

News and Notes.

A Monthly Paper printed for the private use of the
Members of the Missionaries to Muslims League.

Series VIII.

No. 10.

February, 1920.

Feb. 1st=10th day, Jumada'l-Ula (5th mo.), Feb. 22nd=1st Jumada'l-Ukhra, 1338, A.H.

The Reaction of the World-War on Islam, and the Consequent Reaction of Islam on Missions.

TO the missionary to Muslims the problem of "The Reaction of the World-War on Islam and the Consequent Reaction of Islam on Missions," cannot but appeal with special force. Hence the appearance of this topic on the programme of the Australasian Baptist Convention held at Chandpur, Bengal, early in December. The Rev. L. Bevan Jones of Dacca read an illuminating paper, packed with detail, and replete with passion for the winning of the Moslem millions, and throbbing with sympathy with these 'victims of a great misunderstanding.'

Pausing for a moment before the Cross whereon Christ died for all Muslims no less than for ourselves, Mr. Jones passed on to review the ferment that is now in progress throughout the whole Moslem world. Muslims in India are being touched by the ferment; their great fear is that Islam itself is in danger. The thought of Turkey's dismemberment has revealed the unity of affection and purpose that has always marked the world of Islam, and Turkey's plight has rallied the Faithful to her side. Analysed, this sympathy with Turkey cannot be described as patriotism, for it is not associated with one particular country or race; nor can it be called mere religious fanaticism, for Muslim sceptics are among the warmest champions of Turkey. As Sir Theodore Morison describes it, "Islam is a complete social system,...a civilization,...an organic unity con-

scious of itself." Here is the bond of union. Moreover, "No Muhammadan believes that this civilization is dead or incapable of further development." Hence everywhere there is the expectation of a renaissance. Clearly then such unity means strength, great strength.

Given this unity and this strength, how will the Moslem world be affected by Turkey's fate? The disappearance of any single power will be a loss to their cause, but accepting the Muslim idea of Turkey as "the bulwark of Islam," we can readily understand that no Muslim can endure the thought of the overthrow of Constantinople.

It will not do to plead that Turkey, judged by political standards, is a grave offender, nor will it do to urge that Turkey by participating recklessly in the war has set at nought the advice of Muslim leaders. As to the second point, her waywardness is condoned; while in regard to the former count the impression is gaining ground that Britain is bent on the humiliation of Turkey. Partisans are not wanting to urge that we are faced with the olden struggle of the Cross and the Crescent. We may deprecate this description of the situation with all the passion at our command, but the idea persists and will persist. The very character of Islam as a Church State, wherein everything political has its religious aspect, makes it impossible for the Muslim to see things as we may feel that we see them. The Khalifate is a case in point. To the Muslim, whether rightly or wrongly, the Khalifate is not a matter of mere politics; to touch Turkey is to touch the Khalifate, and to touch the Khalifate is to lay violent hands on the very centre of his religious world. This point Mr. Jones developed at some length. He also faced the loud protest made against the British Prime Minister for his 'breach of faith.' The last word on this point does not lie with men of the school of Sir Theodore Morison.

Then followed a review of the situation as it presents itself today to workers in other Moslem countries. In each case the salient features were outlined, and some indication given of the trend of opinions and events. It was pointed out that the *rapprochement* between Hindus and Muslims in India was in its nature entirely political, and that this political colouring is manifest no less in all other countries where the ferment has spread. "It is almost everywhere the political interest that is predominant and not the religious." "Muslims for the most part are too concerned with politics to think much about their own religion, much less to listen to appeals from our side."

Yet the missionary can, and must, do something. What should be his attitude to these aspirations? In earnest words Mr. Jones declared his confirmed belief "that in the very nature of the case the missionary can be, and should prove himself to be, the best foreign friend the natives of the soil can have." Obeying his own highest instincts, the missionary may be admired for his loyalty to truth, "and admiration of the messenger goes a long way towards acceptance of his message." Let him make clear his sympathy with them in all their legitimate aspirations. "Let us be noble," and the nobleness in these men's souls will rise to meet our own.

So much for the attitude that we are to take with us. Another question emerges—does the prospect of Moslem lands under European protection raise high hopes? Let us be cautious in our judgments. Dr. Zwemer speaks with terrific emphasis of the effects that we may expect from a study of the situation in Egypt. Railways, government grants, education—all these things and more, may spell hindrances to Christian progress. This may be admitted. Yet on the other hand, regard must be had to the loss of prestige under a protectorate, and to the growing scepticism induced by western education. These factors will cause doors to swing ajar through which missionaries may enter. This very breaking up of the old faith will constitute a mighty opportunity—for the use of literature, carefully and sympathetically prepared, for personal work by men specially trained for their delicate task.

But whatever we do—and this was the burden of Mr. Jones' appeal, the recurring note of entreaty in all he said—"Let us carry with us a deep and loving sympathy, and deal with utter frankness with every Muslim with whom we have to do." Let us be more bold with the Muslim. Let us be persuaded not only that he needs Christ, but that in many cases he yearns for what Christ can give to him. Sympathy, boldness—and with them a third, our prayers. "We will make the largest progress on our knees."

H. S.

'The Glory of life is {
to love, not to be loved;
to give, not to get;
to serve, not to be served'

A Missionary in Captivity under the Turks.

QUITE recently a missionary, Mr. Archibald Forder, who used to work among the Arabs of Palestine, has returned to England after terrible experiences while a captive in the hands of the Turks. We quote the following from the story as it was told by Mr. Kennedy Maclean in the '*Life of Faith*.'

"When the war broke out, Mr. Forder was in Jerusalem. At that time, of course, Turkey had not come into the war, and British subjects went unmolested. But when in the month of November the Sultan threw in his lot with the Kaiser, that immunity ceased. A day or two after the declaration of Turkey's attitude, Mr. Forder was walking in the streets of the Holy City, when a Turkish officer, accompanied by three soldiers, put him under arrest. Without receiving any explanation of his arrest, he was thrust into a filthy stable, which served the purpose of a prison, and there he was detained for four months without trial. An opening in the wall exposed Mr. Forder to rain and wind, and he suffered much from the conditions in which he was placed. He was permitted, however, to obtain a camp bed from his home, and food was sent in by his wife. The Turks, it appears, adopt the callous plan of leaving it to their prisoners to find their own food. If they cannot find it, they are left to starve. While in that prison, Mrs. Forder was permitted on only two occasions to see her husband, and these interviews were in the presence of people who understood English.

For four months Mr. Forder remained in this miserable state, and then, without any warning, he was sent off to Damascus under a strong military escort, to be tried by court-martial. The trial was held, and while no definite charge was made against the missionary prisoner, the evidence attempted to prove that he was a spy in the employment of the British Government. Every time he answered a question he was bluntly informed that he was a liar, and that unless he confessed and told the truth, he would be shot the next morning. The trial lasted for two and a-half hours. It was conducted in Arabic. Mr. Forder was refused the assistance of an interpreter, although one was engaged by the prosecution for the benefit of some of the Turkish officials in court, who could not understand Arabic. This man could give his own interpretation to the evidence as there was no check on anything he might say. At the conclusion of the trial the court undertook to liberate Mr. Forder, if he would pay £200 in gold. This he was unable to do, and was thereupon dispatched to the criminal prison, and put in amongst the worst criminals in the country. A few days later the governor of the prison informed Mr. Forder that he had been condemned to death. Then he was placed amongst the other condemned prisoners, who were all in heavy chains. Mr. Forder, however, was not so treated.

For seven weary months Mr. Forder was kept in momentary dread of his fate. Every day he expected to be taken out and shot. As a matter of fact, he was taken out on several occasions for that purpose, but each time was sent back to the cell. Others of the company were put to death by hanging or shooting, and Mr. Forder was constantly being assured that his turn would come next. Herded with these criminals in a small cell, the Christian missionary would have starved to death for lack of food but for the kindness of his fellow-prisoners, who gave him a share of their scanty supplies, and thus enabled him to maintain life. They had to sleep on bare boards; the place was alive with all kinds of vermin, and no communication at all with the outside world was permitted.

After this had gone on for seven months, Mr. Forder had the sentence of death revoked, being condemned instead to three years in a dungeon. Apparently the Turks thought that there was little possibility of his living through that drastic form of punishment. For the next nine months his life was practically underground, with 150 others condemned to a like sentence. Every third day they were led out for an hour's exercise. Again Mr. Forder was dependent upon the food supplied to him by his fellow-prisoners; no one unassociated with the prison was permitted to come near him, and he still had no communication of any kind with the outside world.

Mr. Forder's next change was from his underground cellar to a cell in which were thirty others, all undergoing life sentences, and there he remained until he had an opportunity of sending a communication to Jamal Pasha, the Turkish commander-in-chief for the whole district, asking for justice, and to be told the reason for his being in prison. The letter, of course, had to be smuggled out of the prison, this being done by a visitor, who undertook for a payment in money to see it delivered. The officer in question was much astonished at receiving such a letter, and at once started a strict investigation, as he did not know that an Englishman was in prison, and had never signed papers permitting his detention. After a time the commander-in-chief discovered that there was nothing against Mr. Forder; the charges, when inquired into, were found to be baseless, and he promised to obtain a discharge from the Sultan in Constantinople. In due course the pardon arrived, and Mr. Forder was released from prison. By that time in consequence of the harsh treatment and the lack of sufficient food, he was reduced almost to a skeleton. Obtaining a little room in Damascus, he took up his residence there.

But if he thought that his troubles were over, he was soon to discover his mistake. He was at liberty, it is true, but the Turkish police gave him no rest, harassing him by night and by day, trumping up all manner of charges against him, and doing their utmost to force him into embracing Mohammedanism, and becoming a Turkish subject. Things got so bad that Mr. Forder pleaded with the officials to take him again into the prison! Bad as his existence had been under lock and key, it was even worse in the days of his supposed liberty.

This went on until Damascus fell into the hands of the British forces. Before the arrival of the Australians, Mr. Forder heard from a German that the British were rapidly pushing their way towards Damascus, and on the same day a friendly policeman dropped the hint that he (Mr. Forder) was to be put under arrest once again, and sent into the interior, as he was the only British subject in that city of half a million people. He therefore went into hiding so that the Turks could not lay their hands upon him, and remained in concealment until deliverance came. As soon as the city fell into the hands of the British, officers, by command of General Allenby, who knew of Mr. Forder's imprisonment, went out to search for the English missionary. But Mr. Forder found them before they had time to discover him, and his long suffering was at last over.

During Mr. Forder's captivity his wife died from cholera. His son was serving in the Canadian Army, and his daughter was in England, but from neither of them had he any news whatever. When he got back to his home he found little of it left, for it had been looted soon after his arrest.

Mr. Forder declared that he had throughout, the inward assurance that he would come through. Some words of Scripture were an abiding

comfort to him—"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." While in captivity in Damascus he conducted a daily Bible-class with his fellow-prisoners, some of whom professed conversion.

Al-Ghazáli,

By the Rev. W. R. W. Gardner, M.A.

A Review.

MANY a missionary to Muslims will rejoice that at last Al-Ghazáli is being considered worthy of recognition in connection with Christian propáganda. If Muslims today would only study the Qurán and traditional books in the spirit of Al-Ghazáli we might expect a speedy change of attitude to Christian thought.

The life of Al-Ghazáli has yet to be written. We have "The confessions of Al-Ghazáli" and "The Alchemy of Happiness," in the Wisdom of the East series, two books which give us a wonderful insight into his life and spiritual experiences. Some day some one will give us a full account of this great Muslim mystic, theologian and philosopher, perhaps "among Muhammadan writers the greatest ethical teacher of his generation." In the meantime we have to be content with brief accounts of the man, and we specially welcome the booklet just sent out by the C. L. S. in "The Islám Series." It is a carefully compiled account by a Cairo missionary, who, as the appendix shows, has drawn his materials from original sources.

Al-Ghazáli was born 1058 A.D. and died 1111. He became a famous lecturer in a Madrassa near Baghdad, where he had sometimes as many as 300 attending. He seems to have been a very sincere man for he hated anything in the nature of 'a surface faith.' He was very disgusted with all those scholastic theologians who held Islám in bondage by claiming to be the sole guardians of the Faith. He was saddened by what he saw of the degraded state of Muslim society brought about largely by the emphasis on the externals of a traditional belief.

He demanded soul-experience. To get it himself he left home and family and position, and went and joined himself to the Súfís of Damascus where he spent two years in the minaret of a mosque, shutting the door upon the world. From there he went to Jerusalem, where he shut himself up in the Dome of the Rock. He then went on a pilgrimage to Hebron, Mecca and Medina.

After eleven years' retirement, Al-Ghazáli was convinced of the need to return to his old haunts as a reformer and 'reviver of the science of religion.' He preached, he lectured and wrote books; he demanded faith with works and a definite experience of intimacy with God. And so he waged war against all those who were content to accept systems, dogmas and practices of the Faith as sufficient for the soul's good, instead of making them a basis for a higher spiritual life. And yet he was an orthodox Muslim: he held strongly all the essential doctrines of Islám. He was also a devout mystic, yet had no time for those who rejected revealed religion for a subjective illuminism.

One delights to read that he had a deep sense of sin. 'Man's chief need, he saw, was some way of escape from all that is sinful and base within him.' He deals with man's higher and lower nature and with the struggle of man's inner life, but for a means of relief he turned to Sūfism. How many others have turned in the same direction and for the same reason. Does it not prove the weakness of orthodox Islām?

The tragedy of it all we find in the fact that he had access to many a quotation from Apocryphal Gospels, and he delighted to mention the sayings of Jesus as found therein. 'One cannot but lose oneself in conjecture as to what might have happened if Al-Ghazālī had come across one of the canonical Gospels.'

The author agrees with Professor Macdonald's opinion, 'that only through a study of Al-Ghazālī is there any hope that Islāmic theology will yet break the iron bands by which it is now held.' This being so all missionaries can help by pushing the sale of the book—it is priced at ten annas—and thus encourage Muslims to emulate a truly great man in his efforts to make religion a really vital thing.

J. TAKLE.

Is Private Baptism Permissible?

ONE OF OUR MEMBERS WRITES:—"Will you open for discussion the question of Private Baptism for those who are in danger of life or great adversity if exposed? Does not our Lord's instruction in Matt. X. 16, mean this? And does not the example of the early church as at Rome lead to it? Would not our Lord say that one who is new-born cannot yet bear a load? And does not the wonderful omission of all account of Lazarus from the first three Gospels, when he was probably yet living, encourage us to refrain from putting a brother into danger by publicity even at what might seem a loss of edification to the Church?"

Our friend speaks of a danger that is very real in the region where he works. Perhaps some of our veterans who have faced this question more than once in a long career will give us their opinion.

NOTES.

THE NEW YEAR MESSAGE OF THE BRITISH PREMIERS.—We shall lift up our hearts again and yet again in gratitude and praise to Almighty God for that wonderful appeal to the goodwill of the citizens of the British Empire which Reuter reports to have been sent out under the signatures of six Premiers.

'The message emphasizes that in recognition of the Fatherhood of God and His divine purpose for the world, Christianity will be discovered to be the ultimate foundation for the reconstruction of ordered

harmonious life for all men. As that recognition can only come as an act of free consent on the part of individual men everywhere, their message appeals to men of goodwill to consider the eternal validity and truth of those spiritual forces which are the one hope for the permanent foundation of a world peace.'

Every member of our League will say 'Amen' to that, for it is precisely what we feel is the great need and the only hope of peace for the troubled, restless hearts in the Moslem world to-day.

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THE LATE REV. IMAM MASHI.—We reported the death of this veteran in our last issue. One who knew him for many years has written about him as follows. 'He often said that in boyhood days he was a playmate of princes. In manhood amongst evangelists he was a Prince of Bazar Preachers; and as a Muhammadan controversialist he stood peerless. Long years ago at the annual Sonapur Mela, morning and evening near the horse fair and cattle market, he was always to the front as leader in preaching; whilst his rivalry in the sale of Scriptures was keen. 'When the work of the fair was over, he usually devoted a couple of days to visiting the Muhammadan community, preaching, teaching, debating. He was a keen debater. When resident in Delhi he entered the list with some leading Maulvies. But the greatest of all debates with Muhammadans he ever had, was some twenty years ago in Calcutta, when thousands of the followers of the prophet were assembled to hear him. Some questioned the wisdom of his entering on it. Undauntedly he faced the ordeal, and in the end came out victorious. As a preacher he was in great demand, and travelled far and wide through India. But Calcutta claims were always paramount with him. The Hindi and Urdu-speaking community found in him a true friend, a willing servant of Jesus Christ. His home was always open to the stranger from the west of India; and many a young man lured by the attractions of city life, plenty of work and large pay, have thanked God for the safe asylum they found under his roof. No more familiar form was seen in the public squares and open places of the city than that of our friend 'Imam,' as he daily proclaimed Christ the world's hope, the world's 'Saviour.'

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MUSLIM CHILDREN.—Have the claims of Muslim *children* been sufficiently laid upon our hearts? A most moving appeal on their behalf appeared in the editorial of "The Moslem World" for October. "How *can* we delay," asks Dr. Zwemer, 'in carrying these blessings (of the love of Christ) to the eighty million children of the Moslem world? If they stood together holding hands, the line would stretch twice around the globe's circumference. The Moslem children of India alone, marching with hands on each other's shoulders, would reach, in unbroken procession, fifteen times the distance from New York to Chicago. The world of children in Moslem lands would fill seventeen cities as large as London. *This is the generation that we*

must reach with the Gospel message before it is too late. Infant mortality, neglected childhood, corrupted adolescence and then—the same cycle over again? One generation of these children understood as they should be, loved as they ask to be, and approached in the Spirit of Jesus, Christ and with His highest gift, the Gospel, would transform the world of Islam into the Kingdom of Heaven. What we do for them must be done NOW!

Our pledge when we joined the League comprehended these children. *But what are we doing for them?* It is good to see that here and there in Mission Schools conducted by some of our members, there are 35, 90, and in one place 150 Muslim children under Christian influence. We hope to secure reports of work among these children for future issues of our paper.

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MALAY MUSLIMS NEED MISSIONARIES.—The agent of the British and Foreign Bible Society recently reported to the Hon. Secretary that there are no missionaries (only a few colporteurs) working among the Malays of the Straits Settlements and the Federated States. He considers that the Malays are the easiest people to win of all Muslims. Unlike the followers of the prophet in many other parts of the Moslem world, they are not fanatical and very few of them know anything about Islam. One who has revisited them recently says that in the interval of 20 years it has become easier to sell Scriptures to the Malays than to Chinese; that they come and ask for the Injil. *'The fields,'* the letter concludes, *'are white unto harvest but to the disgrace of the Christian world, I have to add that there is not one man preaching Christ to them. The 'Reproach of Islam' once more!*

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THE MUSLIM LEAGUE AND COW SACRIFICE.—'At the last session of the All-India Muslim League held at Amritsar a resolution was adopted expressing the League's opinion that, with a view to reciprocate the good feeling shewn towards Mussalmans by their Hindu brethren and to the growing unity between them and the Mussalmans of India, the Mussalmans should, on the occasion of the Baqr-Id festival, substitute, as far as possible, the sacrifice, of other animals in the place of cows.'

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TRAITORS TO ISLAM.—'We have no hesitation in characterising those who profess to be Mussalmans but had the heart and the audacity to join the "peace" celebrations, in spite of the *fatwa* of the Ulamas to the contrary, as no better than traitors to Islam. Whether they have become *Kāfirs* or not it is not for us to say, it is for the Ulamas to express an opinion on the point.'

The Mussalman, Calcutta, Friday, Jan. 9th, 1920.

Topics for Praise and Prayer.

1. **Praise** to Almighty God for the public statement of the Premiers of the British Empire in which they recognise that Christianity alone provides the ultimate foundation for the reconstruction of ordered and harmonious life for all men.

2. **Prayer** that God will find Him workers for those whiten-
ing fields among the Muslims of Malay.

3. **Prayer** is asked for a Muslim man in Colombo to whom the study of the Bible has brought light—that he may be given grace and strength to confess Christ as his Saviour and Lord.

NEW MEMBERS.

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|------|---------------------|-------------------------------------------|
| 126. | KELLIEN, MISS C. B. | American Mission,
Muscat, Persian Gulf |
| 168. | LONG, REV. J. F. | Lantoka, Fiji Islands. |

DEATH OF A MEMBER.

The death was recently reported of Miss A. S. Aitken of Edinburgh, late of the Z. B. M. Mission, Kasur, Panjab.

N.B.—Will members going on furlough, please send their home address to the Honorary Secretary before leaving.

The annual subscription to the League is Rs. 2-8-0 (about 4/9 English). News and requests for prayer should be sent as early in the month as possible to the Hon. Secretary :

Rev. L. Bevan Jones,
*Baptist Mission,
Dacca, Bengal.*