

Confidential.

All-India Missionaries to Muslims League.

NEWS AND NOTES, No. 1.

May 1912.

DEAR FELLOW-WORKERS,

At the Lucknow Conference of Missions to Muslims held last year it was felt by many present that there should be some League established for those who feel the need to do more for the evangelization of the Muhammadans of India. After the Conference many workers expressed their feeling in regard to such a League in *The Indian Witness*; some felt that it would be adding to the already too numerous organizations, while others were of the opinion that we need some means of uniting our forces, and enlisting the sympathy of others in view of the Muslim advance. Further, it is deplorable that we know so little of what is being done by brethren in other places. Nothing was done for some months, then the Rev. F. W. Steinthal, B.D., of Calcutta, wrote an appeal to *The Moslem World*, a copy of which we enclose herewith. The response to this appeal has not been very encouraging, but feeling that there are many who are waiting to be appealed to *direct*, we send out this news-letter and appeal, hoping for the encouragement of a reply by *return of post*. We should be glad of a note stating whether you are willing to join this bond of union. The proposal is to begin in a quiet way *pledging ourselves to help together by prayer and by sending to the Secretary any items of interest regarding work amongst Muhammadans that may be helpful to fellow-members*.

If the membership is large enough a monthly circular will be issued with definite subjects for prayer and praise and helpful information. This will be more convenient than the proposed supplement to *The Moslem World*. We have been offered an occasional column in several Indian Missionary papers, and if news of general interest is forthcoming we shall be glad to send it on for publication, and Dr. Zwemer is willing to publish anything of world-wide interest in *The Moslem World*.

In the enclosed appeal it says, "Let the League be limited to actual workers to Moslems." By that you will not understand that because you may not be specializing among Muslims, you are barred. In India so many of us, particularly in Bengal, have to divide our time between Hindus and Muslims, and many feel that to save the Animistic tribes and low-caste Hindus from the clutches of Islam, is more important than trying to evangelize the Muslim. But who among us does not wish to reach both classes and would not do far more for the Muhammadans than we are doing? "To the Jew first," said Paul. The Muhammadan is the Jew's half-brother. The pity is he has been sadly neglected.

We hope all who do any work at all amongst Muslims will join. The membership fee will be two rupees per annum; this is necessary to pay the cost of printing, etc. All workers, both men and women, are invited to join. Will you? Anyway send to the address given below giving an answer so that we might know whether to approach you again or not. Please do it *now*.

Brahmanbaria,
E. Bengal.

JOHN TAKLE, Hon. Secretary,
I. M. M. League.

OPINIONS ABOUT THE LEAGUE.

I think your idea of a prayer league is excellent, especially as communication in India is so easy and rapid. . . . The whole plan seems to me excellent in many of its features, and I trust you will pray it through.
S. M. Zwermer, Arabia.



I would give my most hearty support to the suggestion that a League should be formed to bind together all workers amongst Muslims in India. The suggestion was made at the Lucknow Conference, and I then regarded it as the necessary and natural outcome of much that was discussed there. I think that such a League or union might be of very real usefulness and would help in the exchange of thought, interest and literature amongst those who are labouring towards a common end, and also in the organizing and rendering definite of that prayer for blessing on our work upon which so much depends.—*A. C. Lankester, Peshawar.*



My impression is, that the best way to keep alive the influence of the Lucknow Conference will be to have a League as suggested, for correspondence, information and inspiration.—*William Hazen, Bombay.*



If a League could be formed, missionaries engaged in the same work throughout India would be kept informed of what was going on in other stations, and would get to know one another, and would also find facilities for passing on of enquirers and converts. *This is a most pressing need.* Prayer for one another's stations and enquirers will form a very important bond of union in the proposed League.—*H. J. Smith, Aurangabad.*



The League should aim in arousing and sustaining the loving intercession from as wide a circle as possible. It must be a bond of union and co-operation among those who are in the midst of the fight; it must advise and help the many whose conscience is aroused and who still, at least for the present, can only give a limited time to Muslims.

F. W. Steinthal, Calcutta.



Let us have a League of workers among Muhammadans in India, and let the League seek to enlist all who have to do with the work either in a special manner, or in so far as their general work brings them into contact with Muhammadans. Student missionaries, educational missionaries, evangelistic missionaries, all have a share in this service, so let us strive to write all in a bond of sympathy and co-operation.—*G. J. Dann, Bankipore.*



The banding together of those interested in the work is desirable, but the name should be stretched to include those who are not missionaries, and those also who though missionaries, are not perhaps missionaries to Moslems.—*W. Carey, Barisal, Bengal.*

PRAYER AND PRAISE.

Cornilla :

- Pray* (1) for the breaking of Muhammadan prejudice to Jesus as the Son of God;
 (2) for reform movements in Islam.
 (3) for the Maulvies and leaders, who are really *the law* of Islam to the people of East Bengal.
 (4) for those engaged in literary work. W. B.

Brahambaria :

- Pray* (1) that Christian workers who are converts from Hinduism may overcome their antipathy to work amongst Muslims.
 (2) for two Muhammadan families recently baptized and two more asking for baptism. J. T.

Pray that the important memorial sent by several English Bishops and statesmen and other well-known men to the Sultan and the Presidents of both Chambers of Parliament with regard to the policy of the Ottoman Empire towards its Christian subjects may bear fruit.

Pray for the Ministries of Friendship and Healing.

Pray for winsomeness, wisdom and patience.

Bengal has one-third of the Muhammadans of India, yet the work being done amongst them *directly* is appallingly little, therefore we praise God,—

1. That the Rev. W. Goldsack has been able to further his studies in Arabic by a six months' stay in Homs, Syria.
2. That the Y.M.C.A. is bringing out from America a Secretary for Calcutta who will be specially prepared for work amongst Muslims.
3. That we know of at least three missionaries from Bengal who went on furlough with the determination to urge upon their committee the need to send specialists to their stations thoroughly equipped for approaching Islam.

NEWS AND NOTES.

Dr. Pennell: All workers amongst Muslims must have received a shock when they heard that Dr. Pennell had died through blood-poisoning. He and his wife were two of the most interesting figures at the Lucknow Conference, and he contributed not a little to its success. We remember with what delight we listened to his appeal to those present to send Indian workers to work in Arabia, an appeal which came with more force when we knew that he had sent out three himself. Our loving sympathy and prayer are for the one left.

Missionary Study School: The course of lectures arranged in 1911, both in Simla and Mussoorie, were sufficiently appreciated to warrant the effort being renewed in 1912. It is accordingly proposed that in the beginning of June simultaneous courses shall be held both in Simla and Mussoorie. The lecturers this year on Islam are—

Simla.—Rev. A. E. Johnston, B.D. Subject—“*Some Contrasts between Christianity and Islam.*”

Mussoorie.—Rev. C. G. Mylrea, B.A. Subject—“*Topical Study of the Quran*.” (Text-books; Rodwell’s Quran, Dent’s Everyman’s Library; and Historical Development of the Quran, Sell).

The Rev. C. G. Mylrea, C.M.S., Lucknow, will be glad to give any further information.

URDU TRACTS.

The Rev. H. J. Smith, M.A., who is working in the C.M.S. Mission to Muslims in Aurangabad, Nizam’s Dominions, has been doing splendid work recently by writing and printing Urdu tracts. He began intending to print a few only for his own use, but others hearing of his venture, ordered copies and offered to share the expense of printing, and now they go to Madras, Bangalore, Sholapore, Belgaum, Poona, Nasik, Bombay, Jaipur, Allahabad, Lucknow and many other places. Some take 500, others 1000 of each issue. The tracts are four-paged. Those available are described below; they may be obtained of Mr. Smith at Rs. 4 per 1000, which works out at about eight annas per 100 with postage.

The Subjects of the Tracts.

No. 4. “Where is the Original Gospel?” (*Asti Injil kahan hai?*)

The Injil is stated to be the book containing a record of the Life and Teaching of Jesus Christ, and the early history of the spread of Christianity; it is shown that the present-day Injil is identical with the Injil of the early centuries, by the fact that the whole of it, except about eleven verses, can be found in the writings of the Fathers of the second and third centuries; that unfortunately the claim of the Quran to confirm the Injil is not sustained, as the Quran (1) Denies fundamental doctrines of the Injil, (2) Is silent about other matters of importance, (3) Attributes miracles, etc., to Jesus and Mary not found in the Injil, but only in spurious books purporting to be the Gospels, recognized as spurious by all. If the present-day Injil is not the true one, then produce it that we Christians may see it.

No. 5. “Is the Gospel really corrupted?” (*Kya Injil takhif ho gai?*)

Deals with this subject much in the ordinary way, showing that the Injil of Muhammad’s day must have been the same as we have, and that Muhammad would not have told his followers to believe in the corrupted book; that it was impossible that all copies could be altered, even supposing that some few might have been corrupted; that if the present one is corrupt, then by implication an incorrupt one must exist—where is that one?

No. 6. “Is Jesus the Son of God?” (*Kya Isa Khuda ka Bela hai?*)

The term “Son,” as applied to the relationship of Jesus to God the Father, is not to be understood in an earthly and fleshly sense. Even Arabic usage admits of a figurative meaning, e.g., *Ibn-is-sabil* (in Sura 8, verse 42), which is only a figurative expression for “traveller.” So earthly generation cannot be predicated of Jesus as begotten of God. In the character of Jesus we see qualities which differentiate Him from all other men, and show His Quranic titles of *Ruhullah* and *Kalimat-ullah* to be fitting. In the Bible we have His Sonship attested by friends and foes, and also by God and devils. Is not this weighty testimony?

No. 7. Why is the Gospel called the New Testament? *Injil Naya Ahdnamu kyun kahlati hai?*

This shows the development of the New Testament from the Old, and their relations one to another, and the fulfilment of Old Test. prophecies in Christ.

No. 8. "Ali Hassan's Dream. (*Ali Hassan ka khwab.*)

This is a translation, by Miss M. L. Harris of Fatehpur, from an Arabic Tract of the Nile Press. It is a story of a young man who dreamed that all his actions, then his words, and then his inmost thoughts, were being weighed after his death. To his surprise all come short, and his condemnation is certain. His uncle, to whom he relates the dream, declares himself to be a Christian, and directs Ali Hassan to Christ for Salvation.

Women's No. 1. This is by Miss L. Marston of Gorakhpur. "*Gunahon se Rihai kyunkar hasil hoti hai?*"

It is the story of a girl who, in company with others, was invited, in famine time, to enter the palace of the king for the supply of meals. She found that, contrary to the conditions laid down, her clothes were dirty, and she feared being refused admission. However, she was directed to the king's son who gave her clean clothes, whereupon she was admitted to the provision made ready for all.

The Lucknow Conference Literature Committee.

DEAR SIR,

Will you kindly find room in your columns to note that a most interesting meeting of the Lucknow Conference Literature Committee was held at Cairo recently, Rev. W. H. T. Gairdner in the chair. Attention was chiefly concentrated upon:—I. Ways and means of improving *Production*, II. Increased *Circulation*, III. How to secure more fervent *Prayer for greater Spiritual Results*. The morning session occupied 2½ hours, and the afternoon one 3¼ hours. Many practical suggestions were made and resolutions drawn up.

On the important subject of a "Medium of Exchange," the Secretary was requested to communicate the following to the chief missionary papers:

RESOLVED, that attention be drawn to (1) the urgent necessity for writers of spiritual articles in vernacular languages to co-operate with others by passing on their MSS. in *English* with a view to re-translation into any other language desired;

(2) that the "Moslem World," being the best possible medium for such exchange, they are glad to announce that the editors are agreeable to insert such articles in their "exchange columns" free of charge; and

(3) that as a return for such service, they feel that everyone interested in the evangelization of the Moslems, should make an effort to send to 35, John Street, Bedford Row, London, at least one *new* subscription to "Moslem World" (four shillings per annum post free).

ARTHUR T. UPSON,
Hon. Sec., Literature Committee,
Nile Mission Press.

CAIRO:
3rd March, 1912.

Your Help Needed: Requests for *definite* prayer, for special work or special cases if passed on to others in the link of the League must mean help to you and to us. Will you not send them along?

Do you know of any literature that would help workers? What are the Muslims doing? Are they advocating any reforms in your part?

We would like to hear if there is any movement amongst Muslims towards Christ in your field. Please do not say you are too busy.