

Missionaries to Muslims League.

NEWS AND NOTES, SERIES III, No. 4. August 1914.

NOTES.

Urgency of the Muhammadan Problem.

That this Conference, in view of the steady advance of Islam, not only among various animistic tribes and other peoples, but also to some extent among historic Christian Churches and recently Christianized pagans, expresses the conviction that it is absolutely necessary that Christendom at large, and more especially the missionary boards and committees of the Churches which we represent, should forthwith take practical measures for a more comprehensive and systematic prosecution of the work among Muslims.

Resolution of the Lucknow Conference.



Africa: In a bookseller's catalogue we find advertised for sale a signed manuscript letter written by Sir R. F. Burton, in which appears this striking sentence: "*The Negro will be semitized—do what you please to prevent it.*" This was written as long ago as March 19, 1874, when there was no talk of the menace of Muhammadanism in Africa. Burton was a seer of no mean powers.

What do we find to-day? Fraser, in *The Future of Africa*, says—"Most terrible of all the things that call for urgent action is the swift spread of Islam in Africa. It has had several hundred years' start of Christianity, and in these later years it is pressing on from the north and east with a tremendous force." His opinion is that only "the barrier of an already Christianized people" will save the pagan peoples from Islam.

In a powerful appeal made in England last year by certain influential Christian leaders we find the following:—"It appears that the armies of Christian nations can to-day more than hold their own against those of the Muslims, but the religion that has made the white man what he is, seems to lag woefully behind the Muhammadan in its foreign missionary conquests in Africa. The last command of the Christ was an injunction to '*make disciples of all the nations*'; yet the Muslim who has no such marching orders in his Quran is rapidly winning the Negro races for his faith. There are still in Africa at least fifty pagan tribes speaking distinct languages, who have no Christian missionary among them, though they live under the rule of European Christian nations."

Bishop J. C. Hartzell, Methodist Episcopal Bishop of Africa, in an

interview with a representative of the *S.S. Chronicle*, says: "I have just made a careful study of the conditions in South Africa and on the East Coast. At Cape Town, for instance, there are quite a number of Muhammadan mosques, and there are well-organized plans for increasing the number of their adherents. A special feature of the scheme is to attract the children and to make them Muslims; then they encourage the marriage of the young men of the lower class to Malay girls, who are most devout Muslims."



The Church in Nadia, Bengal: In an article on "Islam in Bengal," published in *The Moslem World* for January, we mentioned the fact that "In one district, Nadia, there is a Christian community, at least five thousand of whom are either converts or descendants of converts from the Muhammadan faith."

The Rev. E. T. Butler, M.A., was until recently the C.M.S. Superintendent of the Nadia District. He writes—"The first thirty converts in that district belonged to the Kartabojha sect; the Muslims who formed the bulk of the community came in afterwards. The motives of some of these were above suspicion; for instance, one Mullah brought over his *Masjid*, and the bricks were used in building one of our churches. But when one enquires into the foundations, we discover that many were practically driven into the Christian Church, owing to their being outcasted by their fellows. This ostracism arose from such trifles as smoking the Christian's *hukah*, eating the Christian's food, and so on. The descendants of some of those early Muhammadan converts proved most worthy workers, and the 25 ordained men which the Nadia Church has produced all come, with three or four exceptions, from this body."

Of these "worthy workers" Mr. Butler might have referred to two brethren who did much to show up Islam to the Bengali Christian Community. We refer to Prof. Jacob K. N. Biswas who translated *Mizan-ul-Haqq* into Bengali, and wrote *Islam-Darshan*, a book of 387 pages, which still is the standard Bengali text-book on the subject. There was also Phillip Biswas, who wrote a Bengali treatise of 120 pages on the "*Koran*," a book that is not so well known now as it was fifteen or twenty years ago. May the Nadia Church produce many more stalwarts!



Developing Mission Work among Muslims: The last report of the English Baptist Mission has the following interesting item:—

"A very important branch of the Indian mission is that which is directed specially to the winning of the great Muhammadan population.

"In no part of the world are they so accessible as in India, and there are many signs of encouragement at the present time. The Triennial Conference has made a strong recommendation that in addition to the Rev. William Goldsack, of Jessore, recently added to the B.M.S. staff for this purpose, three other missionaries shall be appointed to devote themselves specially to Muslims. The Rev. Joel Lall, M.A., M.O.L., of Delhi, an Indian of conspicuous scholarship, a missionary of the Society and a powerful preacher, and the Rev. L. Bevan Jones, B.A., B.D., of Dacca, who is now in charge of student work, and has a hostel full of Muslim students, are designated for this development.

"The Society must seek at home a third man who will gain the necessary preparation for this difficult and responsible form of service and then take up work in Ceylon. From several stations we learn that the Muslim

maulvies are apprehensive of the effects of missionary work and are trying to counteract it. The diffusion of Christian literature specially prepared to open the minds and hearts of Muslim readers to the Gospel appeal is a most valuable agency, and is being increasingly adopted."

PRAISE AND PRAYER.

"The act of prayer gives courage and confidence in proportion to the faith of him who prays."

Special Topics Suggested.

Let us pray—

- For all Europeans who being enamoured of Islam are endeavouring to spread its teaching, that their eyes may be opened to the real nature and beauty of Christ. (Lord Headley, Miss Pope and others.)
- For mission workers in Burma who are "greatly bothered by the new Islamic militancy due to rejoicing over Lord Headley's conversion."
- For all missions working in Africa, that they may be able to "carry a strong missionary force right across the centre of Africa to bar the advance of the Muslim."
- For a strengthening of the Prayer-Life in all the churches of the East. What a missionary writes of Egypt is more or less true throughout the East. He says:—
- "It seems to me that much of the deadness of the churches out here is due to the fact that individuals do not realize the need for the secret life of prayer. The church members seem to think that united gatherings in the churches or homes are enough. This is a terrible mistake. The life of the church depends upon the secret prayer-life of its members. It is in the quiet hour—in the stillness alone with God—where that Christian character is built up which will make the church a power for righteousness in the land, and will enable her to lift up in Truth the Lord who will draw all men unto him."
- For the new campaign to reach the children of Muslim lands.

Fiji: Prayer is asked for the Rev. F. L. Nunu, who after working for some time in India, has been transferred to Fiji, where he has begun mission work among the Indian coolies. We would remember also the Rev. A. T. Milgrew in the same island. Both are members of our League.

Rangoon, Burma: Praise for another Muhammadan who has come and confessed his faith in Christ by baptism. His Muhammadan associates

have made some disturbance, but nothing that could not be suppressed. Now his father has come from Afghanistan to take this young man back with him to his home. He seemed set upon doing this, but this evening put his son's hand into the missionary's hand and formally renounced his claim on him. The Lord grant that he do not afterward repent of this. We trust the engrafted Word to save the souls of both. Pray for father and son, that the whole family may be taught of the Holy Spirit and be born again.

Pray for other enquirers that they may not fail of eternal life.

H. M. N. A.

Sylhet, Assam: There is nothing more about the girls at present, except that we hear their father is as active as ever but gets less and less money. The girls are as firm as ever; they have a desire to see their parents, but no desire to go home to them or associate with Muhammadans. I took them back to Silchar last week. They attend the Mission High School for girls there. We know there are many praying for them, and the Lord will protect His little ones. May He soon bring their father back to the true and living way.

A. R.

Calcutta: Last month in the Eutally Baptist Chapel, a young Muhammadan of respectable Syed family of Allahabad was baptized. He was obliged to leave his relatives owing to their persistent opposition to him since he had declared for Christ. Prayer is asked that he may remain loyal and true to the Saviour.

Delhi: Miss Gorham, in her "camping notes" in the *Delhi Mission News*, writes of a Muhammadan convert who came to see her. "I asked him to let me hear from his own lips what had induced him to become a Christian. He told me that he had, when a lad, been on a visit to an uncle in a native state, in whose house a girl relative who had become a Christian was also staying. The uncle had tried to make her deny her faith, and infuriated by her refusal had thrown paraffin over her and set her on fire. As she was dying of her burns, the lad had heard her exclaim, 'I am clinging joyfully to the hem of my Saviour's robe, and He will receive me into Paradise.' The effect upon him was such that, despite much opposition, he too has confessed Christ."

Khanganpur, Bogra, Bengal: Pray for a new Mission School the Muhammadan farmers have requested us to open. They are building the house and helping faithfully to get the school started. The great need is a faithful Bengali Christian teacher—a soul-winner.

2. Pray for two young men that are very much interested in the Bible but afraid to step out and confess that they believe in the truth.

3. Pray for several educated Muhammadans that are doing all they can to hinder the Christian religion in this part of the District.

L. R. B.

A LIVING COMMENT ON I JOHN III. 14.

By MR. GEORGE SWAN.

Quite recently we had a visit from X—Y—, a surprise visit. Probably he himself did not know why he came, and having no particular business to broach, he had every reason to avoid us, for he was a backslider. Baptized about four years ago, he had sacrificed much for his new faith, leaving a wealthy and influential home of the old Turko-Egyptian aristocracy. For a year he had lived on what was little more than a labourer's pittance, and for associates he had native Christians of a very humble walk in life. Some little while after his baptism, having obtained more remunerative employment, though not to any very great extent, he determined to marry, and having an unhealthy love of everything Western, our friend set his heart upon a Western wife! He found one, but naturally one whose parents would have found it difficult to arrange a marriage for her in the usual way with one of her own nationality (Greek). She was sickly, incapable, and religiously unsympathetic. A child was born, then both mother and child developed consumption, and poor X— Y— had to be nurse and cook and general servant in every spare moment. The Christian community, knowing nothing of this, censured him for avoiding Christian fellowship and services; no doubt they had other reasons, and better, but these were amongst his own excuses for laying down his arms! At length both mother and child died, and then came overtures for a reconciliation with his family, and a promise to enable him to continue his studies in the Law Schools, which had been interrupted by his Christian profession. He fell under the temptation, then came and told us what he had done, seeking to justify himself by trying to prove to us that inwardly he remained a Christian, though outwardly he intended to live as a Muslim, but in spite of all his explanations it was very evident that he was miserable. Then came an interval of several months of silence before the surprise visit referred to above.

No doubt his coming was in obedience to an impulse from God's Holy Spirit, but probably unrecognized. Again he sought to defend his line of conduct. Two of us had long separate interviews with him, in which we sought to show him what God's Word had to say about his present life, and what bright promises God held out to those who returned to Him and definitely stepped out in real living faith. The Word proved itself once more "quick and powerful," and this most markedly when we sought to show him from it God's infinite yearning love for him. He completely broke down, and weeping, prayed that God would strengthen him to do what was right at all costs. The following Sunday we were overjoyed to see him at the morning Arabic service, and having to come some distance for it, he spent the whole day with us in fellowship with the native Christians and attending the various services. Early on the Monday morning he came out again to tell us that he had fully decided to take his stand again openly for Christ, and then went on to say quite naively: "When I got into the meeting room on Sunday a great joy came over me. I felt that I was at home, that these people were my people, and that I could not be really happy apart from them,"—I am sure not realizing what a beautiful comment he was making on St. John's epistle: "We know that we have passed from death unto life because we love the brethren."

He is now back to his one cheap room, in a very poor district, living on the simplest fare, which he is earning by teaching, but there is a well-spring of joy in his heart.

How many of us comfortable English Christians would come success-

fully through the same test? Yet, withal, we must not run away with the idea that this man is an exceptional man, strong in faith. He is far from it. Though he has some very lovable qualities, on the whole he is a very weak character; with all the weaknesses of his Turko-Egyptian origin, weaknesses that made the old Khedivial dynasty perhaps the worst dynasty under which poor Egypt ever groaned, and moreover, he does not seem to have many of their strong points. But thank God he has obeyed the Gospel, which is the "Power of God unto salvation," and there is no weakness of nature or heredity that the Grace of God cannot more than overcome. Let us constantly bear him up in prayer.

From *Egypt General Mission News*.

NEW MAGAZINE FOR MUSLIMS.

S. P. G. MISSION TO MUSLIMS,
BYCULLA, BOMBAY,
13th July, 1914.

DEAR MR. TAKLE,

I have read the correspondence on the *Special paper for Muhammadans* with interest and a feeling of great encouragement. If they are a true index we may well be thankful that we have got such a splendidly keen and enthusiastic body of missionaries in India working among Muslims. The letters also breathe a spirit of general cooperation which rejoices one's heart.

I am more than encouraged by the response; in fact we have, I think, a very distinct *mandate to go on*. Therefore now it is chiefly a matter of considering not whether or no to "go on," but *how* to "go on."

One or two misconceptions should first be cleared away.

1. The existing papers will not do; none of them are of general circulation among Indian Muslims, nor are they suited to be so. The *Epiphany* is virtually unknown to Muslims outside Bengal; it has no circulation here in West India; it has no Urdu, the language of all Muhammadans; it is addressed primarily to Hindus; Muhammadan questions are rarely treated in it and the Editors make no claim to do so. *Tajalle*, and *Nur Afshan* are exclusively Christian (so far as I know) and the latter has a system of transliterating English words into Urdu which, in the mind of many, greatly militates against the acceptance of the paper even among Christians. They are moreover already too large and full to be incorporated with more matter, both Urdu and English.

2. One correspondent mentions distribution ("*gratis*" I gather). Now this is distinctly what we do not want. We want a paper for which Mussalmans will be ready to *subscribe*—as they did for Mr. Ahmed Shah's paper. They go in largely for papers and are very honest and business-like in all their transactions about them. They would not value a paper pressed on them, like a tract! In fact I imagine such a course would defeat its own object by frightening them of having anything to do with it. No; let us offer a good thing which will interest them and get them to *subscribe* for it.

Now comes the question, *will they?* Ahmed Shah's experience says "yes." I know Mussalmans who send their 5s. regularly to London for our paper, the *Moslem World*. I have had frequent queries as to where even

Nur Afshan (aforesaid) can be procured from. When I have been reading copies in the trams here they have been almost snatched out of my hands and people beg, quite pathetically, for one sheet; and in our meetings for Muslims copies are whipped up at once. As for their own papers, I hear the *Islamic Review* (already Rs. 5) is to be raised in price! Now that is in English. I think therefore that we have ample evidence for a paper either Urdu or English or Anglo-Urdu would be subscribed for and find a wide circulation among Mussalmans. There are too many papers. Yes! Of the *wrong* sort (many of them); but what have we to set against *Azâd* or the *Islamic Review*? What have we to put into the hands of Muslims who don't come to meetings or are far from missions and who are thoughtful men and students? We want a paper *ad hoc*, and I believe the dual-language system will be a great attraction.

Now we come to the practical questions—(a) Who could edit such a paper? (b) How should it be financed?

As to "b," let us try and raise a guarantee fund of Rs. 250. Let each member of the League try and get promises of (say) a dozen Muslim subscribers.

Suppose the subscription be fixed at Re. 1-8, post free, per annum—Original subscribers to be given their copies at Re. 1 per annum, post free, V. P. P.

Now comes "(a)"—the Editors—as of course there would have to be dual Editors. One of your correspondents, Mr. Barry, makes a very apposite remark in his letter. He says:—

"The proper and capable editing of the paper, i.e. the business of worthy and acceptable answers to correspondents." Now we all know that it is the answers to correspondents which have been the real power and attraction of the *Epiphany*. This is a work which needs an exceptional man, and (if it is not too Irish a way of putting it) *two* men! I understand the *Epiphany* (like Punch's cartoons) is a joint production. One man can never always and invariably yield the pen of the ready writer, and moreover holidays and furloughs and the claims of other work intervene. The Editors should live close together within one day's post. There remains this—how often should the paper be issued? Weekly is too often and manifestly impossible; monthly is too long an interval; there remains fortnightly. It could be managed to be issued 24 times per annum on 1st and 15th of each month: it would be excellent, but we should have to begin probably with only 12 issues in the first year till it got established.

I hope all your readers will now assist in those two things—

1. Raising the guarantee fund.
2. Finding (at least) 12 original subscribers.

Yours very sincerely,

ARTHUR FRENCH.

Later: Two or three points I must revise *re* the financial arrangements of the paper for Muslims. *Zahûr* (*Epiphany*) shall we call it? One is that subscribers to one portion only might pay Re. 1 per annum for either English or Urdu portions. Subscribers to *both* portions, Re. 1-8. So the paper can be posted in separate portions or in the dual form. Another is that the guarantee fund should certainly be not less than Rs. 500, which should be *paid-up capital* of the paper. In addition to this, Rs. 100 should be put down as a "Starting Fund" to launch the venture on its way.

We should make a wide appeal for these. Can each member of our League send Rs. 5 to the first and Re. 1 to the second, do you think?

You have I see 128 members. This should be counted, of course, as the first year's subscription from us. If we each also guarantee even *ten* subscribers we shall have over 1,200 to begin with.

A. F.

OUR FILE.

"Islam defies your King."
"Make Christ King."

A sad fact, and a very necessary appeal in view of that fact.

The Influence of Lord Headley's conversion to Islam: The Rev. H. E. Brierley of London, replying to certain enquiries made by one of our members, writes:—"I am in close touch with religious movements and sentiment here, as well as most other movements—social, imperial and racial.... and I am sure Lord Headley's conversion has not made 'a ripple on the surface.' It was not even a nine days' wonder. It was chronicled as a sort of freak, and I have never heard anybody refer to it. It has never even been mentioned at any of the great religious gatherings I have attended since, and I have never heard any alarmist Christian thinking it was necessary to issue a counterblast or regarding the matter as worth discussion. If there had been any newspaper capital to be made out of the business it would have been made.

As to the conversion: I have had the Indexes searched and I find that this world-shaking event was announced in the *Times* on November 19th last in a tiny paragraph of *six and a half lines*, and careful search has not revealed a single further word in the *Times* about *him* or *it*, since. The *Times* is by far our most representative and influential newspaper, and the importance conferred by it on the event may be fairly taken as wholly typical of the attitude of the rest of the English press and public—*six and a half lines* in an obscure corner.

Any hope that Indian Mussalmans may have had of centring a progressive movement about Lord Headley is as dead as Queen Anne..... It is an amazing untruth to represent in India that his conversion has made the very slightest impression on the thought, in any sphere, of England.

It is no exaggeration to say that not one Englishman in a hundred thousand has ever heard of Lord Headley. I have consulted the best source at my disposal, and discover that Lord Headley is a man of some culture, that he had a good university career and has attained considerable distinction as a civil engineer. He is also an authority on 'Boxing'! Among civil engineers he would be regarded as an authority, but as far as political, social and religious life is concerned he is an absolute nonentity."

"The Gospel of Islam": The *Statesman's* London correspondent writes: "On Monday last I went to the Caxton Hall to hear the Kari Sarfaraz Hussein lecture on the gospel of Islam. The Kari..... has come to this country in the hope of removing some of the erroneous ideas which are said to prevail amongst English people concerning the doctrines and principles of his own faith. The lecture, which attracted but a small

audience, and one consisting almost entirely of Muhammadans, was disappointing The real subject of the discourse was disposed of in something less than ten minutes. The gospel of Islam, the Kari told us, was the gospel of peace, charity and toleration, and he quoted texts from the Quran in illustration of each of these features. But of the real spirit of Islam, the secret of its appeal and its influence, he told us very little.

"At the end of the lecture 'a dramatic scene'—I quote the *Standard*—took place. A young Englishwoman, or, to quote the *Standard* again, 'an exceedingly attractive young girl, daintily dressed in cream-coloured costume and a hat with white plumes,' mounted the platform and announced that she had accepted the creed of Islam. Her words were greeted with loud applause, which was renewed when, with the assistance of the Kari, she repeated in Arabic the well-known Islamic formula."

At the close of the lecture the Right Hon. Syed Amir Ali made a few remarks. "He hinted that the eloquence of the Kari could be employed in India more profitably than at the Caxton Hall."

Mr. Amir Ali in his chairman's address made the following statement:—"Islam had done more to raise the status of women in the world than any other creed, religion or system." After reading Amir Ali's address the Editor of the *Epiphany* wrote:—

"We tried an experiment. We read Mr. Amir Ali's words to the first Indian we met, and he heard them with blank amazement. In England, even in London, there would be few who know the truth, and the audience might accept the statement supposing that no one could possibly make such a statement without good grounds; but in India every one knows how Muhammadan women live. It is enough simply to say that a Muslim is permitted by the Muhammadan religion to take four wives at a time, and in addition to the wives to make concubines under certain circumstances. Add to this that by the Muhammadan religion he can divorce any or all of his wives and marry others, and you have in a nut-shell what is to be said about Islam as regards the status of women. What is there to counter-balance these facts? 'Under Islamic law a woman can take up any profession, and may even become a judge.' The *Statesman* correspondent pertinently remarks: 'If you confer on any individual certain legal privileges, and at the same time withhold from him the means of availing himself of these privileges, have you any right to boast that you have raised that individual's status?'"

The Rev. H. J. Smith writes drawing attention to one or two mistakes in the article sent by him to our last issue. He says—"In its last line but two 'L.M.S.' should be 'C.M.S.' Also the name 'Bowa' should be 'Bawa.'

"Miss Deimler (Z.B. and M.M., Bombay) reminds me that her society has been working for nearly 50 years amongst several classes of Musalman women in Bombay, i.e., chiefly the Bohras and Khojas. I may add that it was Miss Deimler's mother who began this work, as it was her late father, the Rev. J. G. Deimler, who began work among Muhammadan men in Bombay in 1859."

In the Brahmanbaria bazaar the other day a student was seen reading a four-paged English leaflet entitled "Why I became a Mohammedan, by Lord Headley." It was printed at Lahore. It is a reprint of the statement made by Lord Headley in the *London Observer* of 23-11-13. At the end of the tract the noble Lord says, "I consider myself by that very act i.e.

adopting the teachings of Islam) to be a far better Christian than I was before." This statement alone should prove how appallingly ignorant he is of the real tenets of both faiths.

A detailed account of his conversion is to appear shortly in book form at twelve annas' per copy. It will be called "A Western Awakening to Islam."

The Hajj: This year being the Akbari Hajj, or great Hajj, which falls once in four years, the rush of pilgrims to Mecca from different parts of India is expected to be unusually large. It is expected that some 20,000 to 25,000 pilgrims will leave India this year for Jiddah.

"The Orthodox Church of Russia has lost in the last decade about 50,000 souls, which have returned to Islam. Such a mass movement *back* has, I believe, never been witnessed in any other mission field, and is sufficient to prove the shallowness of the foundation laid and the lack of spirituality in the society's methods and aims."

JENNY VON MAYER.

"Since the beginning of the war with Italy, we are told that Turkey has lost 637,950 square miles in area of territory and 7,440,000 subjects."

DR. ZWEMER.

NEW MEMBERS.

129 Rev. J. Williams, B.A. (National Missionary Society).	Montogomery, Punjab.
130 Dr. R. Morrison Naogaon, Bengal.

Members are requested to send News and requests for prayer.

*Brahmanbaria,
E. Bengal.*

*J. TAKLE,
Hon. Sec. M.M. League.*

