

Missionaries to Muslims League.

NEWS AND NOTES, SERIES IV, No. 2.

June 1915.

RAYMUND LULL, THE MARTYR MISSIONARY TO MUSLIMS.

On June 30th of this year will be commemorated the six-hundredth anniversary of the death of Raymund Lull, one of the most heroic figures in the annals of the missionary enterprise. To-day, the names of such missionaries to Muslims as Martyn, French and Falconer stand out in bold relief, but it is thought by those entitled to speak that the little known Roman Catholic, Lull, was greater than them all.

Raymund Lull was born of an illustrious family of Majorca, Spain, in 1235. In early manhood he was appointed Seneschal and Master of the Royal Household, which position brought to him a perpetual round of public gaieties. He admits in his writings that at this time he was living a bad life. At thirty years of age, he had a vision of the Saviour suffering the cruel agonies of Calvary's Cross, and he was converted to God. Immediately, he was enthusiastic for service. He would redeem his past by devoting himself to the arduous task of winning the Saracens for Christ. He laid his all upon the altar. He then devoted himself to study; for a period of about nine years he gave himself to the strictest discipline of his mind along devotional lines. For the mastery of the Arabic language he purchased a Saracen slave.

From the beginning of his missionary career to the end, Lull kept ever before him the following inspiring motto:—

He that loves not, lives not.

He that lives by the Life cannot die.

Drawing his supplies from the Source of Life, Christ Himself, we might expect his heart to overflow with love. But his proposals to win the Muslim world by love were thought to be the maddest possible in that age. Christian Europe had run a mad career of massacre, spoliation and plunder to wrest back the Holy Land from the hands of the infidel, but now it was feeling the sting of the failure of the Crusades. A defeated people were in no mood to listen to such an evangelical project as Lull put before them. He plainly told them that they were on wrong lines. He said that "the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine apostles acquired it, namely, by love and prayers and the pouring out of tears and blood."

Lull's missionary ideals are almost universally recognized as sound to-day, although they are six centuries old.

1. He maintained the necessity of appealing to non-Christians along rational lines of argument. It was no good going to the Muslim with a

blind faith or with magical superstitions. Every ambassador of Christ should be sure of the faith and hope within him, and there should be a very positive note in all his teaching. To aid him in this rational appeal, Lull produced a vast literature. He turned out books not merely by the dozen but by the hundred. It is said that he wrote 4,000 altogether. They cover a varied list of subjects. Dr. Zwemer says,—“There was not a science cultivated in his age to which he did not add.” He wrote on grammar, rhetoric, philosophy, logic, theology, mathematics, medicine, astronomy, navigation, magic and alchemy. He published essays on the weight of the elements, on the sense of smell, on the use of the mind in curing the sick, and on the effect of climate on diseases. He was an authority on planets, proverbs and politics. As a poet he had a national reputation, and his works of fiction were of a high order, but his great passion in literary effort was to give to the Church a universal system of logic and philosophy which would be useful to missionaries, and used of God in convincing the Saracens of the errors of their Faith. He realized that the Church was up against a gigantic task in dealing with Islam, especially in that day when the whole of Europe was more or less dominated by the Muslim philosophy of such learned men as Algazel, Avicenna and Averroes. Lull called his system when systematized in book form—“*Ars Major sive Generalis*.”

2. His second method was the Missionary Training School. To fit the mind of the messenger for his great task, colleges, monasteries and schools were absolutely necessary. Missionaries to Muslims must be equipped with a scientific education. So Lull thought, and he opened two or three such institutions where he taught, himself, for a time his own system, and where the languages and beliefs of non-Christian peoples, and even the geography of Mission fields, were also taught.

But Lull felt that he had a greater mission to fulfil. He longed to see the whole Church so filled with missionary enthusiasm that the establishing of such academies would become a settled policy. He visited Popes and princes, and on one occasion attended a big Conference of prelates; standing almost alone he told out his one passion for reaching the Muslims, and appealed to them to adopt his methods of missionary propaganda. He says himself that he “laboured forty-five years to gain over the shepherds of the church and the princes of Europe” to his way of thinking on the Missionary enterprise. No one was stirred as he, by love’s intensest fire. They were all more interested in the latest news concerning the raising of a new crusade of the sword.

Tired of the cool reception found everywhere, he thought of the power of example, and, at the end of 1291, set off to the mission field all alone, and, at Tunis, began to work out his proposals for the winning of the thinkers among the Saracens. He arranged to hold conferences with the *literati*, and tried to convince them of the superiority of Christianity over Islam. The Muslims found his arguments too much for them, so got angry and cast him into a dungeon. Later he was banished from the country, with the warning that, should he return, he would be stoned to death. He was put on board-ship, but escaped, and returned secretly to his field where for three months he “concealed himself like a wharf-rat,” and was able to minister to his little flock and meet a few enquirers. Feeling this unworthy, he returned to Europe and began again his itinerant advocacy of his plan to convert the world. He founded an Order of spiritual knights of those willing to preach to the Saracens “and so recover the tomb of Christ by a crusade of love”. This Order must have been a kind of Missionary Society, for we read of many noble ladies being so interested as to give large sums of money to help on the work.

In 1307, Lull set out for Bugia, in Algeria, and there went direct to a public place and proclaimed in the Arabic tongue that Christianity was the

only true faith and that the character of Muhammad was not all it should have been. There was an uproar and Lull was thrown into a dungeon, where for six months his gaolers became his constant tormenters. "During his imprisonment they plied him for six months with all the sensual temptations of Islam." They offered him wives, riches, high place and power if only he would abjure his faith and turn Muslim. He was then deported. Back home again, he continued his crusade of awakening the Church to her supreme task. He said, "The Saracens write books for the destruction of Christianity; I have myself seen such when I was in prison. . . . For one Saracene who becomes a Christian, ten Christians become Muhammadans. It becomes those who are in power to consider what the end will be of such a state of things. God will not be mocked."

When Lull was 79 years of age, he had an intense desire to see again the few converts whom God had given him in North Africa, so in August of the year 1314, he crossed over to Bugia, where for over ten months he dwelt in hiding. At last weary of seclusion he came forth and preached in the market-place that he had returned to give them warning of the terrible punishment which would be theirs if they persisted in their errors. The people were enraged at his boldness, and being unable to answer his arguments, seized him and dragged him out of the town, where on June 30th, 1315, they stoned him.

Thus, Stephen-like, in boldness, faithfulness and love to the ascended Christ, the good old Christian knight died, but he still lives in the rousing messages which he left for the Church, and in the missionary ideals which he passed on to Christian workers to-day. May the memory of his life be a fresh call to renewed effort of prayer on behalf of the whole Muslim world.

J. TAKLE.

"MUSLIM CONQUESTS IN SPAIN."

By REV. CANON SELL, D.D.

This addition to the well-known C.L.S. Series is welcome as it puts in a very handy form the main facts with regard to an important period of Muslim history—a period which is not understood as it ought to be and yet which had a most important bearing on the history of Europe.

The book is of course only an abridgement from the larger histories and the student who wants to trace the influence of Islam upon Spanish Christianity must read Dozy and Lane-Poole; at the same time this handbook will give him a bird's-eye view of the whole situation and will show him some of the reasons why Islam failed to hold and convert this part of Christendom, though the Muslims were in Spain for seven and half centuries.

While some fine figures stand out as warriors and statesmen, and under such men as Abdur Rahman III and Hakam literature and science flourished, the Muslims as a whole were a race of foreigners who held by the power of the sword what they had gained by the sword. When they could no longer prevail by military prowess, they lost little by little what they held until they were once more driven across the sea to Africa.

Their patronage of the fine arts will always remain as their memorial in Spain, but as they never identified themselves with the people their faith produced no lasting effect on the country, and with the expulsion of the Moors; went Islam, never to return to Western Europe.

C. G. MYLREA.

OUR FILE.

In adding his name to the membership of the League, the Lord Bishop of Calcutta and Metropolitan of India writes :—"I have long been meaning to join the Missionaries to Muslims League, but have never done so, though I use the Prayer Cycle regularly." Missionaries in Lahore still talk with enthusiasm of the open debates with thinking Muhammadans, conducted by the Bishop in Forman College Hall, which were a signal feature of Muhammadan work in the Punjab in the days when the present Metropolitan was Bishop of Lahore. We rejoice that with all his other burdens the Metropolitan still remembers in prayer the missionary work which has long been so dear to his heart.



The papers have recently chronicled the departure for England on furlough of the veteran worker among Muslims in India, Rev. Canon Sell, D.D. We rejoice to note that Canon Sell purposes returning to India, after some months, in order to continue the work of scholarly literary production which has occupied so much of his time in recent years.



Most of our members will have noted in the religious Weeklies the lamented death of Rev. Joseph Culshaw, the active Editor (literally to the moment of his death) of *The Indian Witness*. Only a few months ago Mr. Culshaw joined our League in which he had already evinced a genuine interest. With numberless others we tender our deepest sympathy to the bereaved members of his household.



In a letter accompanying the anniversary article on Lull which is published in this issue, Mr. Takle writes from Auckland :—

"I am not progressing as quickly as I would like. I am up and down. My progress varies with the weather. But I must be better, for when I first arrived I could not have attempted an article in Lull or any other subject. The war is knocking out all our books on Islam. We shall have to start afresh after the war. As some one said the other day, "We shall now reckon history from August, 1914."



The little band of our "praying partners" in the United States is increased by one this month, the new member being Miss Hill, formerly of Lucknow, whose special interest in Islam dates from her attendance at the Lucknow Conference in 1911. She returns to America to engage in work in connection with the Foreign Missionary Society of the Methodist Episcopal Church.



Signs are not wanting of vigorous disagreement in Muhammadan circles with Lord Headley's exposition of Islam as a vague mystical form of Unitarianism. Commenting on a recent address of Lord Headley's in which he deprecates any insistence on "the rigid observance of certain ceremonies

and forms intended for certain people thirteen hundred years ago, in different climate and conditions," a writer in the *March Review of Religions* remarks:—"Lord Headley has not specified the forms and ceremonies which in his opinion were suited only to the wild sons of the desert thirteen hundred years back and are not suited to the civilized man of to-day. If he refers to the five daily prayers, I consider he is awfully mistaken."



Correspondents will please note that the Secretary's address for the ensuing three months will be Shankar Villa, Srinagar, Kashmir.

MUSLIM PROPAGANDA IN BENGAL.

To be forewarned is to be forwarned. To know the enemy's plan of campaign is one of the essentials of successful strategy. To push an objectless attack irrespective of the enemy's dispositions is to court failure, or at least to depreciate the value of one's efforts. In the farflung battle-line of Bengal, Christian workers ought to know what Islam is doing. They ought to have some acquaintance with the plans Islam is making, and should be familiar with the weapons Islam is using.

Not every Missionary in Bengal knows of the "Muslim Mission" which is financed and directed by the "Society of Learned Men of Bengal." This Mission, which represents and controls the aggressive propaganda of militant Islam in the Province of Bengal, has recently shown renewed activity in the direct preaching of Islam. A substantial donation of Rs. 25,000 has heartened its leaders, and a steady stream of smaller donations week by week has suggested to them the launching of a vigorous crusade. In a recent number of the *Muhammadi*, a Bengali weekly, thirty preachers are asked for, and salaries ranging from Rs. 15 to Rs. 75 offered. A leading feature of the new movement is its appreciation of the value of the press. A new illustrated monthly magazine called *All Islam* is to be started, one of the main objects of which is to answer "the misrepresentations and calumnies of Christian Missionaries." A series of booklets is also to be published in the Bengali language, dealing largely with controversial matters. In these latter, again, Christianity is marked for special attack. The first two of the series, recently published, lie before me. One is entitled "The preaching of Islam in India", and the other "Was Jesus Sinless?" The first undertakes to prove that at no time was Islam spread by force in India. The allegations to the contrary by "deceitful Christian authors" are proved, to the satisfaction of the author, to be "vain and baseless assumptions."

The second of the booklets mentioned is a blasphemous attack on the character and person of our Blessed Lord, and reveals in the author, Maulana Muhammad Akram Khan, a callous disregard for the very decencies of religious controversy. Indeed the very bitterness of the author's tone seems to indicate that recent attacks upon the character of Muhammad have struck home. This booklet has little in it that we have not seen before. The usual objections to the doctrine of Christ's sinlessness are raised, such as His "inherited sinfulness from Adam", His "abuse" of the Scribes and Pharisees, His "disrespect" shown to his Mother, His "habitual use of wine", His "wanton destruction of the property (i.e., the swine)

of some poor people," His petulant "want of self-control" as shown in the destruction of the fig-tree etc. The author closes his venomous attack with the remark that he has hoisted the Christian Padris with their own petard, and proved from their own fictitious scriptures that as one sinner cannot save another sinner, so Jesus "who is sometimes man, and sometimes God," cannot be a Saviour. He then goes on to say that good Muhamadans believe in the sinlessness of all the Prophets, Jesus included. The latter, however, was not the chimerical and imaginary being described in the book which Christians have written and called the Bible.

Another Muslim anti-Christian publication at present being circulated in Bengal is a scurrilous pamphlet entitled "The destroyer of the Trinity." This book is even more offensive in tone than the one just described. Its blasphemous ridiculing of the Holy Trinity, and its coarse jests about the limitless God being contained in the womb of the Virgin Mary make painful reading for the Christian. Books such as we have been describing have a baneful influence upon half-educated people, and are even being used to try and unsettle Christian converts. One could wish all students for the Christian Ministry in our theological colleges in India could be taken carefully through such books, so that when they are called upon to meet these objections, often thrown at them in the midst of a bazaar address, they may be prepared to demonstrate the shallowness of the arguments used. Too often they hear them for the first time, not in the judicial atmosphere of the College class, but in the heat of the bazaar argument, and are, consequently, at a loss for the right reply.

This new movement in Bengal constitutes a call to renewed efforts upon our part to supply Christian literature for the people. It also furnishes an insistent reason for the more careful study of Islam.

WILLIAM GOLDSACK.

IN URUMIA STATION.

(This article by Rev. E. T. Allen, who was involved in the recent troubles in Urumia, will be read with interest, written, as it was, before the massacre occurred.—*Editor.*)

"For some time we have enjoyed considerable liberty in working for the Moslems of this region. We have visited Moslem villages and have preached in the shadow of the mosques. We have visited the tea-houses along the roads and have read, spoken and prayed with the travellers seeking rest therein. We have been received everywhere with the greatest courtesy and respect and have always had most respectful and appreciative audiences. It is probable that never in the history of modern missions in Persia has there been so great liberty and so much advantage taken of the liberty to work for Moslems as during the past year, as far as Urumia Station is concerned.

"And not only has this work been done by preachers of the spoken word—we have brought into it the forces of the Press—the preacher of the printed word. There has just come off the press the first part of Miss Van Duzee's translation of "Poster's Story of the Bible," in Turkish. It goes from Genesis to Job. In addition to this and our regular work in Syriac we have printed three tracts in Turkish. The first of these was Dr. Rouse's tract for Moslems on "The Sinless Prophet." It is simply an attempt to prove from the Old and New Testaments and the Koran that all were sinners except Jesus,

It is only mildly controversial, but sufficiently destructive of Islam and constructive of Christianity. It has been in circulation for some four or five months and has been widely distributed, but has only lately been brought to the attention of the governor and aroused his ire.

"The Fast of Ramazan has started off this year with more noise than for many years. It has been talked about for a long time. Saturday, the first day, saw the whole city devoted to it. There was only one reported "eater of the Fast." He was a restaurant man, or seller of steaks. Saturday it was reported he opened his store and fried some steaks for some Armenians. The governor immediately ordered that he be nailed up to the wall in the market by his ears, and it was done.

"Now, each evening approaching sunset the buglers and the snare-drummers begin their noises to announce to the community that the sun is about to set and they will be relieved of the long day's fast. In the early morning a cannon announces the time to stop eating for the day. This morning I looked at my watch as the cannon went off, and it was just fifteen minutes to three. Last night, when it went off, announcing time to eat, it was just seven, making in all sixteen hours of complete fasting from all meats, foods of all kinds, water, tobacco and even the odours of cooking food. My servant said yesterday towards evening that the hardest part of it all was the abstinence from water in these long hot days. I wonder when it will cease and the milder reign of the heart-loving, man-loving Christ begin.

"It is not our work so much to destroy Mohammed as it is to exalt the Christ. It does not seem necessary to me for us to tell these people anything about Mohammed, whether he is a sinner or not, but our calling is to present Christ as the Saviour, so far beyond comparison as not to be named in connection with Mohammed. Paul never entered into comparisons; he presented Christ only. It is as a Moslem friend of ours said to me the other day when we were talking about these things: "The Persians never print anything against the Christ; why should you draw them and yourselves into controversy and perhaps enmity by printing against Mohammed? Print as much as you wish about Christ, and no one will complain."

E. T. ALLEN, in *The Assembly Herald*.

Urumia, Persia.

MODERN SCHOLARSHIP'S CONCERN WITH MUHAMMAD AND JESUS.

(We print below an extract from an article of extraordinary interest which appears in the April issue of *The Moslem World*, by one of the group of vigorous young Church of England missionaries in Cairo. The article is entitled "A Muhammadan Tract Society" and deals with the output of "The Muhammadan Tract and Book Depot, Punjab." We cull the section which deals with an anonymous series of articles entitled "Mr. Sell on Islam," and we hope that this sample will send all of our readers to *The Moslem World*, to read the entire article.—*Editor*.)

From time to time he (the author) draws comparisons between Mohammed and Jesus, collecting, for instance, the bitter denunciations of the latter against the Jews, whose opposition was mildness itself, and contrasting them with the measured warnings of the former to the Quraish. Or, again, the disciples of the two Masters. The first Moslems clung to

the prophet through the darkest days. The disciples of Jesus, as soon as trouble arose, all forsook Him and fled.

Now we cannot brush all this aside with contempt. The very brevity of such a summary as we have given here may suggest a tone of gentle cynicism; but nothing is further from the writer's mind. It is most salutary for us to realize that it is quite possible for a critic to extract from the Gospels, by thoroughly plausible methods, a picture of Jesus that is not pleasant. We have, of course, our own interpretation, and we are convinced that it is both honest and true. But the point is that a Moslem must not be condemned off-hand either as a fool or a knave for not accepting that interpretation; and that must be remembered before we lightly charge him with whitewashing his prophet and blaspheming against ours. He has his *tu quoque* ready.

Having said so much by way of *caveat*, we may come to the main point. First we venture to regret that the author has not touched on Mohammed's life in Medina. That may be because Canon Sell had not reached it; in any case it is a serious omission, for the Meccan period is defensible, but a considerable *tour de force* is needed to help out the conduct on many occasions in Medina. That, however, is a detail at present. The real point is that we are still prepared to maintain that our view of Jesus is the true one, and that the Moslem Mohammed is whitewashed; and that because we do so on the ground of the most thoroughgoing, systematic criticism that the Universities of Europe have been able to produce. The Moslem who takes up controversy on modern grounds must learn that there is such a thing as unbiassed, scientific research; that that has been applied to the history of Jesus for a century and to the history of Mohammed for almost as long; that the criticisms so arrived at by Christians cannot be dismissed simply on the ground that they are Christians. It is too late in the world's history to appeal to the magic names of al Bukhari, Muslim and the rest, as having said the last word in the criticism of hadith; on the contrary, they failed to do more than lip the first. Place Harnack by Goldziher to take two outstanding names—and it is established that the earliest extant written records of the life of Jesus on the most critical showing date from a time a century at least nearer to his death than in the case of Mohammed. The evidence for the Meccan period more particularly is very scanty, and has been egregiously worked up by the accretions of following generations. The vast mass of Moslem hadith is valuable not for giving authentic information about the life of Mohammed, but for reflecting the developing ideas of the first two or three centuries of Islam.

R. F. McNEILE.

PRAISE AND PRAYER.

"More things are wrought by prayer than this world dreams of."

Praise: For the returning health of the League's permanent honorary secretary, Rev. J. Takle of Brahmanbaria.

For the many answers to the associated prayers of League members during the three years of the League's existence.

For the courageous attitude, and the apparent escape, of the Missionaries involved in the Urumia (Persia) massacre.

For the self-sacrificing spirit manifest in those German Churches that are trying to continue the support of their Mission work at all costs until the war is ended.

Prayer: For the Missionaries in the Persian Gulf, that they and their work may be divinely safeguarded in these dangerous times.

For Muslim soldiers on European battlefields, that closer contact with a civilization only partly Christian may not blind their eyes to the true nature of Christ's life and teaching.

For the Nile Mission Press and the workers in Cairo, that the work may be marvellously prospered under the new political *regime*, and that the war may not have any adverse effect upon it.

For all German Missionaries in India, especially those working among Muslims, that they may find, and show, a brotherly spirit throughout these difficult days, and that the work may not permanently suffer.

Mussoorie: It is a long time since I asked prayer for my cook, who is a very intelligent and upright Muhammadan, and not only takes part, Bible in hand, in my daily readings and exposition of the Gospels, but also comes to me separately once a week for further instruction in the Epistles. This he has been doing for several years, without any apparent progress, and meeting every personal application or inquiry on my part with the answer, "I am learning", which answer at length led me to think of St. Paul's "ever learning, and never able to come to the knowledge of the truth."

But lately he has surprised me by saying that, in his opinion, the kingdom of Jesus and of Muhammad have both passed away, and that the return of the former is very near. I never heard such a sentiment from a Muslim before; but it seems to me to encourage us all to *pray* more earnestly than ever, that he may learn from the Scripture what our Lord is coming for, and may, by heartily accepting Him as his own Lord and Saviour now, be ready to meet Him on His return.

W. HOOPER.

Bangalore: We are hoping to open a Training Class for Hindustani-speaking girls on July 1st, and if it proves a success we shall ask for recognition as a Training School next year. It has been suggested that the Mysore Government should send four of its untrained Muhammadan teachers to the class, and if this is done we shall begin the class with nine girls of whom three will be Christian and six Muhammadan. *Pray* that we may be guided in every detail by God's Holy Spirit and that it may be a means of bringing the Muhammadans into touch with the risen Christ.

EDITH M. POTTER.

NEW MEMBERS.

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| 165. Miss Katharine L. Hill | ... | ... | New York, U.S.A. |
| 166. Miss J. A. Scardfield | ... | ... | Bahrein, Persian Gulf. |
| 167. The Lord Bishop of Calcutta, Metropolitan of India and Ceylon | ... | ... | Calcutta. |
| 168. Miss M. K. S. Holst, M.D. | ... | ... | New Zenana Hospital, Mardan, N.-W.F.P. |

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

Shankar Villa, Srinagar, Kashmir.

H. A. WALTER,
Hon. Sec. M.M. League