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## News and Notes.

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### **The Christian Missionary and the Muslim**

FROM 'CRUSADERS OF THE TWENTIETH CENTURY.'

BY REV. W. A. RICE, M.A.

**S** AID Bishop French on one occasion; 'I am more and more persuaded it is a very rare and a very hard thing to be a real good missionary.' Mr. Rice, (who has recently retired after years of faithful work in Persia), quotes this observation in his chapter on 'The Missionary,' in his well-known manual for workers among Muslims. That same chapter is as full of information for us as an egg is of meat.

We venture to place before our readers a few extracts.

**EARNESTNESS.**—Zeal for making proselytes they (Muslims) are used to, and generally attribute to a false motive; but a tender concern manifested for their souls is certainly new to them. Let us never forget in all our intercourse with them, that it is our aim and object with God's help to touch the heart; to appeal to the conscience; to lovingly and earnestly indicate the one true remedy for the sins and woes of fallen man...Whatever may be the precise motive of his visitors, what a responsibility rests upon the minister of the everlasting Gospel! What a precious opportunity is his. Oh! for the spirit that would enable each one of us always to speak 'as a dying man to dying men,' so that the message may lose nothing of its paramount importance by any failure on our part.

**CLARNESS AND DEFINITENESS.**—There is no excuse for want of clearness of view. It is attainable, and it is the bounden duty of every missionary to spare no effort to attain it. We cannot

hope to emulate the Mullas in those Arabic studies to which they devote so many years. But if we take pains to acquire accurate views of Islam and its relation to Christianity, and if this is backed up by a working knowledge of Arabic, and especially of the Qur'an, together with one or two standard commentaries and collections of traditions, our ability to win the respectful hearing of the Muslim will be vastly increased.

**COURTESY.**—Never send a native friend or visitor away, especially such as come for the first time, without seeing and speaking with them face to face.....Similarly, if a person expresses a desire to pay you a call, fix as early a day as possible.

**GENTLENESS AND PATIENCE.**—Meekness, forbearance, good temper, are qualities which the East always ranks very high amongst those which should characterize the religious teacher, and surely they have a right to demand them of the followers of Him Who when He was reviled, reviled not again.

**A HOLY WALK AND CONVERSATION.**—For its influence upon Muslims there is nothing to be compared with a holy life lived among them and in their sight.....There should always be issuing forth from us, from our homes and lives, a quiet but powerful evidence for the pure faith of Jesus; the evidence of good deeds, holy lives, and the loving unworldly spirit...It is a great thing to *live* among the Muslims, even if the door be closed to work outside the four walls of one's own house...As the missionary is, in his inmost heart and soul, such will be the picture of Christ's servant presented to the Muslim. May his beloved Master never be dishonoured thereby! The missionary may rest assured that hundreds of eyes are scrutinizing him; that many who have not the inclination to come and talk with him are keenly interested in watching how this Christian lives and conducts himself; that little or nothing escapes their ken or is hid from keen observant eyes; and that his whole life is an object-lesson from which those around him draw their conclusions, favourable or otherwise, of the teaching and power of his Saviour. Here, too, we may find a remedy for certain forms of despondency. One may sometimes be tempted to think that there is so much to learn in order to acquire real efficiency and grip of the work—the language, first of all, then the manners, customs and thoughts of the people, and the best way of dealing with enquirers, etc—that there is little hope of becoming a fully qualified missionary until some distant day, when length of service and increasing years will begin to whisper that before long he will have to make way for others. One remedy for such despondent feelings that sometimes arise when we consider how difficult it is to be a *real*, true missionary, may be found in the reflection that the indwelling Spirit and the life lived are the main things, that it is the Holy Spirit of God Himself Who brings about all the results that are accomplished, and that among visible agencies the most powerful auxiliary is the *life* that conforms to, and illustrates the *Book*.

**SPIRITUAL EQUIPMENT.**—The prayers and pains of the true missionary will be constantly exercised to kindle to greater fervour his love for the souls for whom Christ died, and to let the grace of God work in him more perfectly and effectively, destroying the remains of indwelling frailty and infirmity, developing all Christian virtues and graces, constantly circumscribing the demands of self, and promoting the growth of Christ's image in the soul, so that he may be increasingly 'kept' and continually 'used' in the Master's service... The prime requisite for successful Muslim work is *unfeigned Christian love*, obtained by immediate contact with the heart of the Master of love..... Any Muslim, of but a moderate degree of respectability, must, to be become a Christian, make sacrifices, generally speaking, that none, not the most zealous supporter of a Missionary Society ever dreams of making, and that few, if any, missionaries ever have made. He must, in short, have *the spirit of a martyr*. Now we have not this, and perhaps here is the real secret of our little success. Like produces like: and it would seem that it is only martyrs that can produce martyrs.... It was Bishop French's conviction that if we would win these Muslim lands for Christ we must die for them.

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## A Symposium on Establishing Friendship with Muslims

### VI

**A** LADY MEMBER IN THE PUNJAB, writes:—'The time is indeed clamouring in India for the missionary to prove himself or herself a friend to Muslims. I want to tell you of a visit I paid to X.....

I had long been wanting to go, and at last the opportunity presented itself. For many years now this place has been absolutely forbidden ground for us *zanana* workers. Lately, however, we have been feeling that the ground was being prepared, and that we might now make the attempt. Up to the time of my visit no other lady missionary had entered the place.

A very sweet young *zanana* pupil of mine was married and went to live there last summer, and had begged me to go and see her in her new home. This gave me the opening I desired. I made my first visit a purely friendly one. My pupil and an elder sister, with whom she lives, welcomed me warmly and entertained me most hospitably. She showed me round the growing little town, and took me to call at the house of the head of their religious sect. Most of his women were away, but I saw one very interesting young wife. On my leaving she presented me with a copy of the teachings of the sect.

I arranged to go again, and at my pupil's great request took with me a third sister of this family, a young widow, who is also a great friend of mine. Save for our *sais* (groom), I went quite alone and

placed myself entirely in their hands. They promised to entertain me, and they did so well.

I took over with me, as a present, in return for the book I had received, an Urdu Bible. I had hardly presented it, when the young wife began a conversation which lasted almost without a break for between three and four hours. She is well educated and knows a little English. Our talk was most interesting. I had my Roman-Urdu Bible with me, and as is my invariable custom, answered all her arguments by reading her passages from it. Eventually the name of Abraham came up, and she mentioned his sacrifice of 'Ishmael.' I said, "Will you show me Ishmael's name in the Qur'an in connection with the sacrifice?" She looked, and was astounded when she could not find it. She has a private telephone in her room, and actually went to it and phoned to her husband to come. He then appeared, and sat down and began to converse. I think he was aware that Ishmael's name is not to be found in the Qur'an in connection with the sacrifice, but he soon got off that on to other points.....As a sequel to these visits this same young wife, when staying with her friends in (my station) came to call upon me and was again most friendly.

Perhaps you will make these people and the place I visited a matter for special prayer in the League, asking that wisdom may be given to me in dealing with these people who have so much of the Truth and yet are so far from it.

With regard to *pictures* and *singing*, mentioned by Miss Greenfield, there is now in (my station) a keen desire to see pictures. When I first began work here, nearly eight years ago, I used 'Hole's Pictures' constantly, and the women were eager to look at them. They especially love the picture of the Crucifixion, and seem to take hold of the thought that our Lord was made a Sacrifice for us.

Most of the women I know are *most* friendly, but some of the men are afraid of our getting too great a hold over them. Only the other day one of our leading men said to me, "We like you to come and visit our women, but don't talk religion to them, it spoils them or does them harm". As a rule they are so keen to be visited and taught that they will put up with Bible teaching, but occasionally I have to refuse to go.

Our women love to be sung to, and many, especially our old school-girls, will join in if they know the *gazals* (hymns).

I am trying to get them to know the *whole* Bible, not merely the N. T., or one or two gospels..... 'As a rule, I refuse controversy.'

## An Intruder at Mecca and Medina

(Continued)

### THE TRIP OUT TO MT. ARAFAT

"We went into Mina and waited a couple of hours before going forward. We finally started about 8 o'clock. The road leaving the village runs due East, and is on the average *half a mile wide*, except in two places where it passes through defiles and narrows down to a couple of hundred yards. After riding for about an hour we halted at one of the many refreshment booths pitched at intervals along the road, and had some breakfast.

To do justice to the extraordinary scene would require a descriptive skill that I do not possess. The best idea of what it is like will be gained by considering that at least half a million people are traversing these nine miles of road between sunrise and ten o'clock this day; that about half of them are mounted, and that many of them possess baggage animals as well. *The roar of this great column is like a breaking sea*, and the dust spreads for miles over the surrounding country. When, passing through the second defile, we came in sight of Arafat itself, the spectacle was stranger still. The hill was literally black with people, and tents were springing up round it, hundreds to the minute in an ever widening circle. As we approached, the dull murmur caused by thousands of people shouting the formula, "Lebeka, Allahooma lebeka," which had long been audible, became so loud that it dominated every other sound. In the distance it had sounded rather ominous, suggestive of some deep disturbance of great power, like the rumble of an earthquake."

### THE CEREMONY OF CASTING THE STONES

"The first two "devils" are in the main street of Mina, the third a little way down on the right of the road going to Mecca. They consist of stone pillars, and stand in a sort of basin like the basin of a fountain. All of them by the time we got there, were surrounded by a surging crowd topped by waving arms and obscured in a perfect haze of stones. It was long before we could get within shot at all, and in the end we had to discharge our missiles at long range with the result that most of mine, I am afraid, fell short. There is no necessity to hit the target, but if you go short or over it you are bound to hit somebody in the crowd. Enthusiasts who get too close frequently have a very bad time; a man standing close to me had his cheek laid open, and Masaudi got a cut on the ear."

### KISSING THE BLACK STONE IN THE KAABA

"We had considerable difficulty in kissing the black stone. The Kaaba was now dressed in its new covering, and the hole left for the purpose had not yet been widened sufficiently to admit more than one head at a time. A crowd of Bedou Arabs surrounded it, amongst whom we pushed our way, Masaudi and I, for Abdul Wahid was not for risking broken ribs in the crush. The whole thing resembled what we used to call a "loose hot" at Winchester football. At last I got my head through, getting it violently bumped in the process, kissed the stone, and emerged from the throng minus the shoulder cloth of my Ihram and a good deal of skin belonging to various parts of my anatomy. I was more fortunate than one man who lost his loin cloth as well and came out stark naked, much to the delight of bystanders."

## BOOK REVIEWS

The latest batch of Arabic publications from the Nile Mission Press gives evidence of the anxious time through which our fellow-workers in Egypt are passing. Out of some twenty new publications only one is directly addressed to Moslems. The rest are either simple evangelistic appeals or tracts on purity, temperance and allied subjects.

The tracts on purity are partly translations from European authors and partly the product of writers in Egypt. Amongst the former may be mentioned a translation of the section on "Chastity" in Jeremy Taylor's "Holy Living." Then comes a booklet of 28 pp. entitled "Victory over the sins of youth" by an Egyptian writer, and a lecture delivered by the talented superintendent of the Nile Mission Press entitled "The sins of the fathers." Another booklet on the same subject is called "The problem of self," and the Rev. Ebrahim Sayed contributes a lecture with the title "The Rejected Guest." Finally we have for widespread distribution the "Purity Series" of leaflets which may be purchased at eight piastres per hundred.

The Nile Mission Press has rendered Missionaries a splendid service by making available in printed form the lectures of Dr. Eddy which were delivered during the course of his evangelistic campaign in Egypt last year.

Amongst these may be mentioned lectures on "The new woman," "The meaning of life," "Something more," and "The existence of God," the latter with the sub-title "Is there a God? Who is He? How may we know Him?"

Mention must also be made of a lecture by Dr. Coleman of the C.M.S. hospital in Cairo entitled "Sin and Salvation." This lecture was delivered in the Britannia Theatre, Cairo, at one of the meetings which followed the Eddy lectures.

In the translated tracts we have translations of six of the "Grace and Truth" series. These evangelistic appeals should have a wide circulation in Arabic-speaking countries, and should lead many to a clearer apprehension of the fundamentals of evangelical Christianity. Still another translation is that of Hudson Taylor's, *Union and Communion*,

The only specifically Moslem appeal is an Arabic rendering of Mr. Bevan Jones' tract entitled "The Testimony of an Ancient Manuscript," which has already been noticed in the columns of *News and Notes*. The Arabic edition is splendidly printed on good paper, and its title-page with its photographic reproduction of the Paraclete passage in the Gospel of St. John from the Alexandrian MS. is very striking. We regret to notice, however, that the date of the MS. as certified by Dr. Kenyon of the British Museum, has not been reproduced in the Arabic. We strongly urge all Missionaries working amongst Moslems to secure and distribute among learned Muhammadans this valuable appeal. It is priced at  $\frac{1}{2}$  piastre.

Temperance workers are catered for in a little half-piastre tract entitled "The Campaign Against Drink."

W. G.

(The tract attributed to me was prepared by Dr. Stanton following the publication of my article on the Greek Manuscript in the *Moslem World Magazine*.—Ed.)

**THE ARABIAN PROPHET**—The Rev. Isaac Mason of the Christian Literature Society for China has rendered a service to all students of Islam, and to Missionaries in China in particular, by his translation into English of the standard Chinese Life of Muhammad. "The true annals of the Prophet of Arabia," as it is called in Chinese, was written some two hundred years ago by a famous Muslim scholar named Liu Chai-lien, who claimed to base his book on the Arabic records of which he was a diligent student. In spite of this there is not wanting evidence in more places than one, of a deliberate perversion of facts and suppression of truth in order to whitewash the character of the Prophet or to make the story more conformable to Chinese ideas and to avoid shocking Chinese susceptibilities. Thus, for example, whilst most Moslem champions of Islam defend Muhammad's polygamy by asserting that it was only a form of philanthropy designed to provide homes for certain helpless widows, our Chinese author, knowing how repellent the idea of widow-marriage is to Chinese ideas, definitely states or implies that most of the wives taken by Muhammad were virgins. In another place the marriage of Zeinab is described as that of a virgin who had refused to marry any one except the Prophet, though the Qur'an itself describes her as the wife of Zeid, the adopted son of Muhammad!

The student who is familiar with the *Siratu'l-Halabiya* and the *Qisas u'l-Anbiya* will find little that is new in this Chinese life of Muhammad, but for those who have not access to these Arabic works we strongly recommend a careful study of Mr. Mason's book. They may rest assured that the picture of Muhammad there given is not unlike those to be found in popular Lives of the Prophet published in India and elsewhere.

The Appendices will be found exceedingly useful, giving, as they do, the Muslim story of the introduction of Islam into China, and a general view of Chinese Muhammadanism at the present day.

The book is well printed and contains many fine illustrations. It may be obtained from the Author at 143, North Szechuen Road, Shanghai; The Swathmore Press, Ltd., 72, Oxford St., London; or at Fleming H. Revell Co., 158, Fifth Avenue, New York.

W. G.



## Arabia

**W**RITING from Aden one of our members says: 'This is a stony and rocky place, and sometimes it seems to me that the people's hearts are as dry and as hard as the rocks! In our endeavour to win this country for Christ we need much prayer and supplication. I shall be grateful if you will remember us here in Aden in your prayers. *We need it!*



**SUBJECTS FOR PRAYER**

1. Let us remember in our prayers the Muslim ladies mentioned this month (p. 60), making request especially for our fellow-member, that God will guide and bless her in all her intercourse with them.
2. Let us unite our prayers on behalf of our friends who are labouring among the difficult people of Aden and the interior, asking that Almighty God will pour forth upon workers and people alike, copious showers of spiritual blessing.
3. In view of the qualities of heart and mind necessary for every missionary to Muslims, let us humbly draw near to the God and Father of our Lord Jesus Christ, and seek more earnestly than ever to be 'kept,' and 'used' by Him for their salvation.

**DEATH OF A MEMBER**

We regretfully announce that news has come to hand from Australia of the death there while on furlough, of Miss King of Rajbari, E. Bengal, one of the first half-dozen to join this League at its foundation in 1912. She will be greatly missed by her colleagues and the people among whom she worked so devotedly for many years.

*The annual subscription to the League is now only Rs. 3-0-0. The Secretary will be glad to send spare copies to addresses mentioned by members with a view to securing new subscribers. News and requests for prayer will always be welcome and should be sent early in the month to the Hon. Secretary :—*

Rev. L. Bevan Jones,  
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