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## News and Notes

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

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Series XI

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1st March = 12th Rajab (7th mo.), 1341, A.H.

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### The Present Situation.

#### (b) In Arabia.

THE lines that separate the different sects of Islam in South Arabia are still as well marked as ever they were; and, at first glance, it might look as if they would open up a way for the gospel, especially as one sect often excommunicates another. It was only the other day that the writer heard a local Arab asking a man from the mountains whether he was a Zaidi or a Moslem; and the question was asked in such a tone of voice as strongly suggested the impossibility of a Zaidi being even a follower of Mohamed!

Experience, however, shows that the internal differences of Islam no more pave the way for the Gospel than the diversity of opinion that exists in the Roman Church makes straight paths for those that carry the glad tidings of Salvation from outside of the pale of the Vatican.

Of course, in neither case is the cause far to seek as both are content with a partial vision of the True God, being convinced that their early education has provided for every contingency and left them with nothing to learn about the way of Salvation.

The grand liturgical service of the Roman Church when combined with its teaching of papal infallibility, acts as a sop to the conscience while it bars the way both to criticism and correction.

Just so does the daily ritual, with its ceremonial cleansing of face, feet and hands, soothes all surging thought, allays all restive fear, and even restricts the field of vision for every true Moslem; seeing that joined to this ritual there is the constant repetition of the creed, the frequent prostrations towards the Kaaba, and the firm belief about the Koran being the word of God, prepared from all eternity and sent

down for proclamation by the Meccan sage. And it is this belief that puts iron into the Moslem's blood, courage into his soul, and a strange staying power into every part of his being.

The Arab of Aden is, however, a very different man to what he was thirty years ago. Then he firmly believed that Christianity and drunkenness were practically synonymous terms; while now he knows, or at any rate is beginning to learn, that Christianity seeks the uplift of both soul and body.

Shortly after the writer landed in Aden he heard a noise outside of his bungalow and asked the boy what was the cause, and the servant replied; 'I don't know, probably a Christian drunk;' but thank God that is an answer that would never be given now-a-days. At any rate not to a missionary; as missionaries are no longer looked upon as *deceivers*, nor classed as 'unbelievers.'

Again, there is no longer among the Arabs that come to our hospital the fear of touching Christian books that there used to be; as in 15 days after the morning services the present writer has sold 60 scripture portions, mostly to people from the interior. Consequently he is firmly convinced that if a whole-hearted evangelist, steeped in the Arabic language and with the gift of ready expression, were to make his way up into the interior now, he would be well received by those who have met with the missionaries in Aden, and his way would be paved to the very borders of the Hejaz even if he did not find an entrance to the sacred city itself.

J. C. Y.

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### (c) In the Dutch East-Indies.

The Dutch East-Indies as a Muslim mission field is very extensive and important. The people under Dutch control in these regions number between 40 and 50 millions, and about 40 millions of them are Muslims. Exact figures are not available, but these numbers are certainly not an exaggeration.

Amongst the animists Islam is constantly making progress. From the coasts inwards the process of conversion is steadily going on. Missionary work is being done here by different societies, and in so far as they meet with this Muslim menace much of the work is in the nature of protecting the animists from Islam. Very remarkable in this respect is the work that has been done by the German missionaries of the Rhenish Missionary Society among the Bataks in North Sumatra. Not much more than 50 years ago these were a very isolated people and one of the strongholds of paganism. Thanks to the courage and foresight of many missionaries there has now been founded a national church with a community of 167,000 souls which is situated like an island in the ocean of Islam. As may be imagined, on the frontiers of these

Christian regions, a struggle between Islam and Christianity is constantly going on.

The bulk of the population of the Dutch East-Indies is to be found in the isle of Java; nearly 35 millions. Apart from Java, there is the west coast of Sumatra (Padang and the interior) which is also a very considerable stronghold of Islam, but, generally speaking, Java is the real centre of the political, cultural and religious life of the Dutch East-Indies. It is also the centre of all the modern movements that originate from contact with the West.

The Javanese are a very peculiar people, considered as Mohammedans. Their loyalty to Islam is a varying quantity. In the East and the West of the Island, where the greater number of the inhabitants are not Javanese, but Sudanese and Madurese, the people adhere more rapidly to Islam than is the case with the people in the interior. Here at the real Javanese centre, there are many who openly confess their indifference to Islam. The Javanese mind has a mystical and theosophical turn that strives to evade the military rigidity of orthodox Islam. They offer the singular spectacle of a nominally Muslim people, who possess a very extensive and highly valued literature that does not contain a word about Islam, but on the contrary is in outspoken contrast with it. This literature is one of the survivals of their famous Hindu-Javanese past.

Missionary work is being done by the different societies along the usual lines: preaching, teaching, and medical service. This last branch is especially strong in evidence and is doing splendid work. Colportage work has, in recent years, been carried on with new energy, and is likely to increase in importance in the future as a result of Dr. Zwemer's recent visit. In view of the difficulties of mission work among Muslims the results are encouraging. There are now about 18,000 Christian Javanese. On the other hand, Islam itself is now growing in intensity in Java. The chief causes for this are: closer contact with the rest of the Moslem world, especially Arabia and Egypt, (every year about 30,000 pilgrims proceed from the Dutch East-Indies alone, to Mecca); political movements that use Islam in several ways as a means to national unity; reaction against Christian missionary activities. We may say that, generally speaking, as everywhere in the world, Muslim self-consciousness is developing in Java. We may expect in the future a more acute struggle between Islam and Christianity. There is much hard work to be done. May God grant to all the missionaries here a spirit of love and faith.—

H. KRAEMER.

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## The Boat Campaign on the River Nile.

"EVERYTHING SHALL LIVE WHITHERSOEVER THE RIVER COMETH"

*A member in Egypt gives us permission to quote from notes in the workers' diaries:*

**N**UMBERS of simple-hearted, kindly fellaheen have listened with the heart of a little child, and as the workers have sown the Gospel seed, we hope God has worked the miracle and revealed Himself to them.

At one meeting a middle-aged man said, "Two words prove to us that what you have told us is true; and these words are that you have come to us without any self-interest from afar, you being Nasranis and we Moslems; and you take the trouble of telling us all this good news without asking any reward. Surely the Lord sent you to us poor people to show us the way to God."

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Today's experiences are a contrast to those of last week. We did not lack for an audience, for men, women, and children soon gathered round. Up to a certain point there was attention, but a bigoted woman and several men brought up the subject of the prophet till one could not hear one's self speak.

In another part of the town, followed by some of our old opponents we gathered a new crowd, and once more gave the old but new message. Once again the devil had his agents at work, and a man of a size completely to fill his doorway, lifted up his voice, "Now you women, you harem, shout. 'There is no prophet but the prophet Mohammed!' Ready! Go!" Thereupon the crowd repeated in excited tones as they were bidden. A young lad also took every opportunity of a pause to voice his convictions and to get others to shout with him. In spite of all this opposition a few hungry souls did hear, but we were sorrowful that more who wanted to hear, were prevented by the opposition of the men.

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After lunch in the next village we experienced a very different time. Almost at once we had a large crowd which was decidedly noisy and opposed to us, though a few listened attentively. Evidently the women had been warned and stood aloof. So we started a children's meeting. We had not proceeded far when a young lad rushed into the circle shouting, "Mohammed is the prophet." By this time many women had gathered and there was an uproar. Mrs. ——— started singing loudly: "Yasu' el masih jukhallaskum," and they quieted down enough to have sin and the Saviour presented to them. Then another uproar; then another chorus; after which the Koran was brought out. While the men were busy finding the place they wanted, the young lad made a dive at the children, knocking them all down, two men helping him. We got up to go and were followed by all the men and children shouting, "Mohammed the prophet." They started throwing mud at us but a few words made the ringleaders ashamed, and then they followed us quietly. It was a new experience for us but we had the deep consciousness that the Lord was with us all the time.

This morning we visited a small village, of about 200 inhabitants. Mr. ——— and I were led to the Omdeh's *mandarah* where we were graciously entertained. After singing two or three hymns, we gave them a full message of the Cross. Before we asked a confession of their faith, there

came a man of about thirty-five years of age. He sat close by me. He stood up and said to a man sitting beside him, "Say what you like, but I accept Sayidna Aisa el Messih as my Saviour, and as the only one who can forgive my sins." He said that almost like a child, and added that he believed his sins were forgiven. When asked if he could read he said, "No, but give me all you can about Christ and I will get it read again and again to me by anyone who passes by who can read. I will even ask El Imam to read them to me." When wishing us goodbye, after walking with us about half a mile, he said, "Surely the Lord sent you to bring us salvation, and I can now go to my water-wheel with a white, light heart."

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At —— a man on a donkey came near and sat down; at times he warned the others to give full attention to the Word of God. He said to them, "Pay good attention, so that you can have salvation through the blood of Sayidna Aisa who died for us, and who is now living to be our Intercessor."

There are many things that indicate that God is deeply searching these dark hearts. Alas, that it is possible to have the understanding quickened, and the heart left unregenerate. As the filling of the Spirit comes through confession and prayer, God grant that numbers of the awakened may see Him face to face in that Great Day. At —— an old woman ran out to welcome the missionaries, saying, "Teach us the Word of God." She was very dull but bent all the powers she had to grasp the message. Another asked, "Is it a sin to curse? This woman has been like my mother and I have cursed her. What should I do?" On being told to ask forgiveness, she immediately did so; then said, "I repent," and prayed for cleansing.

One of the workers was telling a group of women that the door of repentance was open today, and a woman interrupted her, saying, "Yes, and tomorrow it will be shut." Another who thought she would tell something of the blackness of Moslem hearts, said, "They will go to the mosque and pray; they will even come to you and say they repent; and immediately afterwards they will go and steal a buffalo!"

A woman in another group inquired, "Lady, if when I am tempted to backbite, I say, 'O Lord, put backbiting far from me,' will He do it?" Some women were standing at a little distance, whispering, and a woman said, "Lady, they are afraid to come near because you are talking about stealing, and there are thieves among them." Several repeated the prayer for a clean heart, and one young woman pinned the missionary to the ground; and until she had learned the prayer by heart, she would not let her move. She grasped clearly the fact that because of Christ's sinlessness, He was able to make atonement for sin, and that this sacrifice was acceptable to God.

At —— the village nurse was much impressed with the message. She quickly learned by heart the prayer for a clean heart, and later seeing one of the workers, asked him to write it down for her, because she was afraid of forgetting it. She goes from village to village nursing women, and expressed a desire to pass on the message.

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It is rather human self-sufficiency than human sinfulness that hinders a soul from seeing and being obedient to the heavenly vision. Will not those who uphold this work by their prayers, pray that the missionaries may grapple with the consciences and wills of these people until they, cry "O Lamb of God, have mercy upon us."

## The Islamic Studies Circulating Library.

**Y**OUR Committee has now agreed to the terms of membership in connection with the new Library about to be started. This library will be open to all members of the League residing within the Indian Postal Area, on payment of an annual subscription of one rupee only. If preferred, members can become "Life Members" of the Library on payment of a single sum of fifteen rupees. In all cases, however, those borrowing books will pay postage both ways. Books may be retained for one month, or in special cases, two months, and may be immediately renewed for a similar period, if not in demand elsewhere. The annual subscriptions will be devoted to the purchasing of new volumes. It is hoped that some who are able to spare books for the purpose, will make gifts of useful works to the Library. We hope to publish very shortly a list of the first volumes acquired. All communications with regard to the Library should be addressed to the Secretary of the League, who is also acting as Librarian.

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### A COURSE OF STUDY AND EXAMINATION IN ISLAMIC SUBJECTS.

In connection with the establishing of this Library your Committee have unanimously agreed to revive the Course of Studies which was first started ten years ago. The text books for this Course will probably be as follows :—

**THE QURAN** :—Sale's Preliminary Discourse, (Prefixed to Sale's Quran.) Published in 'Chandos Classics' Series, about Re. 1-8.

Sell's 'Historical Development of the Quran.' (S.P.C.K. Madras. Rs. 2. 4th Ed.)

(Recommended for study,—Rodwell's translation of the Quran. Everyman's Library Ed.)

**BIOGRAPHY** :—Sell's 'Life of Muhammad' (C.L.S. P.O. Box 501, Madras. Re. 1-4 and 1-14.)

**THEOLOGY** :—Sell's 'The Faith of Islam' (C.L.S. Madras. 3rd Ed. Rs. 5. 4th Ed. Revised and enlarged. Rs. 6.)

**CONTROVERSY** :—Pfander's "Mizan-ul-Haqq" (Balance of Truth) (R.T. S. Revised and enlarged. Stocked by C.L.S. Madras. Rs. 7-14.)

(Recommended for study,—Tisdal's 'Muhammadan objections to Christianity'.)

Copies of these volumes will be among the first to be placed in the Library. Already two members have indicated their desire to read such a Course. The Secretary as Convener of the Examination will be glad to receive enquiries from others. It is hoped that it may be possible to arrange for an examination in these text books towards the close of the year.

## Notes.

*One whom we delight to honour.*—Before this number reaches the hands of our readers there will have left the shores of India one who has served the cause of the evangelization of Muslims with rare devotion and untiring zeal. We refer to Rev. William Goldsack of East Bengal, with whose writings many members of the League, in India, Egypt and China, are familiar. After some 25 years of service, he finds himself compelled from several reasons, the chief being ill-health, to leave the field and the work to which he is so greatly attached. As a small recognition of his valuable services to the Cause your Committee has unanimously agreed to elect him as a Life Member of the League. Our thoughts will surely be with him as he goes back to make a home for his wife and two children in Australia.

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*A Magazine for Children in Urdu.*—We have received a copy of Miss Ruth Robinson's new magazine for boys and girls—'The Treasure Chest'—in Urdu—edited by Rev. A. M. Laing of Taxila, Panjab. It is a marvel of cheapness. Printed in a bold clear type on good paper, with 32 pages, it is offered at One Rupee a year. 5 copies will be sent to one address for Rupees four. Subscriptions should be sent to Mr. Laing. This venture is worthy of all the support we can give it.

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*A member in North-West India writes.*—"We are having some very fine experiences in district work this year. There are a goodly number of our Mohammedan friends calling at our tent and asking for teaching. We have met with no unpleasant experiences this time. All seem more receptive than last year. This is most encouraging for us all in this part of the country."

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*News from British East Africa.* The League has a representative in Nairobi in the person of Bishop Heywood, the Bishop of Mombasa. In a recent letter he writes to say that 'the Indian Moslems are developing rapidly in parts of Tanganyika territory. Also in our coast districts Arab Mohammedanism causes a good deal of trouble. One of our great difficulties is the way Christian girls are enticed into Arab homes: we are hoping for a change in our marriage laws to protect these girls. But in the Colony as a whole I don't think Mohammedanism is really making much headway in comparison with Christianity.'

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*Dr. Zwemer and Christian Literature for Moslems.*—Dr. S. M. Zwemer left Cairo on November 14th, after attending the meeting of the Joint Committee on a Survey of Christian Literature for Moslems, arriving in New York on November 28th. It is proposed to publish the Report of this survey of Christian literature as soon as possible, so that all those interested may share in the findings.

Meanwhile Dr. Zwemer, as Honorary Field Secretary of the American Christian Literature Society for Moslems, is raising a sum of twenty-five thousand dollars for this Society, to be expended in the various fields in accordance with the recommendation of the several Advisory Committees. He is also presenting the cause of missions to Moslems in the Universities of Canada and United States and before the churches with which he is connected. He hopes to return to Egypt during the summer. At present his address is—156, Fifth Avenue, New York City, N. Y.

## For Praise and Prayer.

**PRAISE** for the glad news of two recent conversions from Islam in North India; our very earnest prayers are asked for these that they may be kept steadfast and true.

**PRAISE** for the encouraging reception that has been met with in camp work in North-West India.

**PRAISE** for the good work that has been accomplished along the Nile Valley, and prayer that God may pour out His Spirit in rich abundance in hearts thus prepared.

**PRAY** for those in the island of Java who have recently joined the League, that they and their colleagues in that needy field may experience the presence and power of Almighty God in their midst.

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### NEW MEMBERS.

|     |                         |              |                                    |
|-----|-------------------------|--------------|------------------------------------|
| 103 | Rev. A. L. Sircar,      | B. M. S.     | Serampore, Bengal. ( 9th Day)      |
| 311 | Bishop G. H. Bickley,   | M. E. M.     | Singapore. (30th " )               |
| 312 | Bishop F. B. Fisher,    | M. E. M.     | Calcutta. ( 6th " )                |
| 313 | Bishop J. W. Robinson,  | M. E. M.     | Bombay. (13th " )                  |
| 314 | Bishop H. Lester Smith, | M. E. M.     | Bangalore. (14th " )               |
| 315 | Bishop F. W. Warne,     | M. E. M.     | Lucknow. (24th " )                 |
| 316 | Miss Margaret Monro,    | N: M. Press, | Cairo. (28th " )                   |
| 317 | Rev. J. M. S. Baljou,   | Dutch Miss.  | Modjswarus, Java. (30th " )        |
| 318 | Mr. J. Pih,             | " "          | Kediri, Java. (30th " )            |
| 319 | Mr. B. M. Schuurman,    | " "          | Kediri, Java. (30th " )            |
| 320 | Mr. J. Wieggers,        | " "          | Sitiardjo, Java. (30th " )         |
| 321 | Miss E. M. Jones,       | A. P. M.     | Woodstock,<br>Mussoorie. (22nd " ) |

*The annual subscription to the League is only Rs. 2-0-0 (about 3s English). The Secretary will be glad to send spare copies of this issue 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,  
Baptist Mission,  
Dacca, Bengal, India.





## Missionaries to Muslims League.

ESTABLISHED IN 1912 BY REV. JOHN TAKLE.

### Objects of the League :

To fulfil the vows made at the Lucknow Conference (1911), to pray more and to work more for the evangelization of the Muslim world.

We desire to help :—

- (i) By prayer and mutual sympathy.
- (ii) By stimulating each other through news of encouraging work.
- (iii) By passing on particulars of useful books and tracts for ourselves and for the Muslims among whom we labour.
- (iv) By comparing notes on methods of work.
- (v) By encouraging others to take an interest in this important work.

The League was established primarily for the benefit of those actually engaged in the evangelization of Muslims, *but others who are willing to become 'praying partners' are also welcomed to membership.* The medium of communication is a monthly paper, called *News and Notes.*

The annual membership fee, including the monthly paper, is Rs. 2/- only, (about 3s. English) payable at the New Year.

### PRESIDENT :

THE REV. CANON M. G. GOLDSMITH, MADRAS.

### Vice-President.

‡ REV. J. TAKLE,\*, BRAHMANBARIA, BENGAL.

### COMMITTEE :

#### *Bengal and Assam.*

Miss C. Williams, Mymensingh.  
Rev. E. T. Butler, Calcutta.  
Rev. A. J. Grace, Pabna.  
Rev. W. Paton, Y.M.C.A.

#### *United Provinces.*

Miss B. S. Fowler, Agra.  
Rev. Ahmad Shah, Cawnpore.  
Rev. M. T. Titus, Moradabad.

#### *Panjab.*

Miss F. M. Davidson, Peshawar.  
Rev. H. D. Griswold, Lahore.  
Prof. R. Sirajuddin, Lahore.

#### *Bombay and Central India.*

Miss K. M. Tulloch, Nasik.  
Rev. H. R. Scott,\* Surat.  
Rev. G. E. Brown, Hyderabad.

#### *Madras, Mysore and Ceylon.*

Miss E. M. Potter, Bangalore.  
Miss M. A. Ledward, Colombo.  
Rev. Canon E. Sell, Madras.

#### *Beyond India.*

Arabia : Rev. J. Cantine,\* Bagdad.  
Egypt : Rev. S. M. Zwemer, Cairo.  
China : Rev. F. H. Rhodes,\* Chefoo.  
England : Rev. H. U. Stanton,  
London.

### *Honorary Secretary.*

The Rev. L. Bevan Jones, Dacca, Bengal, India.

‡ Life Member.

\* On furlough.