

Confidential.

All-India Missionaries to Muslims League.

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THE BIGGEST TASK.

“If we are willing that God’s power shall be manifested, if we desire to gather the requisite strength with which to go out and do the biggest things that perhaps any generation needed to have tackled, there is no doubt that we should annex the power. We are ‘up against’ the biggest task that ever came to any generation; the question is upon us—Are we going to hold together, is the old Gospel that once united and enriched us, and blessed us, and inspired us, going to continue to do so: *are we going to lift up the non-Christian races to God’s level, or are we going down to theirs?*”—*Bishop Ingham at Keswick.*



Call to a Day of Prayer: A Call has been sent out by the Home leaders asking that Wednesday, October 16th (being the centenary of the death of Henry Martyn at Tocat, on October 16th, 1812) be set apart for special prayer for the Muslim World.

“How can we better commemorate his life and death than by united prayer for the Moslem World?”

“The urgency of the present situation is in itself a call to this day of prayer. Never before have the opportunities been so great or the situation so full of hopefulness. Contrast the condition of the Moslem World as Henry Martyn knew it with its condition to-day! Politically, socially, spiritually, everything is changing. And the very unrest of the Muhammadan World—intellectual, political, and spiritual—adds to the urgency of this call.

“The Moslem Problem now appeals to the heart of the Church as it never did before. On the one hand the peril of Moslem aggression in Africa and in Malaysia calls for Intercession; while on the other the large growth in the circulation of the Scriptures among Moslems, the changed attitude toward Christianity, and the increase of converts, are grounds for encouragement. God in His providence is allowing us to witness signs which indicate a coming crisis and victory.”

“As regards the method of observing this day of Prayer, while hoping that united gatherings may be possible, we suggest and urge the family altar and private prayer as even more important than public gatherings. All can follow the method of Henry Martyn himself and plead with God *individually.*

PRAISE AND PRAYER.

Jessore, Bengal: A young Muslim who was studying Arabic and Persian in a Madrassa and was acting as tutor to the son of a Muslim gentleman with whom he was residing, came into contact with some of our Mission agents and became interested in Christianity, for which he was turned out both from the Madrassa as well as from his residence. He threw in his lot with us. After being duly instructed in the truths of Christianity we baptized him on Sunday morning, September 8th. We have, for the present, given him the post of second teacher in one of our schools. Prior to his baptism he went to his village home and brought away his wife and the younger of his two girls and placed them in Mrs. Gilbert's Converts' Home. The elder girl, aged three years, is with his father and will be brought later on.

While the above is a cause for praise, I would ask special *prayer* for some three or four Muslim families who after professing to throw in their lot with us have gone back to Islam, not by any means through conviction, but purely through worldly motives. I met one of the men the other day and asked, "What *দেফ* (fault) did you find in us for which you left us?" He said, "The *দেফ* is with us, not with you." We will by no means give them up.

J. D. M.

Tanda, U.P.: I request *prayer* from the members of the League for a Muhammadan Zemindar who is a persuaded Christian and has been so for a long time. He is hesitating and procrastinating about finally breaking his connection with Muhammadanism by receiving baptism. His conversion will be a great gain to the Kingdom of Christ in his village.

F. L. N.

Rajbari, Bengal: *Prayer* is asked for a Muhammadan convert who has left the shelter of the Christians and gone to live alone among Muslims. We have reason to believe he has gone back spiritually, but seems absolutely blind to his own faults. Pray that the Holy Spirit may so deal with him that he will come to see wherein he has failed. *Praise* for a young woman who was on the verge of returning to Muhammadanism, but who was rescued in the nick of time and sent to a Christian home where she is reported to be happy and contented.

E. L. K.

Tangail, Bengal: Two months ago prayer was asked for a young Muhammadan who was suffering bitter persecution and bondage for Christ's sake. Up to the present we have found no means of communicating with him. During the Puja holidays the student (himself a secret believer) who brought us news of him, intends to visit his home, and make a big effort to get him free. Special prayer is asked that he might have wisdom and success. Prayer is also asked for a well-to-do young Muhammadan who walks in every Sunday from a village four miles away to hear more about Jesus.

A. D.

Comilla, E. Bengal: I am glad to be able to report positively the first-fruits from Muhammadanism in this place in the baptism of a young man. He was first impressed—almost unconsciously—by a tract given him in

the market. He had private talks with our preachers who, when they observed his sincerity and earnest intelligence, introduced him to the Mission House. That was quite three years ago. He was encouraged to come at all times and we had short talks and long talks about Jesus and the Gospel. The truth took hold upon him with a wonderfully gentle tenacity. His estimate of Jesus grew perceptibly to a worshipful preference for Christ above—immeasurably above—all others.

A book might be written about the fiery trial that tried him through many days. How his friends made it intolerable for him, yet were wily enough not to cast him on to the street, for *then* would have been our chance. *Pray* that he may be kept true.

W. B.

Remember October 16th; The following topics for Prayer are suggested—

- (1) For Moslem Governments and for Christian Rulers in Moslem lands.
- (2) For the wider circulation of the Word of God and Christian literature among Moslems.
- (3) For those engaged in the ministry of healing in all hospitals and dispensaries throughout the Muhammadan world.
- (4) For all preachers and evangelists among Moslems, and for their message of reconciliation. For Converts.
- (5) For the arrest of Muhammadan progress in Africa; the success of Missions on the border marches of Islam; and that all Christian societies in these regions may realize the need of working also for Moslems.

BETWEEN OURSELVES.

The late Dr. Ewing of Allahabad; We were in Darjeeling when we heard of the passing hence of our brother. He was a member of our League and we had asked him to favour us with some suggestions for *News and Notes*. The reply came: "Dr. Ewing is ill in the hospital and cannot accede to your request for a couple of weeks." The next day we heard of his death. Only 48 years of age. He was a really great missionary. He will be greatly missed. Our Christian sympathy is with Mrs. Ewing in this time of deep grief and trial.

If we had symbolism on our tombs like the Muhammadans have on theirs then our brother Ewing's would be rich with meaning to all readers of the cryptic art. Recently we learnt something of the Muslim tomb language. It seems that cypress or hyssop planted near the grave or carved on the tomb signifies that the one buried there had an *unblemished character and righteous life*; banyan trees planted near by or carved on the tomb are symbolic of *friendship to the poor*, the idea being that the shade of the banyan is ever at the disposal of any who may come to take advantage of it; trees in fruit are symbolic of *hospitality*; the tamarind tree—*musical tastes*; inscriptions of poetry—*literary ability*, and quotations from the Quran or such reputed works as Sadi, Firdusi or Hafiz—*statesmanship*.

Advice to be guarded; We have received a note from one of our members which should be passed on. He says, "I believe that secrecy almost

