

Confidential.

*Not to be reproduced without
permission of the Secretary.*

News and Notes

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

Series XII Nos. 5 & 6 May and June, 1924.

1st May = 26th Ramzan (9th mo.) 1st June = 27th Shawwal (10th mo.) 1342, A.H.

The Jerusalem Conference

April 3-7, 1924.

THE first week of April saw a most remarkable gathering assemble on the crest of Olivet. To that sacred Mount, overlooking on east the rugged hills of Moab beyond the Jordan and the Dead Sea, and on the west that "city compacted together", nestling in her verdant spring setting, came the leaders of Missions to Moslems for mutual inspiration, and the discovery of plans for united action. The significance of the place of meeting is readily apparent. There was evident a deep appreciation of the seriousness of the work to be done on this holy ground. A reverent hush dissipated all tendency to diversion, and intimate association with the grey olive trees penetrated unconsciously the most scientific of conference methods. That some found their final realization of a long-dreamed-of pilgrimage to that city where blends the call of the muezzin, the peal of the bell, and the wail of the Jew, was to "dream true" under ideal conditions.

The Conference was most fortunate in having the use of the Greek Church for its sessions, and the various grounds and buildings of the Patriarch's palace and the nunnery, all of which had been most generously placed at its disposal by the noble old Patriarch himself. Some of the delegates were lodged in a wee tent village among the olive trees, while others occupied rooms in the palace and the nunnery. The gracious hospitality of this ancient Oriental Church was the more appreciated when the Patriarch himself paid an official visit to the Conference. He was a benignant, gracious soul, filling in every detail all the requirements romance has whispered of oriental ecclesiastical potentates. He was accompanied by a curious looking personal guard armed with a rifle and scimitar, and displaying much gold embroidery. With His Beatitude came bishops of the Syrian and Abyssinian

Churches. After Dr. Mott had made some very appropriate remarks of appreciation which were translated into Greek by the bishop of Transjordan, we received the benediction in the fashion of the East, and adjourned for tea. The Conference was deeply touched two days later when the Patriarch again appeared to give a special message of brotherly love, and to commission us anew, as it were, with the words of our Lord, "Go ye into all the world."

The personnel of the Conference was impressive to even a casual student of the missionary enterprise. The list of delegates, eighty-one in all, included, as chairman, Dr. John R. Mott, and such well-known figures as Dr. S. M. Zwemer, Prof. D. S. Margoliouth, Canon W. H. T. Gairdner, College Presidents Watson, and Gates, and Bishops Linton of Persia, MacInness of Jerusalem and Gwynne of Egypt. Besides these were representatives of Mission Boards at the Home Base, and men and women from fifteen different lands, namely, Abyssinia, North Africa, Arabia, the Balkans, China, the Dutch East Indies, Egypt, India, Mesopotamia, Palestine, Persia, the Soudan, Syria, Turkestan and Turkey.

The first thing the Conference undertook was to get before it a wide survey of the general conditions and accessibility found in the different lands represented. This hasty but intimate glance at the fields as a whole revealed some intensely interesting and inspiring facts, and tended to give a general perspective for the work of the committees which proved of the highest value throughout all the work of the Conference. Late years have seen most radical political and social changes in this vast area. The abolition of the Caliphate by Turkey, the spread of the Bolshevik propaganda, the abolition of monarchies, the improving status of woman, the growth of literacy, the insidious invasion of European scepticism, and a vast hunger for western scientific knowledge have all been found to be vital factors in the situation which today leaves the Moslem world a seething mass of groping humanity stunned and disintegrating, hunting for solutions of its vexing problems, and planning its defenses almost without reason. This is the situation, or as one might say the mind back of the situation, that the missionary must seek to know, and with which he must enter into sympathetic, guiding relationships as a real moulding factor.

In seeking to address itself to its large task the Conference found it necessary to constitute ten committees to deal with the varied subjects. Selected men and women were placed on these committees to deal with the problems of occupation and accessibility; the presentation of the Gospel message; the development of the church; the training of the young; literature; leadership; medical and social work; work for women; co-operation; and the spiritual power and impetus necessary for our work. For four days the Conference and the committees worked all day, and till late into each night grappling with the work committed to them in the most serious and prayerful fashion. The last day the Conference discussed the findings of the committees,

which will be placed before the readers of "News and Notes" in due course.

It is very trite to state that the problem of meeting the Moham-medan is one of peculiar difficulty. "It is the problem," as Dr. McNaughton has well said, "of trying to get the proudest man in the world to accept what he hates from the man he despises." The Conference faced all these difficulties squarely, while thanking God for all the victories and signs of accessibility that were heralded from Malaysia to North Africa. There was a solid conviction evident that the new emphasis in evangelism should be on the clear and positive presentation in life and word of "the all-sufficiency of Christ," rather than on a renewal of the methods of controversy.

The unity of the Conference was not geographical, but found itself in the common social system, and that elusive entity, the Moslem mind, with which all the fields must grapple, and to which they were convinced a solid front must be presented. To those whose fields of labour lay in India or China where National Christian Councils have been functioning for more than a decade much of the work of the Jerusalem Conference was not new, for it dealt with problems of co-operation within the area of the Near East whose organization for close co-operation had been delayed by the outbreak of the Great War. A committee was appointed and preliminary plans brought into effect for creating a Christian Council to include representatives from the smaller Councils of North Africa, Egypt, Northern Soudan and Abyssinia, Syria and Palestine, Turkey and the Balkans, Arabia and Mesopotamia, and Persia. But most important of all to the Moslem world at large was the step taken to give effect to the recommendation made by the Committee on the Survey of Christian Literature in Moslem Lands. A "Co-ordinating Committee" was appointed to create a bureau or central office in Cairo, which will have one full-time executive secretary and two part-time literary secretaries, whose general function it will be to co-ordinate the various Moslem Mission fields in matters pertaining to the production and distribution of literature. A great dream of many members of the League is just about to come true.

Besides this there is much of a permanent nature that will mark the Jerusalem Conference as a significant date in the history of Missions. What will live, especially, however, in the memories of those of us who were privileged to be there was the sense of companionship in labour, not only with our fellow missionaries, but with Him who once trod those hills, and found there a soul-satisfying retreat from the noise and din of the city, and the haunts of men, in order that He might return to them and get closer to their hearts. None were there but felt with increased intensity the nearness of the high purpose to which their lives were dedicated. His Spirit dwelt with us in that sacred Mount, and will go with us into all the Moslem world to win the hardest hearts by the power of His love.

M. S. PITT,
Leiden, Holland.

Present State of the Caliphate Question

THE excitement produced by the abolition of the Turkish Caliphate is closely connected with the Pan-Islamic movement, occasioned in the first place by Russian expansion in Central Asia, and afterwards fomented by Abdul Hamid II. After the Russo-Turkish war of 1876-78 the Islamic world was aroused to the fact that the area of Islamic independence was steadily narrowing, and the Quranic theory that Islam should dominate over every other religion giving way to the contrary system. It was felt that the only Moslem power which could deal with those of Europe as an equal was Turkey; and Pan-Islamism everywhere inculcated the doctrine that Turkey should be strengthened and supported. Hotheads such as the founder of Pan-Islamism urged the Sultan to advance through Persia into India and drive out the British and to make common cause with the Sudanese Mehdi and restore Egypt to an Islamic Sovereign. Abdul Hamid was far too astute a statesman to listen to such counsels; but he sent propagandists to preach the doctrine of his Caliphate, and these found a hearing especially in India, where the mosque preachers took to praying for the Turkish Sultan.

The hopes that this potentate would restore the days of the Pious Caliphs or of Salim and Sulaiman the Magnificent were hard hit by the events of 1908 and 1909, and finally shattered by the collapse of Turkey in the Great War. But such hopes are not easily abandoned, and, when Mustafa Kemal was able to defeat Greece and defy Europe, the Pan-Islamists believed they had found their man. They vowed allegiance to the Sultan whom he appointed, and looked forward to a fresh set of Turkish victories over the infidel. When Mustafa Kemal, instead of pursuing such a career, proceeded not only to depose his own Caliph, but declare the office at an end, they were naturally bewildered and confounded. As an Arabic poet says, "how protect yourself when he who built you demolishes you?"

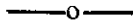
For the present, whatever be the issue of the Caliphate question, Pan-Islamism is in the depths of depression. The one mouse that could bell the cat refuses to do so. Turkey instead of championing Pan-Islamism rejects it. No other Islamic power would seem to have any chance against Europe. Since, then, there is no chance of a real Caliph, *i.e.*, a triumphant captain of the forces of Islam, the question, who is to bear the name, is of little significance.

D. S. MARGOLIOUTH,
Oxford, England.

A Bird's-eye view of the Moslem World

THE following hasty surveys of the Moslem lands represent the essentials of the remarks that were made by the delegates on the opening day of the Conference. It is hoped that this "World outlook from Olivet" herewith passed on in miniature to the members of our widely scattered League will be of no small value in helping each to visualize the difficulties, and share in the joys of his brothers and sisters in the far-flung battle line of our Lord.....a stimulus, likewise, to effective, understanding prayer.

It is not possible to present all the surveys even in this double number of "News and Notes" but they will appear as rapidly as space will permit.



I. Turkey

AT the present time the opportunities for work among the Moslems of Turkey are *less* than they have been for hundreds of years though this is not true to the same extent in the Balkans and Russia. The religious prejudice developed at the time of the inception of Islam has been gaining momentum through the centuries from the following causes:—

1. The baneful influence exercised on the minds and hearts of Moslems by the degenerate types of Christianity found in the Turkish Empire.

2. The international relations existing between Turkey and Christian peoples. These latter have not often exhibited that unselfish and just spirit that should always characterise the followers of Christ.

3. The recent victory of the Turk over the Greeks and the greater victory gained at the Lausanne Conference and the abrogation of the capitulations have so intensified his national pride that he stops at nothing to show his independence and determination to paralyze every effort that seems to him to trench upon real or fancied rights.

The rapidity with which he attempted to bring his state into line with the most modern and civilized peoples has surprised the world. In a few brief months we have seen a despotic sovereign hurled from his throne and a republic established, we have seen the elimination first of the sultanate and then of the caliphate. We are now waiting with bated breath for the next great move.

"Turkey for the Turks" is now the Slogan. Innumerable Christian employees from railway and insurance companies from banking and commercial establishments have been arbitrarily replaced by Moslems. The new education laws insist on Government appointment of Turkish teachers and inspectors for our schools, on all pupils of whatever race, taking Turkish studies, a more elaborate education in the Turkish language, history and literature than ever before and prohibits the attendance of Moslem children at religious

services including Bible Study. Further more all foreign doctors who had not secured Government license to practice before the war are now refused licenses and prevented from practising medicine.

While no new schools can open their doors old schools like Robert's College, St. Paul's College, Tarsus and the College in Smyrna and others are allowed to continue their work and an increasing number of Moslem pupils are attending. Though we are unable to include these children in our regular Bible classes we are able by example and moral lessons to present in large measure the contents of the Christian principle.

The publication of literature has never enjoyed so much liberty. This gives us unusual opportunities to evangelise the Moslem by the printed page. Never before have there been so many readers, and so much desire to profit by reading of books produce in Europe and America along religious, historical, biographical, scientific and popular lines of literature. Our printing presses should pour out a continuous volume of literature in an attractive form to meet this new demand.

J. P. McNAUGHTON,
Constantinople.

II. Persia

HERE has been in recent years and especially since the war a decided change of emphasis in mission work in Persia. The language now assigned to all new missionaries is the vernacular of the Muhammedan rather than one of those of the Eastern Christians among whom mission work has been carried on for almost a century. Meetings for Muhammedans are conducted by evangelists and ordained preachers who are themselves converts from Islam and direct evangelistic itineration is more and more carried on in districts purely Muhammedan.

Persia is awake to the need of education for the masses, and the pupils from the mission schools, as well as those from the rapidly increasing number of Government schools, demanding reading material which our literature committees should make every effort to provide.

The beginnings of a men's college and a women's college in Teheran afford the opportunity for training the future leaders of the country.

The evangelistic opportunities made passible by the growing medical work are being more systematically and effectively used.

The difficulties of communication and travel have formed the chief obstacle to closer co-operation among the missions; but we have hope that these difficulties will be lessened in the near future.

A survey of northern Persia is being made which will no doubt suggest further needed readjustments.

CHAS. R. PITTMAN,
Tabriz.

III. North Africa

THE Area of North Africa comprises all North Africa from the Atlantic to the borders of Egypt, and from the Mediterranean to the Soudan. This includes Morocco, Mauretania, Algeria, Tunisia, Tripoli and the Sahara.

The population is a fusion of the aboriginal Berbers and the Arabs, the former element predominating. The chief language is Arabic, spoken by two-thirds of the population, and at least another half a million of Berber speaking natives also use Arabic. The total population of this area is about 16 millions one million being Europeans, mostly French speaking. An increasing number of natives speak and read French. A great number of French schools have been established in Algeria and Tunisia. French is the language of the larger economic life of North Africa. All the native population is Moslem, the European being chiefly Roman Catholic.

Mission work is being carried on by six different Missions; the North Africa Mission (British); the Christian Mission in Many Lands (British); the Algiers Mission Band (British); the South Morocco Mission (British); the Kansas Gospel Mission (American); and the Methodist Episcopal Mission (American). To this latter has been linked the former French Methodist Mission in Kabiliya, and the Swedish Women's Mission in Tunisia. The staff of the M. E. Mission is composed of American, British, French, Swiss, Arab and Berber elements.

There are 62 Mission stations in this area. The workers of all grades counting the very humblest natives are *only* two hundred and fifty. In most of the stations are found a few converts. In four stations, at least, native churches have been organized. Four natives have been ordained deacons, two Arabs and two Berbers.

Seven homes for children, Arab and Berber have been established, three for girls and four for boys, in which over 200 children are gathered, and receive a Christian training and education—though un-baptised.

The evangelistic opportunity is great. The whole of the area is accessible, and the impact of Western civilization in Algeria for nearly a century has broken down a great deal of the exclusiveness of the Moslem population. Progressive evangelisation of the French population is already exercising a salutary influence on the work of evangelising the Moslem.

PERCY SMITH,
Algiers.

—o—

IV. India

GENERALLY speaking India, with its nearly 69,000,000 Moslems, is entirely open for the proclamation of the Gospel message.

Afghanistan, however, is not as yet open to Missions. But even here favourable signs are not wanting. Within the last two years the Government of Afghanistan has opened the country for travel to

Europeans, and efforts are being made by the Amir to establish closer contacts with the West. Furthermore, the Missions working in Baluchistan and in the Northwest Frontier Province have their stations well up to the Afghan border and through medical and educational work are slowly but surely making the influence of Jesus felt within the borders of this closed area.

Among the various influences that may be mentioned which serve to make the Moslems of India responsive to Gospel teaching are the following ;—

1. The reform movement centering in the Muslim University at Aligarh has been for many years a most potent means in liberalising the thought of the Moslem Community, and to a large extent in softening the attitude of educated Moslems towards the Christian message. Christians are accepted as students in the classes, and at the present time the head of the Teacher Training Department is an Indian Christian. The liberal attitude so created may be found in the expression of one who declares that he finds the Lord's Prayer may be used by Moslems as well as the Fatiha (the opening Sura of the Koran); and that he believes the words of Jesus as found in the Synoptic Gospels may be accepted by Mohammedans as genuine.

2. There is a larger number of Moslems in school today in India than ever before. About 33·3 per cent represents the increase in enrolment in the last five years. Many of these young people are in Mission schools where they are enrolled in Bible Classes. The Conscience Clause which has been put into effect in certain parts of India requires that aided schools can not require non-Christian students to attend Bible Classes; BUT it is interesting to note that in spite of this provision only a very small percentage of parents have objected to the attendance of their children which is almost as great as formerly although it is entirely voluntary.

3. The increase in education and literacy among Moslems leads naturally to an increased demand for Christian literature, and to an increase in the number of enquirers. More literature is being sold to Moslems in India than ever before, and even so we are not beginning to distribute anything like as much literature as we should.

4. The mystic tendencies in Moslem life also provide a clear and unmistakable opportunity for reaching the Moslem heart. When one considers that approximately two-thirds of the community are members of some one or other of the darwish orders one can see at a glance what a wide and effectual door is open to a missionary who is trained for this special avenue of approach.

5. Then again there is the possibility of reaching the outstanding leaders of the Old School of Islam through common friendly visits. This is being done all too little, but experience goes to show that if one goes in the right spirit and manner, and with the necessary knowledge to these men, they are often ready to listen to the Gospel.

6. The Zenanas are open as they always have been to the

visits of women missionaries and Bible readers; and the increase in the education of women, and the greater enlightenment that is coming among men is tending to break down the blighting custom of the seclusion of women.

But there are obstacles to be overcome.

1. The old Islam is on its guard and there is a tendency to observe all things Christian with undisguised suspicion as the enemy of Islam.

2. The Moslem since the war sees Christianity, as it were, with the mask off. He is deeply sceptical about the real value of Christianity which is boasted of by missionaries. Here only real Christian living will counteract the attitude.

3. The Khilafat Agitation has done an immense amount to consolidate Moslem thought and feeling, and make it antagonistic to Christian efforts.

4. The various Anjumans for the propagation of Islam, particularly the Ahmadiya Movement, have missionaries or preachers and colporteurs throughout the whole of the country; and their publications of books, tracts and periodicals are all a studied attempt to attack Christianity, and prejudice Moslems again it.

5. The persecution of enquirers and converts still remains an outstanding obstacle. There are doubtless many secret believers, who cannot come out for fear of ostracism and even death. Nevertheless there have been a few cases related of converts being able to live in their own homes after baptism—and while this is to be looked upon as the ideal—yet it is rarely possible

M. T. TRUS,
Moradabad.



Some Findings of the Conference

I. ACCESSIBILITY AND OCCUPATION.

THE command of Christ to “go into all the world and preach the Gospel” precludes omitting any region however inaccessible, any race however backward, and any religion however difficult to meet.

It is a striking fact that in the great modern missionary enterprise of the Evangelical Churches which has had such marvellous development, and which now promises under God to go forward with increasing momentum, the Moslem world has been to a very great extent neglected. Yet Islam is the one great rival missionary religion of the world, whose adherents form a strong anti-Christian unity of over 200,000,000 at the meeting point of three continents, and from this central strategic position not only stoutly resists Christian impact but is itself making aggressive and successful missionary efforts in Asia Africa, Europe and America.

The missionary forces hitherto have generally moved across or around this great Moslem bloc. In proportion to their importance and extent missions to Moslems have received vastly less attention, fewer missionaries, and less adequate financial support than those to any other great non-Christian religion.

Whatever may have been the reasons for this in the past, the opening of the present century has seen such significant upheavals, economic, political, social and religious in the world of Islam, that the Christian church can never again give as excuse for her neglect of this task that the doors are barred or closed.

Of the population of the Moslem World which numbers 234,314,989, we find that no less than four-fifths are now increasingly accessible to every method of missionary approach. This is true, for example, of all British India, the Dutch East Indies, Persia, Mesopotamia, China, the Balkans, the whole of North Africa, and Central, East and West Africa, with the possible exception of Northern Nigeria. In some lands where work is hindered or prevented by government the people themselves would welcome Christian missionaries if the restrictions were removed.

From nearly every part of the field we have reports of a new willingness to hear the Gospel message, a responsive spirit and much less antagonism than in former days. In the Azhar University it has even been possible to distribute the printed message in tract and gospel portion form. The number of enquirers is increasing everywhere, and public baptisms are not only possible but more frequent. Among the educated classes, some, especially young men, have lost their moorings and are adrift on a sea of unbelief. Now is the supreme opportunity for winning these future leaders for Christ.

In view of these undoubted opportunities, we are humiliated to find the following areas or countries in which the population is wholly or predominantly Moslem still practically unoccupied, although the missionary conferences of Cairo, Edinburgh and Lucknow laid them all before the Church;—Afghanistan, the provinces Hejaz, Asir, Nejd, and Hadramout in Arabia; Russian Turkestan; parts of Siberia, Bokhara, the eastern part of the Malay Peninsula, Socotra, the Moslem populations of Madagascar, Russia in Europe, Tripoli in North Africa, the French Soudan, the Great Aures Mountains, the Saharan Atlas ranges, the central populous mountains region of Morocco and the vast Sahara itself. These unoccupied fields have a total population of approximately 36,000,000.

The Mohammedans of China proper, numbering at least 8,000,000 have scarcely a missionary devoting himself entirely to this important element of the population.

It is astonishing, also, that Moslem India is in a very real sense an unoccupied field. Little special work for Moslems is carried on although there are 69,000,000 of them. There are large cities like Bombay, Lucknow, Delhi and Lahore where formerly there was special

effort to win Moslems, but where now there are no missionaries devoting their whole time to this task. While there are more than 5,000 missionaries in India, the number of these who are specially prepared and set apart for the evangelisation of Moslems is pitifully small. Only a few centers like Dacca, Rawalpindi, Peshawar, and Quetta can be said to have missionaries giving their whole time to Moslem work. On the other hand it may be said that there are many places where missionaries are giving part of their time to Moslems, yet even when one considers all this, it is still clear that there is such serious lack of attention being given to the Moslem problem in proportion to its importance that adequate consideration by all Missions in India is urgently required.

In the Near East from a variety of causes the Mohammedan has been astonishingly neglected. In view, therefore, of these facts the Moslem world urgently calls for greatly increased numbers of specially qualified workers, and moreover some missions need a new perspective and entire readjustment of emphasis and effort. Only in this way can we hope for the speedy evangelisation of the Moslem peoples.

II. LITERATURE

I. The Present Opportunity.

There is a clear and universal testimony that the present situation in the Moslem world creates a need for literature as a dynamic and penetrating instrument of Christian educational evangelism altogether without parallel in range and urgency in the literary history of these peoples.

Literacy is rapidly increasing in several of the areas. This fact is today developing an expanding demand for literature.

The revolutionary fact, however, which has transformed the situation is the new mentality emerging from the upheaval of thought and feeling during and since the Great War. The shattering impact of the War itself, the rise of clamant nationalisms and race movements cutting across Pan-Islamic policy, the Bolshevik ferment, the Caliphate agitation, the increased government of Islamic peoples by European powers, the critical debate on the civilization of Christendom, the eastward spread of European scepticism the rebellion against traditionalism and external authority, the hunger for knowledge of new scientific thought and invention, the canvassing of the status of oriental womanhood, and some strong reactionary movements are all factors in producing a profound and widespread change that can be described soberly and with precision as epoch-making. The urgency of the need is quite as impressive as its range; for the present plasticity cannot be expected to continue indefinitely.

The development and use of Moslem literature for Moslems and the reading in Moslem lands of sceptical and immoral literature from the West intensify the challenge that is thus thrown down to the Christian forces.

The excellence and wide success of much of the Christian literature already produced in these areas constitute a convincing assurance that a concerted overhauling and re-shaping of policy and practice by the home base and the bodies in the fields to meet this new situation would result in a literature so attractive and penetrating as to help powerfully in moving forward the enterprise of the Christian forces in the Moslem world.

2. Production

Such a work involves a production of literature at once high in standard and graded to meet the requirements of varied types of readers throughout the moslem world. The apparent complexity of this task is, however, mitigated by the fact that while the types of readers in one area vary widely, nevertheless most of these types are found in almost every other area ; so that a manuscript produced for a particular class in one place may well meet the need of the same class in all other language areas.

The Survey on "Christian Literature in Moslem Lands" comprehensively details the types of readers and the varieties of literature required and as an up-to-date and authoritative examination of the needs of production will be invaluable and indispensable for guidance.

Although all the classes of literature described in that Survey are needed at once if forces are available for their production, it may be necessary to select certain of them as eminently and urgently needed. In that case energy should be concentrated upon the following :

(a) The provision of a new Christian apologetic (both in book and tract form) laying emphasis on the positive exposition of the Person of Christ and High teaching and its application to the problems of individual and social life, rather than upon dogmatic proofs of the truth of Christianity ; and to present the all-sufficiency of Christ rather than to make polemical attacks upon Islam ;

(b) The presentation of Christianity in action through biography and the story of social movements ;

(c) A recreational literature for all ages to build up the Christian life of the oriental churches in the home and to present to Moslems a living picture of the world through Christian eyes, including some first class periodicals for boys, girls and adults.

(d) A living Christian mystical literature to reach the widespread Moslem mystical movements,—a literature of which an existing example is the Arabic translation of *The Imitation of Christ*.

3. Distribution.

There is nothing relating to the subject of literature that is of more immediate urgency, or vital importance than the matter of distribution. Literature which does not circulate becomes useless. There is abundant evidence that many book shelves in book depots and mission stations are little better than literature cemeteries.

In circulation "lies the key to our success or failure" says the

Survey of Christian Literature in Moslem Lands," and in order to promote interest in this important branch of the work the following suggestions are made :

(a) The appointment of some person in connection with each publishing agency to be responsible for pushing the circulation of its output.

(b) Judicious and adequate advertising.

(c) The establishment of reading rooms and lending libraries.

(d) That each Mission be urged to adopt the policy of considering "every missionary and indigenous worker a colporteur."

(e) The use of colporteurs more extensively by publishing agencies and missions.

(f) Free distribution of tracts on a large variety of subjects to create a demand for larger works.

III. THE SPIRITUAL DYNAMIC.

The only spiritual dynamic is the Living Spirit of the Crucified and Risen Christ Himself. The whole Moslem world is awaiting the release of this vital force through human personalities vitalised by this Holy Spirit and witnessing with a new power to the Cross of Christ as the central fact of faith and life. We submit that the spiritual dynamic-for such a compelling witness is, in the good purpose of God, always available. But there is nothing in the Bible or in the experience of the Church to suggest that it is available cheaply. *Each marked release of the Holy Spirit of God in human lives must be at the cost of definite surrender and prayer.* We find, therefore, that the situation in missions to the Moslem world calls for definite action along the following lines :

1. A change of emphasis in the life of the missionary and of the community associated with him.

(a) A mission house under modern conditions tends to become a home of organization and of good works. We submit that it must be equally a home of prayer at the cost of refusing some other opportunities for service.

(b) We suggest that local governing bodies, in allocating staff should rather leave work unattempted than crowd workers' lives until only short and weary hours are left for communion with God and for intercession.

(c) We submit also that such bodies should hope for and gladly accept a special vocation to the work of prayer on the part of some of their members and should so plan that those on whose heart God lays this burden shall be able to fulfil their ministry.

(d) We submit that not only private prayer but communal worship should have a more central place in the daily activities of any missionary group and the oriental brethren associated with them, and that fuller exploration should be made of the possibilities of small prayer circles, of retreats and conventions; and that far more use should be made of communal seasons of silent waiting upon God.

2. Change of emphasis in the Policy of the Home Boards. We submit to the home boards.

(a) that the life of worship is equally important with the life of more outward activity in any mission community and that boards should definitely plan in the staffing of institutions or stations for such freedom from pressure as shall leave space for this.

(b) We submit that since the devotional life especially in the spiritual atmosphere of Moslem countries must along with joy, involve suffering and wrestling with spiritual wickedness in high places, the training of missionary candidates must include definite teaching and discipline in the use of seasons of devotion.

3. Effect of such a change of emphasis. We suggest that such a change of emphasis will in itself prove fruitful as a witness in the Moslem world.

(a) A mission house which is as much a home of prayer as of other work and is known to be so, is in itself a witness that God is given the first place in life.

(b) In communion with God differences between eastern and western mentality cease to count, common worship may be the greatest unifying force between oriental and western workers and may call forth that *sacrificial living* which no amount of able organization and teaching can demand.

(c) There is a quality in the lives of those who are much with Jesus which is recognised by non-Christians and is a *surer witness than a vast output of work*.

—:0:—

Notes

The Jerusalem Number. There is a double sense in which we call this our Jerusalem Number of News and Notes. First because it reports the Conference on the Mt. of Olives, and secondly because all of the material with the exception of the Notes themselves were actually written on the Mt. of Olives by delegates to this epoch making gathering. We trust that somehow the soul refreshing atmosphere of that mountain-top and the vision of the New Jerusalem seen from there may somehow be transmitted through these pages to the members of the M. M. League who labour, perchance, in places where the air is stifling and visions are hard to see.

Our Contributors. Not only is every contributor in this issue one who was a delegate to the Conference, but we have been specially favoured with articles from two who, while not missionaries, are yet deeply interested in *Mission work among Moslems*. Dr. Margoliouth, well-known to every student of Islam throughout the world, was present at the special invitation of Dr. Mott, to assist the Conference with his highly technical knowledge of Mohammedanism, and this he did to the satisfaction of all. Mr. M. S. Pitt who gives us the general description of the Conference is a student of the *Dutch Islamist*, Hugronje, at the University of Leiden. The other contributors are missionaries in the fields which they describe.

Dr. Zwemer in Mesopotamia. Immediately at the close of the Jerusalem Conference Dr. Zwemer accompanied by Mrs. Zwemer journeyed by motor via the desert route from Damascus to Baghdad where he held the Persia and Mesopotamia Conference. From there he proceeds to Bahrein, and thence to Bombay. His stay in India will last from may 17th to August 9th, on which date he sails from Colombo for America. Let us follow Dr. and Mrs. Zwemer with our prayers as they come to India, and journey from the Himalayas to Ceylon in the interests of His Kingdom that hath no end.

An Anniversary. Members of the League may well look upon the Jerusalem Conference as a special anniversary of their organization, for it was a direct outcome of the Lucknow Conference for Missionaries to Moslems. The founder and first secretary, Rev. J. Takle of Bengal, has very reason to feel gratified with the help the League has been to its members, now numbering nearly four-hundred, and found in all parts of the Moslem world. That the League is being used of God for encouraging workers, and stimulating them to engage in larger and more efficient service for winning Moslems is made abundantly clear from the testimonies, written and verbal, which have reached the Hon. Sec. during the past six months. The League is meant to *serve*, by binding us all closer to each other, in our common purpose, and to Him. May the *fourth* Conference of missionaries to Moslems find the League still pressing forward in its humble efforts to do its share in making Christ known.

Field Representatives. The fact that members outside the Indian postal area often have difficulty in forwarding their annual membership dues to the Secretary, it has been decided to ask one person in each country or area to act as a Field Representative of the League. It is expected that each Representative will take a special interest in securing new members from his area, and that he will also receive membership dues from former members year by year and forward them to the Secretary in India. This will save the individual members in the separate countries much trouble, and will undoubtedly serve to strengthen the League. Will members please note carefully the person appointed for their respective fields, and in the future kindly direct all communications with regard to renewal of membership to them. The following persons have kindly consented to serve:—

Abyssinia	... Rev. Nils Roden, Ovre Slottsgatan 12, Upsala, Sweden.
N. Africa	... J. G. Cooksey, 10 Rue Marceau, Belvedere, Tunis, Tunisia.
China	... Isaac Mason, Shanghai, China.
Egypt and the Soudan	... Miss G. M. Western, C. M. S., Old Cairo, Egypt.
India	... The Secretary of the League.
Dutch Indies
Mesopotamia and Arabia
Palestine	... Rev. Eric Bishop, The English College, Jerusalem.
Persia	... Rev. Jas. W. Hawkes, American Mission, Kermanshah.
Syria	... Rev. James H. Nicol, American Mission, Beirut.

Findings of the Jerusalem Conference. It will be readily understood that it was considered wise to treat the findings of the Conference as confidential, and so there will be no publication of the proceedings as was the case in connection with the Cairo and Lucknow Conferences. However, this does not preclude members of the League from being provided with the essentials of the Findings which we have pleasure in presenting in this issue.

FOR PRAISE AND PRAYER

- PRAISE** for the keeping and directing power of God as manifested in the complete and inspiring success of the Jerusalem Conference on the Mt. of Olives.
- PRAISE** for the large ingatherings from Islam into the fold of Christ in Abyssinia where there are more than 7,000 converts; and in the Dutch East Indies where there are more than 30,000 converts.
- PRAISE** for the undoubted opportunities in Persia, North Africa, Egypt and India.
- PRAY** for that lonely pioneer of the forbidden places in Central Asia, Miss Jenny De Meyer, now a prisoner among the Bolsheviks of the Caucasus, who nevertheless sent a cablegram of good wishes to the Conference on Olivet.
- PRAY** that the situation may so develop in Turkey that the missionaries of the Cross may have full freedom for their work.
- PRAY** that the Nations of the East may increasingly find the Nations of the West acting in accordance with the principles of the Christ whom they profess to follow.
- PRAY** that the new General Christian Council to be established in the Near East and Northern Africa may weld together the great Christian agencies in those lands, so that they may work together to the Glory of God and the establishment of His Kingdom.
- PRAY** that the plans for establishing the Central Bureau for Christian Literature for Moslems in Cario may be speedily consummated.

NEW MEMBERS

133	Miss C. M. Buchanan	U.P.M.	Cario, Egypt.
140	Rev. J. J. Cooksey	M.E.M.	Belvedere, Tunis.
141	Rev. J. T. Blackmore	M.E.M.	Ft. National, Algeria.
186	Rev. W. H. T. Gairdner	C.M.S.	Cairo, Egypt.
177	Rev. H. C. Schuler	Am. Pres	Teheran, Persia.
249	Rev. Eric Bisoop	C.M.S.	Jerusalem, Palestine.
260	Rev. Geo. Swan	E.G.M.	Ezbet-al-Zeitun, Egypt.
272	Rev. J. H. Nicol	Am. Pres.	Beirut, Syria.
226	Rev. Tewfik Saleh	U.P.M.	Assiut, Egypt.
191	Rev. C.W. Nortier	...	Weltvreden, Java.
362	Rev. J. C. Enderlin	...	Acre, Palestine.
363	Miss G. M. Western	C.M.S.	Cario, Egypt
364	Rev. Nils Roden	Sw.-Miss.	Abyssinia.
365	Prof. R. S. McClenahan	U.P.M.	Cairo, Egypt.
366	Rev. C. R. Watson	U.P.M.	Cairo, Egypt.
367	F. O. Lasbrey, Esqr., M.D.	C.M.S.	Cairo, Egypt.
368	Rev. D. A. Chowdhury	C.M.S.	Budge Budge, Bengal.
369	Rev. John C. Taylor	R.P.M.	Rurki.
370	Miss G. P. Smith	M.E.M.	Lahore.

The annual subscription to the League is only Rs. 2-0-0 (English 3s.) 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 Officiating Hon. Secretary :-

Rev. Murray T. Titus,

Methodist Mission.

Moradabad, U.P., India.