

# Missionaries to Muslims League.

NEWS AND NOTES, SERIES IV, No. 5. September 1915.

## "THE VITAL FORCES OF CHRISTIANITY AND ISLAM."<sup>1</sup>

STUDIES BY MISSIONARIES TO MOSLEMS.

There was a strong feeling in some circles at the time of the Edinburgh Conference (1910) that, in spite of the elaborate data secured for discussion from the mission fields of the world, Islam as such had not been given the attention that was due to her prominence and power. Steps were soon taken to remedy this. The volume before us recalls one of the means employed. A set of questions relative to the two religions in actual contact was addressed by the Continuation Committee to half a dozen picked men in the field. Their answers, in the form of most valuable papers based on personal experience, appeared first of all in a series under the above title in the early numbers of the *International Review of Missions* and were concluded by a scholarly "epilogue" from the pen of Professor D. B. Macdonald of Hartford Seminary. These seven studies are now issued in one volume with the *imprimatur* of Dr. Zwemer.

Put briefly the questions were:—What elements in Islam appear to be vital? Is there any dissatisfaction among Moslems with their creed? What elements in Christianity most appeal, and what most repel? What elements in Islam offer points of contact? What light does contact with Moslems shed on Christianity?

The result is a rich variety of material filled with living interest, of which no serious student of Islam can afford to remain in ignorance. A noteworthy feature is the large measure of patience and sympathy acquired by these writers during years of mission work. They have pierced through superficialities and formalities and have discovered that Islam *has* vitality. As experienced workers they offer practical suggestions of a nature likely to prove most helpful to all, and especially to those who are but beginning work among Moslems. It must suffice if we enumerate a few of these. Their reiteration by most of the writers points to their importance.

1. Contact with Islam compels the Christian to think out afresh the exact meaning of his belief in the unity of God and the significance of the transcendence of God. (*Canon Dale, Zanzibar.*) The case is similar with the use of the title "Son of God." The error of Christianity does not lie in making Christ God but in making God Christ (quoted with approval by

*Prof. Sirajuddin, Lahore*). As Prof. Macdonald reminds us, we have a way of speaking of Jesus and addressing Him in prayer as though He were the only person in the Godhead.

2. Moslems are waiting for the presentation of Christ as *Ecce Vir!* They turn to Muhammad for elements of *strength* which should find a place, but do not, in our portraits of Christ. It is easy for the Moslem to reconcile *self-surrender* with strength, so that a new conception of Christ dawns on his mind when he is told that the self-surrender of Jesus would have been incomplete had He avoided death. (*Prof Crawford, Beirut*.) They would save Him from obloquy in contending that He did not die. (*Dr. Shedd, Persia*.)

3. The hold which *mysticism* has upon Moslems "cannot be exaggerated." It is a call for deeper study of Christian mysticism with a view to seeing whether its message will not definitely appeal to those to whom the mystical element in religion is the most dear of all. (*Canon Gairdner, Cairo*.) One form it takes is the deification and glorification of Muhammad. In such acts of worship the soul of the Moslem is stirred to its depths—surely the strangest possible paradox in monotheistic Islam!

4. Most of the contributors deprecate controversial methods. But offence cannot always be avoided. When a simple attempt is made to set forth, e.g. the Glory of Christ, the sensitive Moslem soon finds out that his prophet will not endure comparison. (*Pastor Simon, Sumatra*). Nevertheless no more urgent duty devolves upon the Missionary of to-day than to present Christianity more as fulfilment and less as destruction. The greatest power of appeal lies in points of contact. *Why not vary our mode of address sometimes and call on earnest Moslems to co-operate with us in teaching the world a new surrender to God?*

L. BEVAN JONES.

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## NOTES.

### Secretary's Address.

Correspondents will please note that the Secretary's address is changed to Y.M.C.A., Lahore.

### News and Notes Supplement.

Through the kindness of Rev. John Takle, we are enabled to send to League members, as a supplement to this issue of *News and Notes*, a paper entitled, "The Christian Approach to Islam," recently read by Mr. Takle at the Auckland Baptist School of Theology. We welcome the paper not only for its intrinsic merit but no less for its evidence of Mr. Takle's approaching return to complete health and normal activity.

### Nile Press Publications.

We are glad to pass on the announcement, contained in *The Punjab Mission News* for July, that all Nile Mission Press publications (see *News and Notes* for July) can now be obtained in India at the Punjab Religious Book Society, Lahore.

### Jihad in Turkey and Persia.

Robert M. Labaree of Tabriz, Persia, contributes to the July *Missionary Review of the World* an English translation of the document proclaiming a *jihad*, which was responsible for the massacre recently of fifteen hundred or

more native Christians in Turkey and Persia. We give the concluding paragraphs :—

“ Listen to the will of God, the desire of the Prophet, the command of the Calif, that you give no rest to the enemy. If you have no arms, tear his throat with your teeth.

“ Jihad! Jihad! Oh, Moslems, blow the trumpet everywhere, of the people of the Unity. The great God is ordering you to fight with your foes everywhere. God will put them to shame in your hands; he will give you the victory; he will quench the fire of their hate. Do not forget. God had purchased the souls and the property of the faithful. In exchange he gives you the houris and damsels of heaven.”

### The Manliness of Christ.

Mr. Jones, in his review of “ Vital Forces of Christianity and Islam,” on another page, calls attention to the need of emphasising, to our Muslim friends, the virile qualities in the character of Christ. To serve this purpose we should like to recommend two recent books, by American writers, which splendidly depict the manliness of Christ, viz., “ The Manhood of the Master ” by Harry Emerson Fosdick, arranged for daily and weekly study (Association Press, New York), and “ A Young Man’s Jesus ” by Bruce Barton (Pilgrim Press, Boston). Either of these books can be ordered, if more convenient, through the Association Press, 86, College Street, Calcutta.

### “ Indian Theism.”

We have recently been looking over “ Indian Theism from the Vedic to the Muhammadan Period,” by Nicol Maenicol, M.A., D.Litt. The only reference therein to Muhammadan influence is found in the chapter on “ Kabir and Nanak,” in which the author finds Kabir, especially, influenced “ to a powerful extent by the new religious attitude that had by this time entered India with the Muhammadan invaders.” At this time “ the evils of caste, idolatry and polytheism, the spirituality of true worship, and the divine personality, were the subjects on which contact with Islam was sure, in the case of thoughtful Hindus, to stimulate reflection.” Although Muhammadan influence was much more potent in the case of Kabir, originally a Muslim, it is also seen in Nanak, the first Guru of the Sikhs, in that “ as is natural in one who has come under the influence of the austere absolutism of Muhammadan theology, the will of God is placed by him for the most part above the automatic operation of *karma*.” This author finds Sikhism “ an incompletely fused amalgam of ideas and sentiments, contributed alike by Hinduism and Muhammadanism.” In Guru Nanak’s doctrine “ Hindu pantheism enfolded Muhammadan monotheism subduing it indeed, but not entirely assimilating it to itself.” Of the whole group of sects representative of the meeting in India of Hindu and Muhammadan theism, the writer concludes :—

“ When we review this group of sects, and consider their history, we find that in spite of the infusion into them of Muhammadan elements, which seem to make them less vague in their professions of faith, and more virile in adherence to them than were the followers of most of the earlier Visnavic cults, there is, nevertheless, the same failure to maintain a high moral and religious standard, the same tendency presently to succumb to temptations that were present in the atmosphere they breathed, and in their own imperfect natures.”

Dr. Maenicol’s book appeared, from the Oxford University Press, simultaneously with “ The Heart of Jainism ” by Mrs. Sinclair Stevenson

of the Irish Mission, Gujerat. They represent a new departure in missionary literature, being the first of a series of books which the Oxford Press will publish under the general title, "The Religious Quest of India." The editors are Mr. J. N. Farquhar, Literary Secretary of the National Council of the Y.M.C.A. in India, and Dr. H. D. Griswold, Secretary to the Council of American Presbyterian Missions in India. Other subjects of books advertised to appear in this series are "The Religious Literature of India," "The Religion of the Rigveda", "The Vedanta", "Hindu Ethics", "Buddhism", and "Islam in India." Professor A. S. Hogg of Madras, Professor John McKenzie of Bombay and Mr. K. J. Saunders of Burma are other contributors to the series.

## MISSIONS TO MUSLIMS IN INDIA AT THE HOME BASE.

Recent mails have brought most encouraging news of a campaign which is being conducted in Great Britain, by missionaries on furlough and others, for the purpose of arousing the Church at home to a sense of the urgency and intricacy of the task of winning Islam in India to Christ. On June 8th a most important "Round Table Conference on Church Missions to Moslems in India" was convened at Church House, Westminster. In addition to Reverend Arthur French, (S.P.G.) Bombay, the Convener, and Reverend H. U. Weitbrocht, D.D., Ph.D., the Chairman, there were present:—

Rev. Canon Cunningham, M.A., Warden of Bishop's Hostel, Farnham (late of the Delhi Cambridge Mission).

Mrs. Ferguson Davie, M.D. (representing the Bishop of Singapore).

Rev. T. Davis, M.A., Association Secretary, S.P.G. (late C.M.S., Bombay).

Rev. A. E. Day, C.M.S., Karachi.

„ Canon Fisher, M.A., S.P.G., Cawnpore.

„ „ Parfit, Secretary, Jerusalem and the East Mission.

„ „ Sell, D.D., C.M.S., Madras.

„ H. J. Smith, M.A., C.M.S., Aurangabad.

„ E. H. M. Waller, Foreign Secretary, C.M.S., Bishop Designate of Timnevelly.

The Reverend S. M. Zwemer, D.D., of the Nile Mission Press, Cairo, attended as a visitor.

In addition letters were read from the following:—

Rev. Canon Allnutt, M.A., Head of the Cambridge Mission, Delhi.

„ G. E. Brown, M.A., C.M.S., Hyderabad, Deccan.

„ Canon Goldsmith, M.A., Secretary, C.M.S., Madras.

„ C. G. Mylrea, M.A., C.M.S., Lucknow.

„ W. St. Clair Tisdall, D.D., Vicar of St. George's, Deal (late of C.M.S., Persia).

„ G. Ledgard, M.A.

„ Canon E. F. E. Wigram, late of C.M.S., Lahore.

Bishop Lefroy, Metropolitan of India.

The last-named wrote:—

"You might do well almost to concentrate one joint C.M.S. and S.P.G. organization for Muslim work at home and something akin to it in

India and a very earnest call to prayer. I would also go strongly for adequate arrangements for an Arabic course of study for missionaries. The importance of thorough Arabic study for those intending to work among Muhammadans cannot be exaggerated."

The Recommendations of the Conference were as follows:—

1. That we urge the Societies to co-ordinate their work among Muslims in India so as to give it due proportion to their other work.
2. This Conference lays stress upon the necessity of providing for Muhammadan work a due proportion of missionaries (men and women) trained in Arabic and Muslim theology (besides those who work through the vernacular only), and that use be made for this purpose of the Cairo Study Centre.
3. That we urge the Societies to arrange that missionaries so trained be not diverted from special work for Muslims by the authorities in the field.
4. The Conference draws attention to the Sixth Centenary, on the 30th June, 1915, of the martyrdom of Raymond Lull and to the tract entitled "Raymond Lull and Six Centuries of Islam" (issued by the S.P.C.K.) as a help to the commemoration of this occasion.

While these Recommendations were not perhaps as radical and far-reaching as some had hoped for, nevertheless, if faithfully carried out, they will ensure far greater emphasis being placed on the Muhammadan phase of Missions to India, in future, by these two Societies.

Among the Special Motions on the Agenda, which were not finally embodied in the Recommendations, largely because of lack of time for their consideration, were the following:—

That it is advisable that a Special Department of Church Missions to Moslems, on a non-Society basis, be established as soon as possible.

That a Home Secretary for Moslem Church Missions be appointed.

That a similar organization be set on foot in India.

That an appeal for more workers among Moslems (men and women) be circulated.

That all missionaries set apart for work among Moslems be obliged and assisted to attend, for not less than two years, a "School for the Study of Arabic" at home and a Vernacular language School for a similar period abroad.

In the opinion of this Conference the special training of converts from Islam to become missionary evangelists to their own people is a matter of the highest and most vital importance.

The Conference urges on the Church Missionary bodies in India to make special arrangements for the training of these people by the establishment of Converts' School and Training Homes in the separate Presidencies and Provinces.

The Conference commends to the charity of the Church the project of providing for new converts from Islam Scholarships to enable them to avail themselves of the privileges of such training.

In conclusion we quote extracts from a recent letter from Reverend Arthur French:—

"\* \* \* \* \* The Findings of the above-mentioned Conference have been since considered at three Conferences. One, the Central Board of Missions of the Anglican Church (at its Meeting on "Problems and Policies"), also at a Conference at the Church Missionary House; and finally at a Conference at Swanwick in Derbyshire. Dr. Zwemer has

been (and is still) in London, and is working actively in the Cause of Moslem Missions. A Round Table Conference to consider about the "Moslem World" was held under his (Dr. Zwemer's) presidency at the Christian Literature Society's rooms in London on the 22nd instant. It was a *splendid* Conference—everyone so keen, and most practical suggestions being put forward. People are really earnest about the Moslem question and very useful work will be done. Dr. Zwemer has some splendid workers and Dr. Weitbrecht, the Reverend G. T. Manley, Miss Gollock, Mrs. Douglas Thornton and others are giving all their great abilities and devotion to the Cause. Sir Henry Procter of Bombay represented the Y.M.C.A. at this last Conference." \* \* \*

"The great question of policy is now—how far Missions to Moslems should be a specialized thing and department of Missionary Work in India, or whether it should be taken as part of the normal and general work of Missions and be carried on with general work apart from all specialization?" \* \* \*

"I attended the Board of Missions Meeting and spoke much about the whole Moslem Question."

Let us hope that other Missions at work in India will fall in line with the C.M.S. and the S.P.G., in the advanced position they are occupying, in so far as there is need and opportunity.

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## WORK OF THE DANISH MISSIONARY SOCIETY AMONG MOSLEMS.

The contribution of our South Indian Mission towards work among Moslems is naturally small, as the Muhammadan population on our Mission field only forms a very low percentage of the whole, varying between 2% and 4%. The two towns containing the largest number of Muhammadans are Nellikuppam (about 3500) and Tiruvannamalai (about 2500). These are the two places where Missionaries, specially lady workers, should be set apart for Moslem work. In Tiruvannamalai it has not been done as yet, but in Nellikuppam Miss Malthe is working both among Hindu and Muhammadan women, thus having found it necessary to learn both Tamil and Hindustani. She writes thus in the Annual Report:—

"New is the work among the Muhammadan women, also for the Bible-women. They must first be educated for it, and it is well known that this is a difficult task; Nellikuppam proves no exception to the rule. We have met opposition and difficulties and we have found closed doors and streets; but, on the other hand, many have been opened, and there are several Muhammadan homes to which we have regular access."

This is the only allusion I find, in our Annual Report, to work among Moslems, but it would not be fair to infer that no other work is carried on among them. Most of us are in regular contact with Muhammadans, some few of us are trying to learn Hindustani besides Tamil, and several of our Missionaries are making a personal effort to study their religion. Muslim work is actually carried on alongside of the Hindu work; so for instance in our Hindu Boys' School in Kallakurchi about one-third of the pupils

are Muhammadan boys. As the Muhammadan boys are living scattered among the Hindu population, the only possible course is this, that each Missionary should be alive to his responsibility and thus do his utmost to reach the Muhammadan inside his own area. For this we need co-operation and wisdom and above all prayer and love.

H. BJERRUM.

## HOW CHRIST WON MY HEART.

IV. M. MOSES, ESQ. (MOZIRUDDIN AHMAD OF PABNA).

I was a mere lad when I was drawn to a Christian Sunday School, not to hear of Christ, but to hear Christian singing and to get picture cards. As I continued to attend the Sunday School, and hear and read about Christ, some unearthly influence began to be exerted upon my mind. The story of Christ's life, and the life of the Christians from whom I was learning it, naturally made me draw a contrast between the Koranic teaching and the life of its followers and those of the New Testament and its followers. Needless to mention, the latter won all my admiration and attraction. From the beginning of my acquaintance with the life of Christ, He became a living reality to my soul: the more I studied the New Testament, the more I became absorbed with the transcendent character of Christ. The very thought of Him would inspire my heart with peace and joy such as I knew no earthly being or things could give. A period of hard struggles followed: as Christ captured my heart and admiration for all that is divine and holy, I made up my mind to embrace Christianity; but when I actually came face to face with all that it would mean, if I gave the preference to Christ instead of Mahomet, I wavered. With all my heart I wished to accept Christ, but the thought of being cast out by my people staggered me. I was misjudged and criticised by some of the Christian friends, on one hand, and I was beaten and severely dealt with by my own people. But Jesus who died for me understood me altogether and did not forsake me in spite of my perfidiously holding myself back from confessing Him publicly. He saw my struggle and heard my groans and prayers and came with all His divine grandeur and excellency and took possession of my heart. All base fear and love for earthly friends and relations were once for all taken out of it. For long it was reading about Christ that charmed me most, but now it was Christ Himself. He became my Counsellor, Comforter and my constant Companion. Every earthly thing appeared to me infinitely valueless in comparison with Christ who was now in me. I felt I could go to the end of the earth and not miss anyone or anything. The joy of Christ's presence so overpowered me at times that I could hardly perceive whether or not I was on this earth.

After confessing Christ publicly on the 22nd December, 1895, and after a period of consequent suffering and persecution, I was sent to the L.M.S. College, Calcutta. Here I met with another new spiritual experience, which I subsequently understood to be the baptism with the Holy Spirit. The Spirit of God so possessed me that I felt that my whole being was permeated with burning coals of fire. With it all there came a burning desire to tell others who were untouched by Him of Jesus my Saviour, and a new taste and relish for the study of the Word of God and prayer. In the class-rooms my eyes would spontaneously close themselves and I would be driven into a deep communion with God. In this way the Spirit

of God would exercise me night and day. During this period a never-to-be forgotten event of my Christian life took place. One morning, between 4 and 5, I was particularly exercised in prayer and meditation; my heart was flooded with God's love and I felt a most gentle touch of unseen fingers on one of my cheeks, and instantly with this touch gushes of tears began to flow and my heart was completely melted. I knew at once that this was the touch of my Jesus for whom I had forsaken all. I can truly say with the writer of the "Song of Solomon":

"He brought me to the banqueting house,  
And His banner over me was Love."

During my stay at Calcutta I learnt that Jesus could heal even now as He did when He was on this earth. Many times He has raised me up from the bed of affliction in answer to prayer. Once I contracted a very bad type of malaria, which for a time caused me a great deal of suffering, and also a disease from which I suffered for months prior to this came back. But when I earnestly appealed to God, in the name of Jesus, He touched me with His healing virtue and almost instantly I was delivered of my scourge. For years I have trusted in God with my wife and four children for healing, and in no case has He failed me.

Jesus is true to His promise. Our Lord has said, "Seek ye first the kingdom of God and all these things shall be added unto you." For nearly seventeen years that I have been preaching the Gospel, I have entirely trusted in God for funds. In no case, that I remember, of real need, has Jesus failed me. I know He will never forsake me. Every day that I live Jesus becomes sweeter and dearer to my heart.

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## OUR FILE.

We give below a part of a letter from one of our members, Miss Flora Davidson, who revives in a new form Mr. French's suggestion that the League publish a magazine for enquiring Muslims. The trouble and expense would be less in the case of a translation than of a paper originating in India, but so also might be the effectiveness. The Secretary would be pleased to hear from members, on this subject, *pro* and *con*, especially from those who have really felt the need of such a magazine and would welcome this temporary compromise, until such a time as it may be possible to proceed with the original plan.

Miss Davidson writes:—

"I notice in the Missionaries to Muslims League prayer slips you mention that you are not going to start a magazine for Muslims until the war is over. I met Dr. Zwemer the other day and he was telling me that in Egypt they have monthly magazines for Muslims edited, and he also said that it would be very easy to have that translated and adapted to India, till you saw your way to making one specially. When I was working in Bangalore among the Muhammadans how I longed for a good monthly magazine for the men, as well as for the women. I am returning to my little corner, viz. Mardan, N.W.F.P., next month. It is such an interesting part."



Readers of *The Epiphany* have been interested in correspondence which has been in progress between one Abdul Majid and "W. G." (readers of *News and Notes* will recognise the initials). The correspondence was at first concerned with the Lewis-Mingana Qur'an manuscript, of which mention has been made several times in our columns. Now, however, the larger general question of the integrity of the Qur'an has opened up and has brought forth a very vigorous letter from "W. G." to which no answer has appeared at this writing. We are moved to pass on to our members "W. G.'s" request for prayer, contained in the following excerpt from a recent letter:—

"The Bengal Vernacular Muslim Press is also having a fling at me, and the leaders of the Muslim Mission are being urged to "answer" my various booklets. This is just what we want. Anything is better than stagnation and indifference. Please pray that *The Epiphany* correspondence may lead some sincere Muslims to examine the grounds of their faith."

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A young lady member of our League who has just begun work in Kuwait, Persian Gulf, writes of the work among the women there:—

"I am liking Kuwait better and better. The women have more of a sense of humour, are more responsive and interested, in spite of their fanaticism, than in Bahrain. Mrs. M.—(another missionary) is very popular: they all know her by name and children run to meet her on the street to enquire when she will come to their houses. We simply have not time enough to follow up all the invitations. Now, while they fast, we are taking life easy, though, as we only have ten in the dispensary when we used to have thirty, as even drops in the eyes break the fast, and where we used to have five to twenty callers a day, there are not more than one or two now, early in the morning. I am convinced that a number of them are more impressed by our message than they wish us to know, because they have been so delighted to take away Gospels whenever no one could see them, and are so willing to stand a good deal of criticism of their friendship with us."

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Dr. Zwemer writes from England:—

"We plan to enlarge and improve the Quarterly, and I have promise of help from Professor Margoliouth and others. Pray and work with us."

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A friend writes regarding the Muslims in Chengtu on the Western frontier of China, where he is at work:—

"Chengtu is one of the chief cities for printing Muslim literature. I judge there are about 5000 in the city. There are 14 mosques here, most of which I have visited. There is no one doing anything for them except as I get a spare minute now and then. We are just on the edge of the Muhammadan section of the city and so I can once in a while give them a few minutes for preaching and tract distribution. The West China Tract Society publish some good tracts for Chinese Moslems. I wish I could give at least half my time to that work. They are most friendly and often come to the church, especially after I have spent some time in their section."

## PRAISE AND PRAYER.

*"We are asked to pray not only five times in the day; should not the time spent by us in daily communion at least compare favourably with the Muhammadan's devotional time in duration? Or rather, do we cultivate the habit of realising the presence of God sufficiently to enable us to live in that constant atmosphere of prayer which our religion and profession demand?"*

PROF. SIRAJ-UD-DIN, in *Vital Forces of Christianity and Islam*.

**Praise:** For evidence of increasing interest in Muhammadan evangelisation on the part of the Church in the West.

For the work accomplished by the Arabian Mission, in the face of great obstacles, during the twenty-five years of its history.

For the slight extent to which missions to Muslims have been disturbed by the present war.

**Prayer:** For the work of the Danish Mission in South Arcot, among Muslims; especially for a maulvi who is at present reading the Bible apparently with a sincere desire to come to a knowledge of the truth.

For the *Moslem World* of Cairo, that it may be increasingly blessed of God in its invaluable mission.

For all recent Christian literature addressed to Muslims, that it may convince many of the truth, particularly from amongst the aggressive Muslims of Bengal.

For the Christian Church in the East, that it may have increased zeal for evangelism: and, to that end, for the Sialkot Convention in the Punjab, and others of like nature, that the Holy Spirit may arouse the churches everywhere to a new sense of responsibility and a new missionary enthusiasm.

For Muhammadan students in Mission Schools and Colleges in India and the Far East, that the Holy Spirit may speak to their hearts through the daily Scripture teaching and through the witness of Christian teachers.

For the Muhammadans of China, that, even while so little is being done specifically for them, large numbers of them may be drawn into the Church by the present wave of Christian evangelism sweeping across the Chinese Republic.

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## NEW MEMBERS.

Rev. H. Bjerrum, Danish Mission	...	Kallakurchi, S. Arcot.
Rev. C. Bindslev, Danish Mission	...	Tirukoilur S. Arcot.
Miss Rebe M. King, C.M.S.	...	Montgomerywala, Punjab.
Rev. J. M. Yard, Methodist Epis. Mission	...	Chengtu, W. China.
W. E. Elliott, Esq., Y.M.C.A.	...	Calcutta.

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

Y.M.C.A., Lahore.

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