

Missionaries to Muslims League

News and Notes.

Series VII, No. 2.

JUNE, 1918.

THE ISHMAELISM OF ISLAM

We hear much in these days of the Turk as a gentleman at arms, and yet he periodically convulses and angers Europe by his savage barbarity. Therefore statesmen are emphatic in utterance to banish him, but, through the jealousies of the Powers, are too weak to restrict his political control. Why should the Turks be so incorrigible in loathsome tyranny and bestly crime? Is it racial or religious? It is something of both. A Muslim, according to his belief, is the superman, the only one in this universe specially called and favoured by the great Sultan of the skies. It is this element in Islám that makes it for ever impossible for him to treat a Christian or Jew or Pagan as an equal. All non-Muslims, in the opinion of the average Muslim, are fuel for hell, creatures to be either crushed or lived upon, never to be helped or protected. The only normal position for a non-Muslim in the economy of Islám is that of an inferior slave or subject, with no political or social rights.

All this is best understood by reference to a certain law that is still adhered to in the Muslim world where pressure is not exerted by some outside political force. It has been the custom for centuries in Muslim-governed countries for non-Muslim subjects to be given the status of *Zimmis*—that is, they exist on sufferance; they are allowed to follow their own religion on payment of a capitation tax. And the tax was often made exorbitantly high, since it was an excellent method of bringing men over to Islám. In the days of the Muhammadan domination of Greece, the tax on *Zimmis* was double that of the tax on Muslims. During the Mughal period in India, the taxes and customs duty imposed were so heavy that Hindus were forced to join Islám, and thus escape financial ruin and starvation. This law was not something brought in by an isolated, impetuous ruler, but one essentially Muslim, based on the traditions of Muhammad, the practices of the *Khalifas*, and the Fetwas or judicial opinions of all the great jurists. The authorities extend over centuries, and are very much alike in demanding that all non-Muslim subjects be kept in a state of subjection and abject humiliation.

Incidents from the past displaying this spirit in Islám are countless. Recall the oppression of the ancient Coptic Church of Egypt. For centuries it was the rule to publicly brand every Copt with the stamp of a lion. He had to wear a yellow outer garment, while on his

other clothes patches of a different tint had to be shown. He was prohibited from riding any animal but a mule, or an ass, and that without a saddle. His dwelling was branded, and a wooden image of the devil placed over the entrance. His grave, too, was marked with some brand to stamp him with a degrading sense of inferiority.

Recall Kingslake, who, in 1844, wrote in *Easton*, that fascinating book of travel, that Christians in Palestine were not allowed to walk on the same road with Muslims. In the principal street of Damascus there was a path for foot-passengers raised a foot or two above the bridle-track, and until the arrival of the British Consul-General none but a Muhammadan had been allowed to walk upon the upper way. Kingslake tells how, while walking on the raised path himself, a Syrian Christian from the road below saluted and desired speech with him. He had nothing to say except that he gloried in the fact that a fellow-Christian could now stand on a level with the imperious Muslim.

The doorways of the Oriental churches were made for the most part very low to prevent the Muslim neighbours from stabling their horses in them.

There is scarcely need to point to the Armenians as a subject-people of Turkey who have suffered unspeakable miseries and cruel martyrdoms. Within a century a nation, millions strong, has been decimated. During the present war fully a million of these people have been torn from their homes, hurried into the interior of Asia Minor, and there mercilessly destroyed by cold, hunger, and ill-treatment, cut to pieces, and massacred in a hundred ways. Viscount Bryce's report is convincing. Hundreds of thousands of women and girls have suffered things worse than death. The hatred of the Turks for the Armenians, though partly economic, has its roots in a certain Ishmaelism in Islâm. We admit that the Armenians were never attractive to us as a race. But what *Zimmis* could be? They have the faults of a conquered, oppressed, and defenceless people. Yet they are Aryans, and the most capable, energetic, enterprising and pushing race in Western Asia. Given a fair field and fair treatment they would become an abler self-governing people than any in the Balkans.

The peculiarity of a Muhammadan government which confounds race, religion and laws may be well illustrated from the treatment of non-Muslims in the law courts. In cases where it is a question of accepting the evidence of half-a-dozen Christian witnesses against that of a single Muslim, the latter's is invariably accepted. For this reason the Powers, years ago in Turkey, insisted upon "the Capitulations," which included the setting up of their own Consular courts and judges to deal with actions in which the parties were subjects of those Powers.

The most striking incident of the Ishmaelism in Islâm in recent times is that connected with the murder of Boutros Pasha, a distinguished Copt and Prime Minister of Egypt. It happened not long before the war. The murderer, Wardani, a Muhammadan, was tried and condemned by the courts in which no Englishman—indeed, no subject of any European Power—was sitting. The sentence, according to custom, was submitted to the Mufti for confirmation. He

is the official exponent of Muhammadan law in the country, and up to that time his decisions had been without appeal. This high ecclesiastic had the audacity to say that a Muslim could not be executed for killing a Christian. He was able to quote many passages from Islámic law in support of his position.

The English Government promptly reversed the judgment and executed the assassin, in spite of the Grand Mufti's declaration that such action would be an insult to the religious feelings of the entire Muslim world.

Remember another fact. In the mosques of the Levant to-day, as always, prayers are being offered that non-Muslims may be destroyed, that their children be made orphans, and their wives and possessions be given as booty to the Muhammadans.

Are people with such ideas fit to rule subject-peoples in Europe or anywhere else? In the peace settlement will reparation be made to Armenia—the Belgium of Asia? Will the Syrians and Armenians be freed from "the blight" which, as Mr. Asquith said, "for generations past has withered some of the finest regions"? We believe that they will be freed, and emancipation of these subject peoples will help considerably towards the salvation of the Turks themselves. J. T.

"WHY I RESIGNED"

By "A MEMBER IN BOMBAY"

In *News and Notes* for February an intimation was given as to why a certain member resigned. I was that member, and having now rejoined I wish to state more fully my reasons for that action, in the belief and hope that my point of view has now a better chance of winning a sympathy which it was not accorded in 1917. Let us not only help China, but also learn a lesson from her. China has not stood still, it has, fortunately for her, a live and vigorous organization for the furtherance of Missions to Moslems—viz., "The China Continuation Committee." If any reader wishes to learn the value of that committee let him (or her) read Dr. Zwemer's editorial in *Moslem World*, January, 1918. Where is the "India Continuation Committee"? Has it any single achievement to show in the past six years? I wrote individually to the members in 1914. The replies were heartbreaking. I then suggested that this League should re-inforce that Committee, and that the Committee should be reformed. The Committee refused to be reformed and cast my words behind them! We lost thus a splendid opportunity last year, and we are not a step forward. I think this will make it clear that my object was not to "organize a campaign," but to "Re-organize an Organization." England was warned to organize her resources for war previous to 1914, and replied that to "organize for war provoked war." Yet our nation's supineness did not save her from war, and very nearly caused her destruction,

Are we going to wait till *we* are attacked before we quietly and efficiently organize our resources? And mark the wonderful opportunities the close of the war will bring.

Baghdad is open, Mesopotamia is in our hands. Men released from war service, full of zeal for Christ, will spring forth and offer for our great warfare. Have we any plan for accepting, placing or using them? Do we even know where they are wanted and can be used? Have we any plan ready for training them? Surely, My Fellow Leaguers, we *do* need Organization and Consultation; we *do* need preparedness; we *do* need some central and efficient "Directing Body." Can the League do *nothing*? Is it not sufficient for these things, and can we not do them without throwing down the gauntlet? I maintain that it *is* sufficient, and that we *can* do them, and do them without drawing on ourselves the fire of the enemy. Fellow Leaguers! Remember the words which close the *Report of the World Missionary Conference*:

"Well may the leaders and members of the Church reflect on the awful seriousness of the simple fact that opportunities pass. It must pass them or lose them. It cannot play with them or procrastinate to debate whether or not to improve them. Doors open and doors shut again: Time presses. The living, the living, he shall praise Thee." It is the day of God's power. Shall "His people be willing"?

SECRETARY'S NOTE.—The "Member in Bombay" in the above letter refers to a correspondence that took place between himself and the acting Secretaries of the League when I was away on furlough. I have read through that correspondence, and find that the member had submitted a proposal to form "an All-India Missions to Muslims League on interdenominational lines." Both acting Secretaries felt that a new organization was not necessary, and urged him to help make our own League of more service to missions and missionaries. I confess that the Committee of our League so far has existed more for reference than for executive work, and it should be strengthened. But the League was not intended to be more than something inspirational and informative. Perhaps the time has come to develop it. But even if we form a stronger committee will it be possible to meet and work out all the many schemes the "Member" must wish us to work out? India is a land of great distances.

Are we to look elsewhere for a more live and executive body? What he says of the Continuation Committee of the Lucknow Conference is confirmed by one of its members in India when he says, so far as India is concerned, it "exists on paper only." Would it be possible to form a stronger League Committee and then appeal to the Representative Councils of Missions to allow us to appoint one worker on each Council to watch the interests of Muslim work in the field covered by that Council? Personally I feel that our members, if stirred to see the need of aggressive work, could do more through their Field Councils than any outside "Directing Body" could do.

We invite members to write and suggest how we may advance. Everywhere the call comes to re-organise and prepare. *How shall we do it?*

THE ADVANCE IN CHINA

A committee on Muslim work has been formed in connection with the China Continuation Committee. It has ten members, and, to date, eight corresponding members in different provinces of China. This committee has issued its "Bulletin No. 1," in which we are given an account of the business done at the first meeting of the Committee.

We quote a few items from the paper—

"Our Aim.—We should never let our aim be obscured. We are not interested in the Muhammadans simply to know about them and classify the facts in an interesting way, nor are we interested simply to get acquainted with them and enlarge our own horizon. We are interested in them in order that we may bring them to Christ. This cannot be done by the appointment of committees, nor by the printing of bulletins, nor by any hurrah methods. It can only be done by loving, sympathetic and patient intercourse on the part of those Christians who are placed where they can touch their Muslim brethren. We should not be so bold in our argumentation as we are in our love. We generally argue boldly and love gently, but if we would be successful with Muhammadans, we should love boldly and argue gently. A sympathetic heart can preach Christ fearlessly without giving offence, but an unsympathetic heart will give offence even in a guarded presentation of Christ.

"Methods.—There are two ways of looking at the Muhammadan problem in China. One is from the standpoint of the committee, and one is from the standpoint of the individual workers who are in touch with Muhammadans. Of these two the latter is the more important, and it is to facilitate every effort of the individual worker that the committee will labour. There will be a certain amount of value in having communication with each other through a central exchange, for the purpose of learning what others are doing. From time to time bulletins will be sent out, which it is hoped will be helpful.

"In urging work for Muslims, we do not labour under the misapprehension that the ten millions of Muhammadans (more or less) are worth more than an equal number of non-Muhammadans, and that those who are working among the latter should drop that work in the interests of the former. But in as much as the Muslims represent a special class that is not being reached at present, or for whom very little is being done, it may be possible for those whose attention is called to the need to do something for their Muhammadan brothers.

"Muslim Day.—In order that this work among Muhammadans should receive the attention it deserves, the suggestion has been made that a certain day be set apart in our Chinese churches as a day of special prayer for Muslims. If possible, it is hoped that the morning sermon on that day, which would be Sunday, would be concerned with Islām in China. To this end the committee is prepared to furnish material to our Chinese preachers where such is needed. The second Sunday in October has been suggested as a suitable day for this observance.

“It was resolved to translate the following books and tracts into Chinese:

“*Qur’án and Its Testimony to the Scriptures.*—Muir

“*God as Triune, Incarnate, Atoner.*—Gairdner.

“*Is There Any Progress?*

“*Sweet First Fruits.*”

Among other useful suggestions, the Bulletin says, “Get information. There is so much that we do not know about Islám in China that every bit of information is valuable. If any one runs across something interesting at any time, and is willing to communicate it to the Secretary, it will be gratefully received. By learning to know Islám in China we will be better able to work for Muslims. Keep a file for things Muhammadan.”

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The Secretary of the China Muslim Committee, the Rev. Chas. L. Ogilvie, of Peking, writes—“I enclose herewith a copy of our first bulletin. We shall undoubtedly, before long, have the Qur’án in Chinese. I have just recently learned that the whole thing was translated about four years ago into Chinese by the Muslims themselves, but because the rhythm of the Chinese was barbaric compared to the smooth-flowing Arabic, they decided not to print it. I am trying to get hold of the manuscript, if it exists, for our use, as it would be very helpful.

“The Muslims of China are a different breed from the Muslims in India. The all-pervasive Confucianism has worked itself in under their vests and made them half Chinese. The result, as far as doctrine and practice go, is a considerable modification of what one finds in old Azhar, for instance, or what you probably find in India. There are many Muslims in China who come from the north-west and still retain some of their old unfriendly ways, and in this they are decidedly un-Chinese, for the last-named gent is polite if he is nothing else. Yet even in these cases there is a difference when compared to the full-blooded, dyed-in-the-wool Muslim of the West.”

WORKERS' QUERIES

“*How is it that so many converts from Islám are received into the Christian Church and are apparently truly converted, yet after a time return to their own Faith?*”

This question is asked by one of our members in India who has had the bitter experience of seeing some promising converts drift back into their old Faith and community. Those of us who have had converts from Islám will know what it means. But who can answer the question? We may suggest two or three possible answers—

Does not Islám display, in regard to all secular matters, a more active sense of brotherhood than present-day Christianity? The maulvie who receives a new convert into Islám, receives him also into his home as a son, to whom he will give his own daughter in marriage,

and arrange for his money, houses and lands, and secure for him the protection of the Muhammadans for miles round. Is it not true that among Christians the convert finds too often talk about brotherhood, but very little that is practical in those things that matter most to him?

In regard to India, may not the drift in some cases be put down to the fact that most Indian Christians are from the Hindu community, and still retain so much of Hindu prejudice to Muhammadans that they fail to display that sympathy and brotherliness so necessary to the stability of the young convert?

But is there not something deeper still? Can we truly estimate what fear means to the average Muhammadan? From childhood he is taught something of the terrible things that will surely happen if he break the slightest precept of the Muslim Faith, whether given by God or man. With the years this fear increases tremendously, and if it prevents so many from embracing our Faith, as it surely does, why should it not at weak moments undermine the staying power of the convert, and drive him back to what he had always been taught would be a safe refuge from the terrible wrath of Allah on the Day of Doom?

We should be glad if members will write and help us to solve this question. It is certainly important to all.

NOTES

If any of our overseas members have sent their subscription by money order or postal note and not received acknowledgement, will they please notify the Secretary by post card, as so many things are lost in transit.

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The Rev. F. F. Shearwood, of Lahore, has printed in English a friendly letter, which is a passage from *Sweet First Fruits* with a few slight alterations. If any one would like a copy sent to an English-knowing Muhammadan, send Mr. Shearwood a post card giving the name and address and he will be pleased to post the appeal.

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We have been advised that Hughes' *Dictionary of Islām* can be procured for Rs. 20 (that is half-price) if ordered at once. It may be obtained through Rev. J. Smith, Secretary, Book and Tract Society, Kalbadevi (P.O.), Bombay.

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The other day we received a Bengali notice signed by the leaders of orthodox Muhammadanism in Brahmanbaria, in which they challenge the members of the Qadiani sect to prove, among other things:

1. That the English missionaries are Masiḥu'd-Dajjal (Anti-Christ) and the railway train his ass.
2. That Hazart 'Isa (on whom be peace) has died and will not return to the earth.

A thousand rupees are offered as a reward to the man who proves the Qadiani position. It is making men read up what the New Testament has to say on the matter.

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In a letter from Dr. Weifbrecht Stanton he says, "There is a good deal of interest in missions to Muslims here (London), though almost all spare time is taken up by some war demand. Still I have a class of eleven Qur'an students, two of them secretaries of mission societies.

"I have promised to furnish the *C. M. Review* with a six-monthly paper of two thousand words on outstanding events in the Muslim world that have a bearing on its evangelisation.

"Can we not get more Indian brothers as members? It is of the greatest importance to do this. I suggest that it be made a special aim during this year. We have suffered a real loss in the death of Talibud-Din, of the A.P.M., Lahore. He was one of the Indians who should have been a member of the League."

A letter from Dr. Stanton appeared in *The Epiphany*, Calcutta, on April 27th, warmly trouncing the English-Muslim Mission.

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Another Baptism.—A member writes from the homeland: "Just before leaving last year, I placed a Muhammadan woman in a home in Bengal. Now I am delighted to hear of her baptism. She was one of my regular pupils and had to flee to us for protection from the brutality of her husband. Hers was a sad life; but now I hear she has lost the mournful countenance she had, and seems really happy. Her joy in being baptised was beautiful to see. Those deputed to see her by the Church were very struck with her eagerness and assurance."

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Marriage Among Muslims.—The following letter appeared in *The Epiphany*. It is another evidence of the bondage of Islam:—

"DEAR SIR,—I ask your numerous Muslim readers 'What is marriage?' Why they give in marriage their daughters highhandedly without even their consent? Is their religion so arid and heartless, or is it their own degradedness? I am a woman, I loved one devotedly who deserves a true love and he also did so in return, but through the baseness of society or religion (I cannot say) I am now married to a person whom I do not love at all, and I fear I will not be able to do so in the whole course of my futile life. I expressed my unwillingness, but to no effect. And now I have lost happiness and interest for religious performances (though I am a devout Mussalman), and even interest of life and everything else. Is it God the kindest who caused me to live a life so burdensome and painful, and at the same time forbids me to commit suicide (according to Islam)? If so, I give counsel to one and all of my Muslim sisters to abandon such kind of base religion. If it is society who did and does it, is it not an object of curse and unworthy to live in? Why not our leaders pay a heed to a stigma of their own society if it is other than religious?"

Thanking you in anticipation,

Yours faithfully,

A MUSLIM WOMAN.

The Editor in a comment says, "We think that women have the remedy in their own hands, if they have the courage to take it, since no one can be married without her own expressed consent."

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The Divine Sonship.—A Muslim writes to *The Epiphany* his difficulties concerning the Divine Sonship. He suggests that there must be "many relations of God in the world by the relation of His consort." In reply, the editor says:—

"So long as you and other Muslims can only think of Divine Sonship in terms of a human physical relationship, so long will you find it impossible to make proper room in your mind for the true idea. Get rid of the mistaken idea that the perfect type of Sonship is found in a physical relationship. Look for it rather in the spiritual world and not in the material. The Word, or Son, is in eternal relationship with the Father. The Word, or Son, is not mortal. All that was mortal was the human nature which, for us men and our salvation, He took, and He has now raised that same human nature and made it share the immortality of the Divine Nature. Do not get your ideas of God and Heavenly things from man and earthly things, but try to find out the spiritual verities even in human relationships by seeking to know something of the eternal relationships of the Divine Being. You try to drag down the spiritual and make it physical: Christianity would lift up the physical into the spiritual.

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A Suggestion.—Do we make a careful study of the people we touch every day? In the February issue of *The Harvest Field* we note the following:—

"A doctor, connected with a Mission hospital in Arabia, has been recently conducting a study of Muhammadan nature. For example, after he has been dealing with one of his patients in personal work, he writes down his observations, making notes as to the man, the message given, the results, etc. After a year he classified his observations, and found that the mystic teachings of the Master seemed to appeal to the Muhammadan more than any other. The doctor was planning to continue this line of study, in order to enable him to present the teaching which would best reach the heart of the Arabian Muhammadan."

PRAISE AND PRAYER

*No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see heaven's glories shine,
And faith shines equal, arming me from fear.*

Prayer is asked for backsliders. It is so easy for men to get back again into Islám. They are not always asked to deny Christ, but to say *Taubah*, which is an expression of regret that they had gone astray.

Muscat, Persian Gulf. The Rev. G. D. VAN PEURSEM writes—

"We have a most peculiar boy in our school here in Muscat. He is a son of Sayid, the richest man in the city, and I think one of the greatest enemies of

Christianity, too. But the boy, only about 15 years old, comes to our Arabic and English services, and loves to visit us and our teacher. But he is most fanatic when it comes to an enquiry into his religion. I think he is naturally religious, and I know that he has a sensitive nature. The other evening he became rather heated in an argument, and used strong language. Evidently at night his conscience troubled him, for he came to me the next morning with sincere apology, begging, with tears in his eyes, that I should forgive him. I gave him a Gospel and he promised to read it. I am trying hard to understand the boy, for he is a rare case. First I thought that he might be a spy, but he studies too hard for that, and furthermore, a spy would not shed tears as readily as he does. I hope and pray, no matter what is going on in his heart and mind, that his association with us may benefit him. Argument is futile, prayer not."

LEAGUE FINANCIAL STATEMENT

For the Year ending April 30th, 1918

RECEIPTS.

	Rs.	A.	P.
To Subscriptions and Donations	580	10	9

EXPENDITURE.

Deficit from last year	20	2	0	
Printing <i>News and Notes</i>	405	6	0	
Pamphlets Bought and Distributed to Members	6	7	0	
Postages and Office Expenses	38	3	6	
	Rs.	470	2	6
Balance in hand	110	8	3	
	Rs.	580	10	9

Audited and found correct.

A. L. COWLES,
26/4/1918.

Secretary's Note — *I would utter a note of thanksgiving to God, in that during this time of trial, we are able to present the above Financial Statement. The money supplied has been more than sufficient to carry on. It should be stated that more than half the balance in hand consists of subscriptions paid in advance.*

NEW MEMBERS

MISS M. VARNEDOE, Nazarene Mission, Calcutta.

The Annual Subscription to the League is Rs. 2-8-0 (3s. 4d.). Members are requested to send news and requests for prayer to

Brahmanbaria, Bengal. JOHN TAKLE,
Hon. Sec., M.M. League.