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News and Notes

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A Prayer for the Moslem World.

ALMIGHTY God, our Heavenly Father, who hast made of one blood all nations, and hast promised that many shall come from the East and sit down with Abraham in thy Kingdom: We pray for thy two hundred million prodigal children in Moslem lands who are still afar off, that they may be brought nigh by the blood of Christ. Look upon them in pity, because they are ignorant of thy truth.

Take away pride of intellect and blindness of heart, and reveal to them the surpassing beauty and power of thy Son Jesus Christ. Convince them of their sin in rejecting the atonement of the only Saviour. Give moral courage to those who love thee, that they may boldly confess thy name.

Hasten the day of perfect freedom in Turkey, Arabia, Persia, and Afghanistan. Make thy people willing in this new day of opportunity in China, India and Egypt. Send forth reapers where the harvest is ripe, and faithful plowmen to break furrows in lands still neglected. May the pagan tribes of Africa and Malayasia not fall a prey to Islam, but be won for Christ. Bless the ministry of love at every mission station. May all Moslem children in mission schools be led to Christ and accept Him as their personal Saviour.

Strengthen converts, restore backsliders, and give all those who labour among Moslems the tenderness of Christ, so that bruised reeds may become pillars of his church, and smoking flaxwicks burning and shining lights. Make bare thine arm, O God, and show thy power. All our expectation is from thee.

Father the hour has come; glorify thy Son in the Mohammedan world, and fulfil through him the prayer of Abraham thy friend. "Oh, that Ishmael might live before thee." For Jesus' sake. *Amen.*

SAMUEL M. ZWEMER.

Reu Plans for India

The National Christian Council for India, Burma and Ceylon at its meeting at Waltair early in November last took up in real earnest the consideration of the problem of work among Moslems. Rev. M. T. Titus, who was one of the delegates to the Conference in Jerusalem last April made a statement of the important work of that body, and its value for India. He further spoke of the great work done by Dr. and Mrs. Zwemer during their summer tour in India, and the resolutions passed at the numerous conferences held by them from the Himalayas to Ceylon. He next laid a statement on "The Problem of Islam in India" before the Council in which were discussed:—

- I. The size of the problem.
- II. The activity of Moslems.
- III. The results of this activity.
- IV. What is being done by Missions to meet this growing challenge.
- V. What needs to be done at once.

A printed copy of this statement together with the resolutions of all the Zwemer conferences in India and Ceylon, and a copy of the "Islam in India" number of *News and Notes* was placed in the hands of each of the sixty-eight delegates and visitors. Following the presentation of this statement, there was discussion and the following resolutions were passed. The Missions in India were never more alive to the need for meeting the growing challenge of Islam than at present and prayer is asked that it may be made possible to carry out the plans here outlined.

The Resolutions on Moslem Work.

"In view of the immense Moslem population of India which numbers 68, 735, 233 being almost one-third of the total Moslem population of the world (that of Bengal alone being larger than the combined Moslem population of all Arabia, Egypt and Persia; and that of the Punjab being nearly as large as the Moslem population of Egypt) also in view of the fact that out of a total of 5,925 foreign workers in India, Burma and Ceylon it is doubtful if there are more than a dozen who have received special training for work among the followers of Mohammed:

"(1) We would urge on all Missionary Societies working in this field the extreme importance of selecting missionaries for work among Moslems, and also of making provision for their special training both before they come to the field, and when on furlough. We heartily commend the action of those Boards that have already taken steps in this direction.

"(2) We further urge that provision be made by Provincial Councils or other competent bodies for the encouragement and

training of Indian and foreign workers on the field by means of summer institutes at language schools and all Hill stations where such workers congregate.

“(3) We desire to record our hearty approval of the plans being made for the opening of a department of Islamic studies in connection with the Theological School at Bareilly. This department will be conducted in Urdu and will be open to students from all parts of India, Burma and Ceylon.

“(4) We would suggest that in areas where Moslems are numerous, Mission High Schools and Colleges open classes in Arabic as far as practicable and urge certain of their Christian boys to elect this as their classical language, with a view ultimately to providing a larger number of trained Indian workers for work among Moslems.

“(5) We would urge Churches and Missions that are strong in the larger Moslem centres to consider the possibility and desirability of keeping in those places specially trained workers, Indian and foreign, to carry on work among Moslems and by so doing to give a lead to others in the same city, district or province.

“(6) This Council desires to express its deep appreciation of the inspiring labours of Dr. S. M. Zwemer during his recent visit to India, which has at once awakened us to the existence of the great need for work among the neglected Moslems of this land, and has aroused the Christian forces to new and determined lines of action. We would welcome another and longer visit from him for the purpose of continuing the work he has so well begun among us as soon as his Society can make the necessary arrangements for the same.

“(7) The Council appointed a Committee on Work among Moslems to carry on the study of the facts relating to Islam in India and to guide the Council, the Provincial Councils, and the Missionary Societies and Boards, in any further action that they may take, particularly in regard to the formulation of schemes of training for workers among Moslems.”

A Bird's-eye View of the Moslem World.

VIII. Islam in Australia.

BY M. H. MOOSA KHAN OF PERTH, W. AUSTRALIA.

IN the early days when this continent was charted on the map, and when part of it was used as convict settlement for the confinement of the British criminals, a well-known Afghan citizen named K. B. Morad Khan of Karachi, Sind, India, at the request of Messrs. Elder Smith & Co. of Adelaide, South Australia, sent batches of Afghan working men to Australia as shepherds and camel drivers. There were no steamers then. One of the sailing boats, that brought

these men, was named the "Black Wall." The headmen of these early Afghan immigrant batches were (1) Buhar Khan, (2) Haji Mulla Mehrban and (3) Arsalla Khan (1863—1875). When the steamboats began to sail to Australia, the Indians and Malays also found their way to this country. Ever since their arrival here the Afghans, as a class, have engaged themselves in camel trade as carriers and breeders. The Indians, as a class, have employed themselves as small traders with the exception of a few who own landed property. The Malays have been engaged generally as divers for pearl-shells and as servants in hotels and boarding-houses.

About the year 1888-9, Haji Mulla Mehrban, who was a pious and very popular priest and poet of the Afghans built the first mosque in Australia. It is situated in Little Gilbert Street, Adelaide, South Australia. They also built, afterwards, some other mosques in such places where they happened to reside. The Indians and Afghans also built a mosque in Perth, the metropolis of West Australia in 1905-6. This year a mosque was built by the Malay Moslems at Broome, which is a well known sea-port for pearl industry in the north-west of this state.

The Imperial Government representatives duly acknowledged the valuable services rendered by the Afghan community in various parts of Australia as early pioneers and hard workers in developing the country and saving the lives of many white people in the waterless and foodless regions of Australia. The Afghans bravely shared with the white pioneers many of the hardships of early days. The past now seems to be a mere dream with the shadows of the picturesque Afghans and their teams of riding and pack camels on the goldfields and the far away pastoral country. Hundreds of them are now lying in their graves scattered in various parts of this vast continent with a coast line of 10,000 miles. The surviving members of that pioneer Afghan community have passed the age of 60 years now, and are nearing the term and span of their natural lives one after another saying good-bye to "White Australia" for ever.—*From the Moslem Herald, Mudras.*

Moslem Students in the Punjab.

We are indebted to the Rev. Canon F. J. Western of Delhi for the following facts relating to the Moslem students in the Punjab. They reveal what an increasingly important part modern education plays in the problem of the presentation of Christianity to the Moslems of India.

In 5 Colleges there are 412 Musalman students out of a total of 1711—23%.

In 11 High Schools there are 2398 Musalman students out of a total of 5306—45%.

These High Schools are from classes I to 10. I have no figures as to Middle or Primary Schools.

It may be worth giving the details :—

COLLEGES.	%	Musalmans	Total Students
Edwardes, Peshawar	58	60	104
Murray, Sialkote	45	108	242
Gordon, Rawalpindi	28	59	211
St. Stephen's, Delhi	24	71	299
Forman, Lahore	13	114	855
Total	23	412	1711

HIGH SCHOOLS.

Edwardes, Peshawar	78	282	361
Ch. of Scotl., Wazirabad	64	336	521
C. M. S., Narowal	60	275	457
Am. Miss., Sialkote	52	342	660
Ewing, Ludhiana	52	154	294
A. L. O. E., Batala	48	205	428
A. P. M., Rawalpindi	47	415	886
Ch. of Scotl, Daska	36	154	425
Camb. Miss., Delhi	31	163	531
Pennell, Bannu	10	48	466
N. Z. Pres., Kharar	9	24	277
Total	45	2398	5306

Our Book Shelf.

English.

The Law of Apostasy in Islam. By Samuel M. Zwemer, D.D. Published by Marshall Brothers, Ltd., London, 1924. Six shillings net. pp. 162.

This interesting volume seeks to answer the question why there are so few Moslem converts, and gives examples of their moral courage and martyrdom. The subjects taken up are:— 1. Why so few Moslem Converts? 2. The Law of Apostasy and How it Works. 3. Centuries of Intolerance and Persecution. 4. Hidden Disciples. 5. The Dawn of a New Era.

There is a comprehensive bibliography, and twelve full page illustrations. The printing is beautifully done, and the volume is as attractive as it is useful. The missionary to Moslems will find here a careful discussion of one of the most difficult problems he meets, and will find valuable suggestions as to how to deal with new converts who are subject to persecution.

The Law of Apostasy in Islam. By Samuel M. Zwemer, D.D. Published by the C.L.S., Madras. 39 pp. Price 6 As. 1924.

This booklet is the second chapter of the larger work mentioned above, and deals with the subject from the purely technical side, giving quotations from the Arabic authorities. Very useful as a tract, if handled judiciously.

Urdu.

The Chhupa Hua Khazana, or Hidden Treasure. By J. W. Richards. Published in Persian Urdu by the P.R.B.S., Lahore. 1924. pp. 56.

This is a tract written in the form of a dialogue, in which the Moslem difficulties and objections to Christianity are taken up and discussed in a simple, colloquial manner.

The Khilafat. By the Rev. J. Ali Bakhsh, Published by the P.R.B.S., Lahore, in Persian Urdu. 1924. pp. 22. $\frac{3}{4}$ anna. The author says he has written this essay to set the subject in its true light, both for the benefit of Moslems and non-Moslems.

Kalam-Ullah, or The Bible in Islam. By the Rev. W. Goldsack. Persian Urdu translation of the English original. Published by the P.R.B.S., Lahore. 1924. pp. 95. 4 annas.

This is a timely book, since more than ever Moslems are now giving attention to the Bible in relation to their own religion. We are deeply indebted to Rev. Goldsack and Rev. J. Ali Bakhsh for making this interesting information available.

At-Tariqat, or the Inward Way. By the Rev. J. Takle. Published by the P.R.B.S., Lahore. Persian Urdu translation from the English original. pp. 94.

An attempt to reach the heart of the Moslem by a mystic interpretation of Christianity, along the lines of contact suggested by the doctrines of Sufism. Very helpful.

Al-Ghazali, or a Moslem Seeker after God. By Dr. S. M. Zwemer. A Persian Urdu translation by the Rev. J. Ali Bakhsh. Published by the P. R. B. S., Lahore. 1924. 272 pp. Re. 1.

Probably most members of the League are familiar with the English edition, which has earned the approval of eminent Moslems in India, who have expressed a desire to see it translated into Urdu. We are glad that we now have a book in Urdu dealing with this much admired leader of the Moslem faith, written from the Christian standpoint, which should prove to be of immense value in securing the interest of Moslems in the claims of Christ. This Urdu edition is made the more attractive by four full page photogravure illustrations.

Notes

An Appeal on behalf of a young Moslem convert is sent in by Rev. R. W. Cummings, Sialkot, Punjab, who writes:—"There is a young Moslem convert here in Sialkot who has had some experience in managing tea rooms and soldiers' refreshment rooms on contract. He is out of work, and would like to have a chance at some such job. Perhaps there is some chaplain among the readers of News and Notes who would be able to help him secure a contract as the manager of a refreshment room or some such job."

Teaching Islam and Arabic in Princeton Theological Seminary is the special work for the year 1924-25 that Dr. S. M. Zwemer has undertaken. He writes: "I am booked to teach five hours a week as follows:—

Mohammedan Apologetics, Modern Arabic, and the Present Aspects of Islam."

In addition to this he is doing much deputation work throughout the church in America.

A New Mosque for England. The Yorkshire Observer has the following account of the building of another mosque in England:—

This afternoon the foundation-stone of the first London mosque was laid at Southfields, under the auspices of the Ahmadiyah community, which owes much to Western environment.

His Holiness the Khilafatul Masih, who leads this community, which was founded in the Punjab thirty-four years ago, and who is the third in succession to the founder, presided. The assembly proved a picturesque one, and I noticed especially the green turbans—signifying that the pilgrimage to Mecca had been made by their wearers—and the red fezes.

Other Moslems treat the Ahmadiyah movement as an imposture, but it is, nevertheless, steadily gaining converts, particularly in Western countries. It stands toward Islam as Christianity stood in its early stages toward Judaism, and its founder claimed, of course, to be the Mahdi and the Messiah of prophecy.

Many British residents in Moslem countries under our rule or influence deplored the indifferent manner in which the Government treated the recent proposal that it should lend its support to a project for building a mosque in London worthy of the religion.

The French Government has built such a mosque for the use of its Moslem subjects, and has thereby greatly increased its prestige. Undoubtedly the Ahmadiya movement is a growing force in the religious world. At the Conference of Living Religions within the Empire which was held a few weeks ago at the Imperial Institute a paper on the movement gained the greatest applause.

Enthusiasm in the exposition of its doctrines indeed is one of the marks of this new sect—or more accurately of this new belief in the regeneration of Islam. That largely accounts for the million followers who comprise this community.

The Next Meeting of the India Christian Literature for Moslems Committee is being planned for some time in the month of April. At this meeting our whole policy will be reviewed, and plans for the future drawn up. Also special requests for grants for publication of all kinds of literature for Moslems will be considered, and the persons interested, in the various language areas of India, will please take note of this opportunity to secure attention to their needs, and send in their detailed applications for grants well in advance of that time. The special forms for the estimates on each book or tract will be supplied, on application, either to the Rev. W. Paton, III A, Russa Rd., Calcutta, or to the Secretary of the Lit. Com. After the application forms have been filled they should be sent not later than April 1 to the Secretary, the Rev. M. T. Titus, Moradabad, U.P.

FOR PRAISE AND PRAYER.

PRAISE for the splendid assistance given to the cause of literature for Moslems in India by the A.C.L.S.M.

PRAISE for the forward outlook of the Missions in India in respect to work among Moslems.

PRAISE for the baptism of a well educated enquirer from Rampur State.

PRAISE for the glorious opportunity of service during 1925 for all the members of the League.

PRAY for these two matters presented by Rev. W. T. Anderson of Rawalpindi :—

“(1) Two families have returned to their villages to live and work, one on self support having land of his own. Five years ago when he became a Christian the Mohammedans of his village burned his house, crops, and cattle so that the Deputy Commissioner told him he had better leave the village, as he could no longer protect him. Now he has gone back. The other has gone back as a mission worker with another convert as teacher, and he as preacher. The people endure him but will not pass his house on their way to the mosque”.

“(2) I am taking with me a couple of new converts this winter in my itineraries through the district to teach and train them. May we have the help of the League in intercession.”

PRAY for the long and much neglected Moslem community of Travancore, South India.

PRAY for the young Moslem convert of Sialkot, Punjab, who is earnestly seeking to establish himself in an independent living.

NEW MEMBERS.

Members now on the roll, 519.

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 Hon. Secretary :—

Rev. L. Bevan Jones,
Baptist Mission,
Dacca, Bengal, India.