

News and Notes

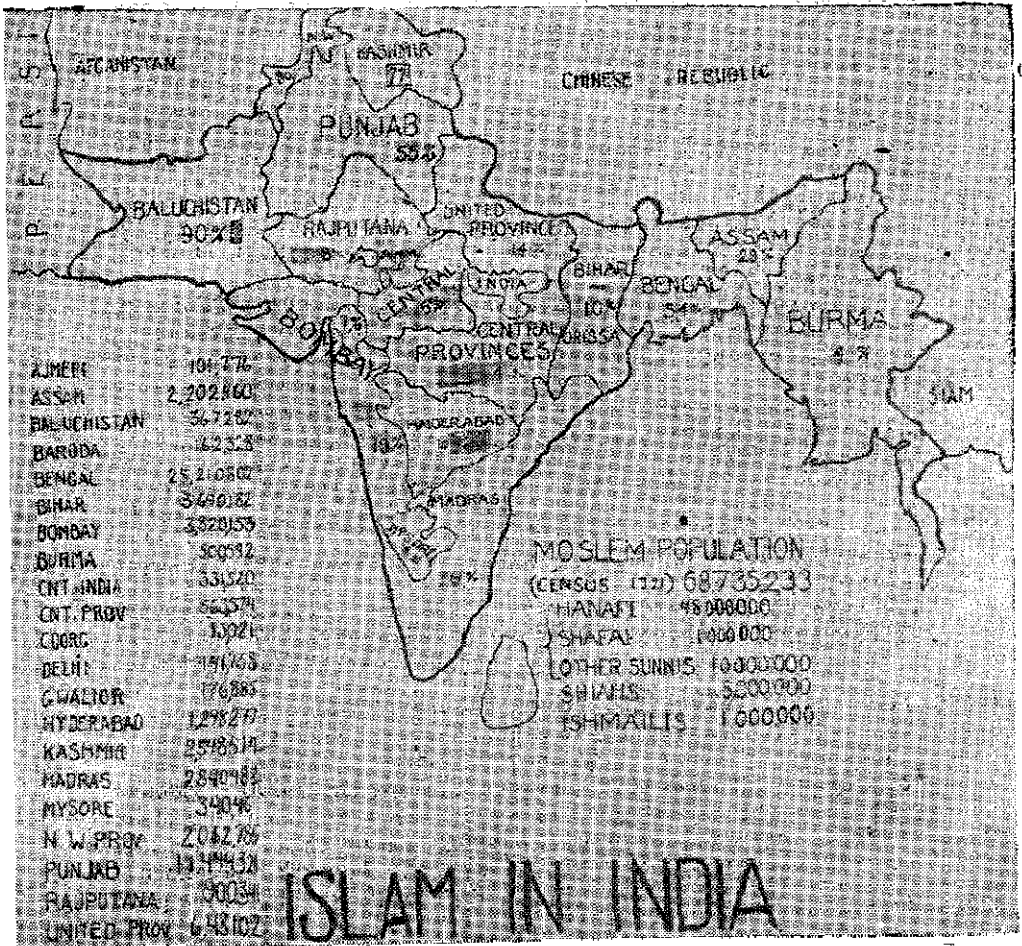
A Monthly Paper printed for the private use of the
Members of the Missionaries to Muslims League.

Series XII

No. 8

August, 1924.

1st August = 29th Zu'l-Hijja (12th mo.) 1342, A.H.



“Neglected” India

Arabia is not the only Moslem country that is “Neglected.”

THIS number is devoted chiefly to the conditions and need of Moslem India which are being so vividly shown up to interested audiences of missionaries and Indian workers everywhere by the Zwemer Conferences. India is a very much neglected field, and in the words of the report of the recent Jerusalem Conference,

“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 centres 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.”

We are indebted to the *Indian Witness* for the loan of the map, and we go to press with the prayer that this number may serve to help solve the problem of the evangelisation of our Moslem neighbours in Hindustan.

In response to an urgent request for a special message for our “Neglected India” number, Dr. Zwemer sends the following telegram :—

Hyderabad, July 15th.

“The findings on Olivet find me and search me in India. I am deeply impressed with unaccountable neglect, face to face with great growing opportunities. Everywhere among them there is cordiality, but also an activity of pen and press that challenges. Pray for labourers made sufficient of God.”

The Zwemer Conferences

1. Landour

FOR nine full days and parts of two others, Dr. and Mrs. Zwemer were with us, and a vast number of people are intensely grateful for the privilege of meeting and hearing them. A smaller number, but well into the hundreds, will carry the mark and influence of those great-hearted people upon their work for life, to the great

benefit of Christ's cause in India. The crowds that thronged to the Convention in Mussoorie will never forget Dr. Zwemer's four messages on The Sin of Limiting God, Our Only Message the Cross, The Stripping of Jesus, and The Scars of Jesus. They were tireless in their endeavors to accept the multitude of invitations to breakfast, tiffin, tea, and dinner, and for this, a wide circle of people are their debtors.

The Moslems and Hindus who heard Dr. Zwemer in the Y.M.C.A. hall on Friday night went away with a mighty positive message on the subject, Who is Jesus Christ?

But what shall we missionaries say—especially we younger missionaries—and more especially still those of us, both old and young who have been called to work among Moslems—What shall we say of the way we have been inspired and gripped by Dr. Zwemer's presentation to us of the Moslem Situation in the world, in a brief summary? I want to gather up thoughts from Landour, which shall remind those who heard, and tell a much wider circle, too, of some of the benefits of the visit of our friends.

At the reception May 31st, Dr. Zwemer told us that there are four things we all have common—A Common Hope, A Common Faith, A Common Task, and A Common Peril—in facing the Moslem problem. On Sunday morning we were led to see that Prayer is the highest exercise of the human intellect,—the noblest use of our emotions,—and the largest arena for the human will, and the only safe one. In the evening the thought was Repairing and Cleansing Nets, the old Gospel Net offering present salvation with the power to deliver even from demons. The Gospel which is the manifestation of the life of Love and the Sacrifice of Christ as the Incarnation of power. We who are called to be fishers of men, let us cast such a net now-a-days expecting every strand to hold.

At the Language School Chapel period we listened to the Moslem and the Moslem World vividly portrayed as the Prodigal Son. God loves them because of their sorrow, sin, and suffering; because they need Him; because He knows them individually; because He has not left himself without a witness from Raymond Lull to the present. God loves them because He is sending missionaries to answer their prayers. When they were a great way off He saw them. Is it true that India is a great way off as far as solving the Moslem problem is concerned?

The Conferences dealt with The Method of Work Among Moslems in India. Special difficulties in approaching Moslems, and what are they? Are Moslems accessible? Yes they are, but we have not been knocking at their door, we have been going the back way. Is special training needed? Yes, for two reasons: (1) To avoid things that offend, and (2) to present things essential in a way and language that attracts. In this connection he spoke of the Near East Conferences and their Findings. The Holy Spirit and work for Moslems, Mobilizing of Faith, Patience and Prayer. A change of emphasis in missionary work both at home and on the field.

The farewell message concluding our fellowship was given on Monday morning at the Language School Chapel period, just before the Conference group photos were taken, after which Dr. and Mrs. Zwemer departed for Dehra Dun. The thoughts of this last message we pass on to all who read this paper. As John's fellowship with the members of the Seven Churches was in The Kingdom, and in Tribulation, and in the Patience of Jesus Christ, so may ours be, not only among the band that met at Landour, but among all those whom this paper unites in one great fellowship.

C. B. G. CHAMBERS.

II. Naini Tal

Too high praise cannot be given to the informing and inspiring Institute on Mohammedanism conducted by Dr. Zwemer in Naini Tal from June 12th. to 16th. Two huge maps back of the speaker, one revealing the strength of Islam in India and the other depicting the Moslem World were eye-openers to us all.

The subject the first day was "Islam a World Problem." Under seven heads it was discussed as follows:—

1. A historical problem—the why of Islam ?
2. A statistical problem—how many ?
3. A political problem—whose ?
4. A social problem—what are the conditions ?
5. A religious problem—whence come these conditions ?
6. A missionary problem—How long ?
7. A personal problem—Does it concern me ?

LET ME MAKE A FEW BRIEF COMMENTS ON THESE.

1. Was Islam of God or the devil or neither or both ?
Is Islam a stepping stone or a stumbling block to Jesus ?
Was Mohammed always sincere ? Was he a reformer ?

These and many other questions arise and are answered by some in the negative and by others in the affirmative. Most agree with Sell that "Mohammed began all right but fell by temptation." To answer the question, "Why Islam ?" Margoliouth's "Mohammedanism" is the best book.

2. How many Mohammedans are there ? "I am perplexed" said the speaker "to now where they are not." Their total number is 234 million—about one seventh of the world's population. They are found in Jamaica, Australia, North and South America, Europe, mainly in Russia (15,200,000), in Africa (59,400,000), Asia (157,000,000), in fact everywhere except in Japan and Korea. Their voice of prayer is never silent.

3. Whose ? 44% of the Moslems are under the protection of the British Government. Of these 103 million, 68,735,000 are in India. There are 36 million under the Dutch Government, of whom

35 million are in Java, 28 million under the French and 17 million under the Russian. Only 28 million Moslems live in so-called independent states.

Lord Curzon uttered the profound truth, "Islam is not a state church, it is far worse, it is a church state." It is impossible to unravel the laws of men and of God for the Koran is a civil law as well as a divine and criminal one. British and Dutch let the civil and personal laws stand but have abrogated the criminal law. How to reconcile the righteousness of the Britisher with mediæval practices of the Mohammedans which have been sanctioned by their holy men for thirteen centuries is the problem.

4. Islam is the greatest social problem in the world. Their illiteracy is appalling. In Egypt 95% of the men and 99.2 of the women and in India 96% of all Moslems are illiterate. Hand in hand with illiteracy go superstition and infant mortality. Then the condition of womanhood and childhood with special emphasis on child labor was discussed.

5. Islam is the only anti-Christian religion; all others are non-Christian religions. Mohammedanism is nearest to and yet farthest away. It is a false bank-note which can be detected only by an expert. He will repeat the Apostle's Creed about God and the Holy Spirit with us, but about Jesus it will be as follows: "I believe in Jesus, born of Virgin Mary, suffered much of the Jews, taken up to heaven and will come again. He leaves out the incarnation, the atonement, the deity and His supreme position here and hereafter.

6. Thibet is an unoccupied country, but the Moslem field is a neglected one. There is no missionary in all Arabia except in Aden. There is no missionary in Mecca or Medina.

7. Dr. Zwemer is convinced that no one in India can be a successful missionary to both Moslems and Hindus. He must choose one or the other and devote his life to it.

THE SECOND SUBJECT WAS "ISLAM IN INDIA."

1. Literature. Dr. Zwemer recommended the following books: Hughes, "Dictionary of Islam"; F. W. Arnold, "Preaching of Islam"; Wherry "Islam in India"; Walter, "The Ahmadiya Movement."

2. Statistics. Of India's total population of 316 millions, 69 millions (including Ceylon) are Moslems. In Bengal there are 25 millions—twice as many as in the Sudan and Egypt. In Burma with its 500,592 Mohammedans there is not a single qualified worker. Of the 5000 missionaries in India, only about ten were really qualified to do this work. These Moslems were especially in large cities and throughout this empire and even in Thibet they occupied the most strategic places.

3. Classes and Sects.

A. By Origin (place where they or their forefathers came from) Sheikhs (mostly Hindus who become Moslems), Moghuls, Pathans, Farsi, Arab, Moplah, Labbai and Seyyids.

B. By Religious Thought.

1. Sunni, including the Hanafi (corresponding to the broad church, Shafai (high church), Maliki (low church) and Hanbali (no church or non Conformists.) The latter are extremists who will not use tobacco, wear shoes or enter a temple. They are the ones who from conviction stir up holy war.

2. Shiah. While there are only 17 million Shias as compared with 220 million Sunnis, the Shias are far more important historically because from them came all the sects that overran Asia. A Shiah can always be identified by watching him pray. He bows his head on a small stone from Karbala, while a Sunni has nothing under his head. The call to prayer for the Shiah too is longer and he says that Mohammed is the Vice-regent of God.

On the third day, "Present Day Movements" was the theme. The Muslim League, The Khilafat Committee and the Educational Reform were specially mentioned. The Mohammedan program has two great flaws: (1) the neglect of women for religious reasons and (2) education consists in learning by rote.

The Mohammedans are flooding the world with their literature. The languages used in India are Urdu, Bengali, Pushtu, Persian, Punjabi, Kashmiri, Tamil (in Arabic character), Gujerati, English.

All their translations of the Koran are diglots, *e.g.*, Arabic and Urdu, Arabic and Bengali etc.

Dr. Zwemer is convinced that if we were to publish the Gospel of Matthew in diglot, as *e.g.* in Arabic and Urdu, it would have a prodigious sale among Moslems here. He recommends Matthew because it begins in the right way. Mark begins wrong and offends the reader from the very start. Luke's Gospel, says the Moslem, is a nice compilation made by Luke but it is not of God. John is too mystic for the beginner. Matthew has the Sermon on the Mount which is Jesus preaching on the law of Moses and shows the reader that he is not perfect. It gradually leads to the cross.

We must have English writers to answer the superficial objections to Christianity which are printed in the widely circulated "Moslem Sunrise" (published in Chicago) and the "Islamic Review" (published in London).

We need a better paper than Epiphany—larger and of better character. We also need a Ladies' Paper for Moslem women.

To hear of the Dervish orders with their secret brotherhoods was most heartening. The most prominent ones are the Qadariya, Naqshabandiya and Chistiya. Those who belong to these brotherhoods are dissatisfied with their present religion and are very near to Christianity. In these brotherhoods they are hoping to find what so many dissatisfied Christians in England have found in Keswick.

The last subject dealt with was "Methods of work." As fishermen, we must know where the fish are, what kinds of fish there are and which bait will attract them. To say that Mohammed is a false

prophet or to start in on the trinity is to fish with a coat and to scare away the fish. But to say that Mohammed is the greatest Arabian who ever lived is to fish with the right bait.

Controversial argument was deprecated. Better lose the argument and win the man.

Special training should consist in the Koran. The Traditions, Life of Mohammed, Method of Approach and if possible Arabic. Even a smattering of it will help the user in getting access to educated Moslems.

The Nile Mission Press in Cairo will send Arabic literature free to anyone who sends for it. Dr. Zwemer believes that we members could do much good by distributing more Arabic literature, for he is persuaded that the number of Moslems in this land who read Arabic goes into the tens of thousands.

It may interest some to know that the Ahmadiya Press in Qadian, Punjab, will be glad to send all its literature free to any who asks for it.

In concluding let me give Dr. Zwemer's answer on how to explain the trinity to a Mohammedan.

1. Disabuse him of the wrong conception of the trinity. He thinks that a Christian believes in a Father God, a Mother God and a Child God.

2. Assure him that we believe in the absolute unity of God. John 17: 3 is the best text to start from in teaching the trinity. "God and His Apostle Jesus." The chief delegate from God to us is Jesus, and life eternal depends on knowing Him.

3. Illustrate rather than prove. Refer to the human personality, body, mind and soul. Or to electricity—light, heat, electrical energy.

4. The Moslem who loves Christ has no difficulty with the trinity. If he accepts the deity of Christ, the trinity will fit into his experience.

H. J. SHEETS.

III. Findings of the Conferences in North India and Bengal

1. Recognizing that this work demands a special training, and that without this, we cannot hope for the best results, the Conference asks that Mission Home Boards and Field Committees definitely accept the policy of setting apart workers, Indian and European, and training them for this service.

The revival of Arabic studies and the marked increase in the output of the Moslem press, make it advisable that workers among Moslems especially Indian workers should acquire at least an elementary knowledge of Arabic.

2. The Conference urges that pastors endeavor to cultivate in

their congregations a keen sense of brotherhood and unity in the church, regardless of the previous racial, social or religious distinctions of converts, and also impress on them the necessity of offering enquirers a hospitable reception.

3. The Conference urges the need of strong reinforcements in view of the following facts :

(a) Bengal is one of the three most densely populated Moslem areas in the world.

(b) The total number of Moslems in Bengal equals the combined populations of Arabia, Persia and Egypt.

(c) The Moslems of Bengal are more accessible and responsive than those of the aforementioned countries.

(d) *The encouraging results of the past, demand far greater efforts and larger forces on this field.*

4. With a view to the better equipment of those who are not able to give all their time to such work, it is advisable that lectures or Institutes on Mohammedan subjects be arranged for at Conferences such as this, and in connection with Language Schools.

5. Provision should be made for full courses of instruction in such subjects in all Theological Seminaries and training classes for Mission workers, so as to enable Indian evangelists to approach Mohammedans wisely and sympathetically.

6. Recommended that the C. L. S. and other publishing Houses be asked to stock publications of the Nile Mission Press and the Beirut Press.

The Moslem Press in Bengal

DURING his recent visit to Bogra, East Bengal, Dr. Zwemer visited the book-shops, and in connection with that visit, sends the following interesting information :—

“I spent a part of to-day investigating further the Bengal Moslem Press. It is astonishing in its output. To think of finding eight Arabic grammars and handbooks in English,—Arabic and Bengali—Arabic all published at Dacca and Bogra. Is it not final proof that we must have Arabic-trained workers ?

“Arabic is a living language here. I spoke to the teachers and pupils of a school at Mahasthan seven miles out from here, and they were pleased to hear an Arabic ‘khutba.’

“Bogra town has a population of 15,000 and has four book-shops where Mohammedan books are sold. In addition to a large collection of Mohammedan books on all subjects we found eight books on Arabic grammar in Bengali and English.

“I have also run upon a Triglot Koran in these parts which is published in Arabic, Urdu and Bengali. It has been prepared by Haji Abdul Qayyum, 11, Wellesley Square, Calcutta, and is sold at Rs. 10-8. The following is the translation of the Bengali preface to the third folio edition published in 1330.

"Through the boundless glory of the great God I have taken upon myself a very great responsibility, and have to-day brought out the third edition in Bengali of the ever true and holy Word, the Koran. As on one hand the former edition was a matter of great joy, so on the other hand there are abundant reasons for reproach. Bengal is the home of nearly 40,000,000 Moslems; and beside this one translation of the Koran there is no other translation into Bengali language with commentary. It is a very sad thing that there are so few people in Bengal who are eager to read and understand the Koran in their mother tongue, that after sixteen long years only a third edition is required. On the other hand, our Hindusthani brothers and sisters are so eager, that although there are hundreds of translations of the Koran into Urdu, it is necessary to print new ones each year. From this fact do we not get proof of the religious life of the Hindusthani people and of the lassitude and the weakness of the Islamic religion among the Bengali people? It is because the Bengali Moslems have deserted the Koran that in religion, life, character and heart, they are to-day so destitute.

"The Koran is the one source of light upon the path of prosperity in the sad and sinful world. The peoples of western Europe and America who at one time wrote books which brought reproach upon Islam and Arabia, they to-day accepting the real inner meaning of the Koran in the English, French, German and other languages, are returning in troops into the cooling shade of Islam. All thoughtful people realize that the Koran is the salvation of men, the path to prosperity and are carefully considering this matter. In London, Berlin, Paris, Washington, etc., where the civilization of the white peoples has reached pre-eminence, the sound of the church bells is being silenced by the Praise given to the Koran. For thirteen hundred years in the past the great truth was fully victorious, dispelling the darkness its lustre is shining, the flying of the flag of Islam in all parts of the world is an indication of the coming of the dawn.

Contents of "The Moslem World"

for July 1924.

THIS number will be of special interest to all those who were not privileged to attend the series of Conference held by Dr. John R. Mott. The first Article by Canon Gairdner of Cairo is on, "The Christian Church as Home for Christ's Converts from Islam," a most searching paper prepared by him for the Conference at Cairo. Mr. Basil Matthews gives an account of the Jerusalem Conference, and Dr. F. O. Lasbrey tells of the evangelistic work in the old Cairo Hospital.

There are 2 Articles on Mission work in China, a tribute to the late Mr. M. R. Botham, and an article by him on "Chinese Islam as an Organism." The difficulties of work among the Javanese and the success achieved are described by C. W. Nortier. No one should fail to read the account given of a Moslem Mass Movement toward Christianity in Abyssinia, which began in 1907.

A distinguished jurist answers the question "What is the prospect for Religious Liberty in Turkey and Egypt if Islam is the State Religion?" Among the shorter articles there is one of great practical interest entitled, "Every Missionary a Colporteur."

FOR PRAISE AND PRAYER

PRAISE for the truly remarkable growth League, and for the promise of results from its world-wide service.

PRAY for the Mission Boards and Committees that touch India that they may heed the united suggestions of the Conferences of the Near East and in India to plan for the strengthening of the forces at work among Moslems.

DEATH OF A MEMBER

We record with sadness the death of the Rev. N. L. Rockey, a member of the League since 1912, who passed away at his home in Bareilly on June 19th. He took a keen interest in the work of the League and inspired many to become members, and deepen their interest in work for Moslems.

NEW MEMBERS.

440	Rev. August Helfers	C.&M.A.	Dholka, Bombay Pres.
441	Miss M. H. Spence	L.M.S.	Benares, U.P.
442	Rev. Tilman Amstutz	C.&M.A.	Pachora, Bombay Pres.
443	Rev. J. M. Blough	C.B.A.	Vyara, Bombay Pres.
444	Miss M. Lovett	A.P.M.	Fatshgarh, U.P.
445	Rev. E. G. Parker	A.P.M.	Saharanpur, U.P.
446	Mrs. G. Taylor		Ahmedabad City, B.P.
447	Rev. A. E. Slater	A.P.M.	Etah, U.P.
448	Rev. R. A. Foster	A.U.P.M.	Sialkot, Punjab.
449	Rev. P. W. Paustian	M.E.M.	Ajmir, Rajputana.
450	Miss Letha Daubendick	M.E.M.	Jubbulpore, C.P.
451	Miss L. B. Ovenshire	M.E.M.	Raipur, C.P.
452	Rev. F. E. Banker	A.W.M.	Sanjan, Bombay Pres.
453	Mrs. J. G. Campbell	A.U.P.M.	Pasrur, Punjab.
454	Rev. J. C. Heinrich	A.U.P.M.	Rawalpindi, Punjab.
455	Rev. C. H. Loehlin	A.P.M.	Lahore, Punjab.
456	Miss M. Furman	D.C.M.	Rath, U.P.
457	Miss G. Glasgow	A.U.P.M.	Mussoorie, U.P.
458	Miss E. M. Waller	C.M.S.	Benares, U.P.

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.