study Centre, under Dr. S. M. Zwemer's direction, has just been received in India. It is gratifying to see the success which is attending this venture of faith, which, if we are not mistaken, was born of the Lucknow Muhammadan Conference where so much emphasis was laid upon the necessity of missionaries to Islam making a special study of the Arabic language and the Muslim religion.

Last year there were twenty-one students who attended, of whom one only was from India, a young Indian convert now nearing the end of his second year at the School. This young man has studied the following subjects:—

Literature—*Kalila wa Dimna*—Arabian Nights, etc.
 Quran, with Al-Beidawi's Commentary.
 Hadith, Mishkat al Anwar, with Commentary.
 Al-Buktars, with Al-Qastallani.
 Kalam—Al-Fadali's text, with Commentary.
 Din—Government text books on Islam.
 Nahu—Government text book (advanced).

During the last year the following courses were given for the missionaries in attendance:—

By Dr. Zwemer :

Introductory course on Islam.

Apologetic:—How to meet Muslim objections: How to present the Gospel to Muslims.

By Mr. McNeille :

Historical and Doctrinal Origins of Islam.

Life of Muhammad.

Islamic Ritual and Observance.

By Miss Thompson :

Methods of Women's Work.

Gospel of St. Matthew in Evangelization of Moslem Women.

By Mr. Gairdner :

Phonetics of Arabic.

Reading and Grammar, both Colloquial and Classical.

Kalila wa Dimna.

By Mr. Swan :

Popular Sufism.

None but accredited missionaries of recognized missionary societies are or can be accepted as full students of this Centre. They are required to pay Rs. 10 per term. Others, not students of Arabic, who attend the open lectures, are charged Rs. 4-2 per term. The students make their own arrangements for rooms and board, although it is hoped in time to have a hostel in connection with the C. S. C.

Dr. Zwemer's open lectures on Muhammadan apologetics comprise the following ten subjects (the text books used being *Tisdall*: "Mohammedan Objections to Christianity," and *Rice*: "Crusaders of the Twentieth Century").

- I. Introductory—Literature on the subject.
- II. The Message. What is Christianity? (*Tisdall*, pp. 13-23; *Rice*, pp. 19-45).
- III. The Moslem Mind (*Tisdall*, pp. 24-28; *Rice*, pp. 1-19).

- IV. The Genuineness of the Bible (*Tisdall, Chap. 2; Rice, pp. 147-166*).
- V. The Authority of the Bible (*Tisdall, Chap. 3; Rice, pp. 147-199 passim*).
- VI. Muhammadan Objections to the Teaching of the Bible in general (*Tisdall, Chap. 8; Rice, pp. 199-203*).
- VII. The Trinity (*Tisdall, Chap. 5; Rice, pp. 212-227*).
- VIII. The Death of Christ; the Atonement (*Tisdall, Chap. 6; Rice pp. 251-260*).
- IX. What Place does Christianity give Muhammad? (*Tisdall, Chap. 7; Rice, pp. 364-380*).
- X. Dealing with Inquirers, Converts and Backsliders (*Rice, pp. 46-77*).

CHRIST'S KINGDOM AMONG THE PATHANS.

"A strong man armed keeps his house" in Afghanistan, Swat, Chitral and neighbouring territories. Internal fanaticism and external political hindrances are part of "his armour wherein he trusts." At present political barriers prevent those born out of India from going to these lands to preach the Gospel, and fanaticism has made martyrs of the few Indian Christians who have witnessed there.

But, within the border of British India, round Mardan (in Peshawar District) are many scores of large villages of the "Yusufzai" Pathans. There are not these hindrances. This branch of the Afghan race—and the district used to be counted part of Afghanistan—civilized and well disposed, are comparatively ready to hear the Good News. The strong man's armour here is that bar of partial truth, behind which Mohamedans everywhere are held. "But when a stronger than he comes, He takes from him his armour wherein he trusted, and spoils his goods." And "stronger is He that is in you than he that is in the world." The bar of partial truth can be dissolved by the fire of love, of humbleness, and of the individual soul's need, not by the opposing iron of cold argument about the truth, which leaves the heart unwarmed, the individual need unmet, and pride aroused. The "Stronger than he" is the Saviour, is the Spirit of Truth whose fruits are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. These are the forces that overcome, and before which the evil one flies. As it is written "A soft answer turns away wrath."

The Pathans call themselves Ben-i-Israel, and besides other names as Yusuf, Yakub, Ibrahim, Daud, Suliman, have among them customs that point to Israelitish origin: stoning for some crimes, the scape goat, city of refuge. "Going up the Khyber Pass, one is back in the Book of Judges," says a missionary at Peshawar.

Hearts go out to them for the Saviour's love, for their need, and their origin. Brethren pray for us—that the Lord may use even us to bring His Kingdom among them; as it is written, "the Lord has need of him." Pray for them that they may soon be freed from the bondage of the evil one, by the stronger than he.

H. C. ROBERTSON.

Central Asian Mission, Mardan, N.W.F.P.

PRAISE AND PRAYER.

"Every great crisis in the expansion of Christianity which has been successfully met has been met by the faithfulness of Christ's disciples in the secret place."—EDINBURGH CONFERENCE REPORT.

Special Topics Suggested.

Mardan, N. W. F. P: Thanks and prayer for strength for a Pathan from across the border of British India, who believes and is witnessing among Pathans.

Prayer for another Pathan from across the border, who believes and has been baptized for some years, but is weak, perhaps from want of witnessing.

Thanks for two Pathans from within the border who have been for many years beloved and able ordained ministers of the Word.

Prayer for those who are learning to believe and love the Saviour, that they may have faith to confess Him, and not fear man or death of the body, nor love the world.

Prayer for a Pathan from within the border, who has for years heard the Word, partly believed, but has been drawn back and tripped by the evil one.

Prayer for a Pathan Mullah with whom prayer was made in Christ's name for freedom from opinion; that he may be freed and thereby believe.

Prayer for Afghanistan, Swat, Dir, Chitral, Turkestan (Russian and Chinese), Tibet, Nepal, Bhutan.

H. C. R.

Central Asian Mission.

THE PRAYER CYCLE.

The Prayer Cycle for 1915 will go to press soon after this number of *News and Notes* reaches our members. Any desirable changes or corrections in last year's Cycle should be forwarded to the Secretary immediately. As in the past, if each member of the League adds a small amount (usually three annas) to the annual subscription fee the Prayer Cycle will just pay its way.

NEW MEMBERS.

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|----------------------------|-----|-----|----------------------|
| 142. Miss A. G. Sutherland | ... | ... | Edinburgh, Scotland. |
| 143. Rev. Ahmad Shah | ... | ... | Cawnpore, U.P. |

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

REV. H. A. WALTER, M.A.,

Y.M.C.A., Lahore, India.