

Confidential.

News and Notes.

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

Series VIII.

No. 8.

DECEMBER, 1919.

REVIEWS.

THE TEACHING OF THE QURAN, WITH AN ACCOUNT OF ITS GROWTH AND A SUBJECT INDEX.

BY THE REV. H. U. WEITBRECHT STANTON, PH. D., D. D.

(Price 7s. net.)

The author of this book has been for long well known as an authority on all connected with Islam. He was for 35 years a missionary in the Punjab, during which he devoted himself to work amongst Muhammadans. The volume is the fruit of a life-long study of the subject, and all workers amongst Muhammadans will be grateful to Dr. Weitbrecht Stanton for the pains he has taken to provide so useful and comprehensive a handbook. It brings our knowledge of the subject up to date, and although the price is high the volume is well worth it, as it gives in condensed yet clear form the essential facts, which otherwise would have to be gathered from many expensive volumes.

The book is not only the result of many years' special study, but it is the outcome of several years' experience of actual teaching of the subject to missionary candidates and others. This renders it specially valuable to missionaries, as Dr. Weitbrecht Stanton out of his long experience has been able to select and emphasise the essential points with which workers amongst Muhammadans need to be familiar—leaving aside matters that are of merely antiquarian or academic interest. The book is not indeed designed to be a *vade mecum* for the controversialist. It is written in a strictly scientific spirit, and aims at impartially setting forth the facts, giving chapter and verse for every statement made. We can imagine no more profitable exercise for a young missionary who has opportunities

of reaching Muhammadans than a careful reading of this book with a copy of Rodwell's *Quran* beside him in which to verify every quotation. The conscientious verification of every statement would leave the reader at the end with a very complete and useful knowledge of the doctrines of the *Quran* on every essential point.

Dr. Weitbrecht Stanton never attempts to score a point against Muhammadanism by exaggerated or partial statement of the facts. One can well believe that his intercourse with Muhammadans in the Punjab during his 35 years there was of a candid and friendly kind, and we are sure that he was ever careful to "speak the truth in love," as every missionary is bound to do. His book will make it possible for many others to do the same, with a foundation of sound knowledge, which should go a long way to produce conviction. It is moreover a book which can be put into the hands of any enlightened truth seeking Muhammadan, with the certainty that he will find nothing in it that can with any show of reason be taken exception to.

Dr. Weitbrecht Stanton classifies the Teaching of the *Quran* under six heads:—

God : Revelation : Judgment : Salvation : The Law of Life : and the attitude towards other Faiths, and under each of these heads he gives all essential points in remarkably clear and condensed form. In every case the actual words of the *Quran* are translated and chapter and verse given. In the case of important religious terms the Arabic is also given.

Perhaps the most important and valuable portion of Dr. Weitbrecht Stanton's book is the *Subject Index*—which is an index not of this book but of the *Quran* itself, giving the result of a most careful and thorough study of the whole work. This *Index* itself is worth the whole cost of the book to any one who will do as suggested above—sit down and seriously study every reference under each head.

There is need of just such a book as this as a suitable text-book on the *Quran* for missionary candidates. Muir's *Mahomet and Islam* is out of print, and in some ways out of date. Dr. Sell's fine book, *The Faith of Islam*, covers perhaps too large a field for beginners. In Dr. Weitbrecht Stanton's book we have just the book that is needed. This and a copy of Rodwell's *Quran*, along with a short *Life of Mohammed* and Gairdner's *Reproach of Islam*, would be enough for a young missionary to make up during his first year in the country.

H. R. S.

"**Eleventh Review of Missions Overseas, 1919.**"—This most interesting report, compiled by an old friend and fellow-member of the M. M. League, Dr. Weitbrecht Stanton, contains a brief account of missionary work being carried on in nearly all of the oversea dioceses of the Anglican Communion. It is, however, by no means restricted in its outlook to the work of this communion alone. We read in the preface that "the Central Board of Missions expressed the wish. . . . that a general survey of the field, and of notable developments at the Home Base" should form a part of this report. Incidentally we can learn a good deal about developments and prospects of work among Muslims in many different parts of the world from it, and it is our purpose to give our readers a series of extracts from this report bearing on this subject.

Under the head of "*General Survey*" we read that one "great result of the war in the mission-field is the shifting of the world position of Islam. The Turkish Empire was regarded as the leader of Islam, and the Sultan as its Caliph, by the majority of Muslims all over the world, especially in India, both British and Dutch. Opposition to Turkey was a severe test of the loyalty of Indian Musalmans, and, as a body, they remained faithful to their political allegiance. But there was, and still is, much soreness, owing to the defeat of Turkey. A missionary of long experience writes:

'Ninety-nine out of a hundred Muhammadans in India have looked for a victory for Islam by the sword under the leadership of the Khalifa, and no part of the Muhammadan world has so fully recognised the Sultan of Turkey as a Khalifa as the Muhammadans of India have done. This war has been a shattering blow to them, and though they may not talk much of it yet they think. If their book has been wrong, a better one must be sought. There will be, I am sure, a deeper inquiry into what the teaching of the Bible is.' There is an evident tendency on the part of the Muslim to revert to the Quran as his sole religious authority, putting aside the Traditions, and it is likely that, in default of the political supremacy of old times, he will set himself more sedulously than before to revive the religious elements of Islam. Meanwhile, after four centuries and a half, the Arab has again come to the fore as the leading power of Islam, and in Muslim countries generally the nationalist feeling is becoming more and more pronounced, so that in some cases it cuts across the religious differences even between the Muslim and the idolater; witness the new relations between Hindu and Muhammadan in the Indian national movement. More than one-third of the Muslims of the world are citizens of the British Empire, and to the English Church has fallen in a very special degree the task of helping and evangelising them."

THE NEAR EAST.

In the section dealing with the **Bishopric in Jerusalem** we are told that "within the area of this bishopric are two great ecclesiastical and literary centres of Islam at Jerusalem and Cairo. Jerusalem, together with Mecca, is one of the *Haramain*, or "two sacred places" of Islam;

and Cairo, besides its literary importance, is also in special touch with Mecca, as the place from which year by year the *hishwah* or sacred curtain for covering the Ka'bah sanctuary is sent to Mecca after having been curiously wrought in Egypt."

Egypt and the Sudan.—"Recent events are forcibly reminding us that Egypt as the link between Asia and Africa is a storm centre of Islam. The national movement in this country has been going on for a number of years, but the outstanding difference lies in the fact that in India religious differences are in the process of being bridged by co-operation in the national movement, whereas in Egypt the national movement is strictly Muslim. Members of the Coptic Church are not encouraged to participate in it."

"Notwithstanding the tension which is in evidence, the late Sultan Kamil Husain presented one of the finest sites in Cairo, where the palace of Ismail Pasha, his father, formerly stood, as a site for the Cathedral which Bishop MacInnes hopes to erect, and at the same time made a gift of £1,000 to the building fund. The site is nearly eight acres in extent. The Sultan was a devoted Muslim, but a broad-minded statesman. He is succeeded by his younger brother, Ahmad Fuad, who bears the same character.

The influence of the Gospel is felt, even in the Azhar University, but of course there is another side to its atmosphere which shows in the present disturbances. The daughter of an Azhar Shaikh, who owns a large house in Cairo, had been a patient in the C. M. S. hospital, and was studying and reading the Bible for herself and others. A Muslim girl, taught in a mission school, read and explained the Bible to ignorant Coptic women in her village."

"Though Friday (with the exception of the noonday service time) is not a day of abstinence from labour according to the Muslim religion, yet it is so observed, to the exclusion of Sunday, in Government offices, and this has been very unfavourable to religious life among Christians in Government service in Egypt.

Muslim traders are reported to be penetrating into the Bahr-al-Ghazal Province, and to be spreading their religion there. The first convert from Islam in the Northern Sudan was a girl, twenty-one years of age, who was baptised in the Cathedral at Khartoum in 1917, and later on married to a young Christian of Uganda. A girls' school and medical work are being carried on at Khartoum.

Little is usually heard of the Church in Abyssinia, but it is reported that within the last six years 10,000 Muslims have been baptised. The leader of the movement is an influential ex-shaikh in the Amhara country."

PERSIA.

"Political and military disturbances have combined with scarcity, amounting in places to famine, to prevent the movements and work of missionaries, as well as the arrival of reinforcements, and the bishopric

has remained vacant up to date. In Isfahan work has been carried on among Christians, more especially among the women, and some preaching tours have been undertaken."

ARABIA.

"This has been so far a closed land to the Christian evangelist, but even here the establishment of the kingdom of Hejaz places the great centres of Mecca and Medina in a new contact with the western world, and its influence can hardly fail to penetrate much farther than ever before. In the *C. M. Review*, Dr. Zwemer recalls three visits to Jiddah, the seaport of Mecca. The first was in 1891, in company with Bishop French, who had resigned the see of Lahore and was on his way to Muscat, where he died, as an evangelist to Muslims. The Bishop landed and preached in the city at risk to his life. Dr. Zwemer's second visit was in 1913 with the agent of the Bible Society from Cairo. They landed on Good Friday, and noticed that the various consulate flags were at half-mast. The Arabs explained the reason: "It is the day on which Jesus, on whom be peace, was killed." A strange testimony in the land of the book which denies His death! Under the Young Turk régime a spirit of comparative toleration was abroad, and on Easter Sunday a simple service for Europeans was held in the house of the British Consul. Contrary to all Muslim prejudice, photographs were on sale at Jiddah during the pilgrim season, and Dr. Zwemer obtained pictures from a photographic establishment situated in Mecca itself not far from the Ka'bah sanctuary. His last visit was in October 1917, under the yet newer rule of the King of Hejaz. Passengers went on shore as freely as at Aden or Port Said. The extortion and brigandage from which pilgrims suffered were mainly abolished. Primary schools have been started, and high schools are in course of preparation. Sanitation, a hospital, a weekly newspaper and a telephone service between Jiddah and Mecca have been established, and a railway is planned."

INDIA.

Calcutta Diocese :—"In the matter of missions to Muslims progress has been made in Bengal, and fresh opposition encountered. In Bongong a leader among the faqirs, with his wife and ten disciples, was baptised by C.M.S. missionaries, and a larger number by Baptist missionaries in the neighbouring district. Near Calcutta a *hafiz* (or Quran memoriser) was baptised; but, on the other hand, a Muhammadan Missionary Society was formed and sent emissaries all over Bengal, opposing Christian work and trying to gain back converts by allurement or pressure."

Lahore Diocese :—"The assassination of Dr. Starr, a medical missionary of C.M.S. at Peshawar, by an Afghan in revenge for Chris-

tian influence exerted by another missionary on his son some years before, was the first instance in which a frontier missionary has thus suffered. The crime created great indignation among the better parts of the Muhammadan population in Peshawar."

Bombay Diocese.—"Work among Muhammadans is a feature in this mainly Hindu diocese. Three Turkish soldiers confined in Deolali camp (two Muhammadans and one Jew) were baptized in 1917. After the service some of the British soldiers went up to them, saying: 'You were our enemies once, now you are become our brothers.' Work in Bombay itself among Muhammadans has been unified by S. P. G. and C. M. S. under the new diocesan organisation. Opposition has been carried on by the Ahmadiya sect, followers of a Panjabi pretender, who maintained he was Christ come again."

Singapore Diocese:—"In the Malay Peninsula it appears that the Methodist Episcopal Mission of U.S.A. is preparing for considerable advance with the help of a large benefaction from a Christian planter. The Malays in the peninsula itself are between two and three millions, but they are still more numerous in Sumatra, Java and other islands, and their language is used in literature and administration throughout the entire archipelago, which contains something like 38,000,000 Muhammadans. Singapore is one of the chief centres for work amongst this large population.

The Sultan of Johore, who is a Muhammadan, has invited the English Presbyterian missionaries at Singapore to take charge of the educational work in the State, and the Westminster College Missionary Society is endeavouring to raise funds for this purpose.

Bishop and Mrs. Ferguson-Davie are promoting medical and other work amongst non-Christians, Mrs. Ferguson-Davie being herself a medical woman. The new Rajah of Sarawak has promised help and countenance to the work of the Borneo Mission under Bishop Danson, who was consecrated in 1917. Here, too, there are considerable openings for work among Muhammadans as well as pagans. There is an outpost for work among Europeans at Bangkok in Siam."

CHINA.

Shantung Diocese:—"Robbers or roving soldiers—much the same thing in China at present—have shown respect not only to missionaries, men and women, but also to Chinese Christians. In a city of Shantung province the Muhammadans, to secure immunity from attack by robbers, ran up on their mosque a large flag bearing the inscription: 'This is the true Jesus Church.' They claimed an interest in Jesus as a true prophet."

Western China Diocese:—"Bishop Cassels has appointed the Ven. S. C. Ku to be Archdeacon for East Szechwan. Archdeacon Ku is

the son of Muhammadan parents and of a long Muhammadan ancestry. He was the first Muslim to be baptised from his native town of Paoning, and through his influence many of his relatives were brought to Christ. Archdeacon Ku is by no means an isolated instance of conversion from among Chinese Muslims. The visit of Dr. Zwemer to China in 1917 greatly contributed to stir up interest and effort in work among this important section of the nation."

AFRICA.

We read that "the minor trade routes of Africa beyond the south are mainly in the hands of Muhammadans, and they form a network of communication by which the progress of Islam is much facilitated. One of the tasks which confront Christian civilisation in Africa is the penetration and use of its minor trade routes by the African Christian trader."

Diocese of Sierra Leone.—"The students of the Fourah Bay College in Freetown conduct open-air services among the Muhammadans of the town."

Diocese of Capetown.—"A missionary week was held in November 1917. The subjects were world-wide in their character—'Mass Movements in India,' 'Missionary Work in China,' 'The Muslim Menace in North and East Africa,' 'The Local Muhammadan Problem,' 'The Church and the Bantu Races,' 'Medical Missions,' 'The Missionary Vocation,' 'The Ideal Missionary Parish.' And, of course, there were public meetings and devotional addresses. The Bishop of Lebombo is Secretary of the Board of Missions.

The 'local Muhammadan problem' is owing to propagandist efforts of Malays and Indian Musalmans in Cape Colony, who proselytise specially among white women and children. The Rev. S. Garabedian, formerly of the S. P. G. Delhi Mission, is working among them."

Zanzibar Diocese.—"The link between East Africa and Asia is emphasised by the greater prevalence of Islam on this side of the Continent, at the same latitude, as compared with the west. In East Africa not only has Zanzibar been for many generations past a Muslim centre, but in the south there has been a direct advance of Islam to near fifteen degrees beyond the equator. The fact that the missionary here is confronted so emphatically with the double force of Islam on the one hand and Paganism on the other, has tended to bring more urgently to the front questions connected with the visible unity of the Christian Church.

In the Bishop's Hostel there were about thirty Christians, and in the schools from fifty to sixty Muhammadans and heathen boys. For the Muslims the services of an Indian teacher were obtained.

On the Island of Pemba the Bishop writes, that devil-worship is the native religion. The attraction is so powerful there are few people who do not take part in it. Islam has long since succumbed to it, Arabs and Indians rely on its power and share its mysteries."

Mombasa Diocese.—"The Divinity class at Freretown had for the first time a convert from Islam among its students."

"A Descriptive Catalogue of Urdu Christian Literature," by the Rev. F. J. Western, M. A., together with "*Report*" on the same by the Revs. Canon J. Ali Bakhsh and H. E. Clark.

In the preface to the "Catalogue" Mr. Western says:—"One of the chief aims of this Catalogue is that it should be a help in the work of distribution. It is most melancholy to note how editions of 1,000 copies of many most useful books take thirty or more years to sell out, and it is not too much to say that, while the work of authors and publishing societies needs to be largely extended, the most serious failure at the present time is that of missionaries and Indian clergy in making use of the literature that is available." This needs to be emphasized, but how to remedy the evil is not easy to say. Our experience in the Deccan has been that the only Christian literature which has any sale at all is The Scriptures. On several occasions in the past we have sent for parcels of Urdu literature of Rs. 20 value or so, but the result in each case was that the books lay for months and years unsold, and at last had to be given away to anyone who would take them. On the other hand, Musalmans will take and eagerly read any Urdu Handbills that are given away free. This catalogue shows that a very large number of Urdu works on every phase of the Muhammadan controversy exist. It might be advisable largely to increase the production and distribution of 4-page handbills containing re-printed chapters of the books which now exist. The only fear is that some of what has been written in the past may not be really suitable for these days.

The "Report" divides the works on Islam into nine main classes, as follows:—I. Aids to the Study of Islam.

- II. General Presentation of Christianity apart from special Controversies.
- III. General Controversial Works,
- IV. Special Controversial Points:—(1) Abrogation and Corruption. (2) Doctrine of the Trinity. (3) Unique Sinlessness of Christ. (4) Resurrection of Christ. (5) Testimony of the Quran to Christ and the Christian Scriptures. (6) Sin and Salvation. (7) Miracles. (8) Prophecy. (9) Higher Criticism of the Quran. (10) Conversions from Islam. (11) Other minor points.

- V. Nile Mission Press publications, a suggestion that many of these should be translated into Urdu.
- VI. Qadianism.
- VII. Neo-Islam.
- VIII. Sufism.
- IX. Shiahs, Wahabis, etc., (the latter an untouched field.)

The "Report" makes suggestions as to which of these works should be reprinted, and which subjects need to be more fully dealt with. The "Catalogue" and the "Report" together will be found most useful to workers among Muhammadans in India. They can be obtained from the Panjab Religious Book Society, Anarkali, Lahore.

H. J. L. S.

NOTICE.

TABLE OF CONTENTS.

MOSLEM WORLD.

October—1919.

Editorial—A Sense of Urgency.	
From the Arabian Nights to Spirit...	PROF. DUNCAN B. MACDONALD, D. D.
A Message of Good-will	MARIE BASHIAN BEDIKIAN.
Another Plea for Literature in Vernacular Arabic	REV. PERCY SMITH, B. A.
Egypt in 1857—1861... ..	LYDIA S. McCAGUE.
If I had a Million Dollars... ..	REV. JAMES P. McNAUGHTON.
Literature for Turkish Moslems ...	REV. GEO. F. HERRICK, D. D.
Christian Literature for Malaysia ...	REV. W. G. SHELLABEAR, D. D.
Mohammed's Controversy with Jews and Christians... ..	JOSEPH D. BRYAN.
Notes, Reviews and Survey of Periodicals.	

PRAYER.

The Sudan.—A member writes:—Will the League intercede (1) For a converted freed slave returned from semi-civilisation to his tribe in the Sahara, asking that he shall be given the will and spirit to forestall the oncoming crescent-blight of pagan Africa? Also (2) for a bright converted Muslim returning to his semi-civilised, unevangelized tribe in the Western Sudan, that he may joyfully confess our Lord by life and lip?

Persia.—Let us pray for the Rev. J. H. Linton, about to enter upon his new work as Bishop in Persia: that God will bless him abundantly and use his witness for Christ in this Muhammadan land.

HON. SECRETARY'S ANNOUNCEMENTS.

The Rev. H. J. Lane Smith, in taking leave of his fellow-members as Honorary Secretary of the M. M. League, wishes to thank all who have kindly co-operated with him in the task of carrying on the business of the League during the 15 months in which he has held office. The work has been pleasant, and it is only stress of other duties which makes it inevitable that he should now resign it into other hands. He would bespeak for his successor the same degree of sympathy and kindness which he has always enjoyed, and which have made it possible for him to do the work.

NEW MEMBER.

277 The Most Rev. Foss Westcott, D. D. Lord Bishop of Calcutta, and Metropolitan of India.

The Annual Subscription to the League is Rs. 2-8-0 (5/0 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.